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"Enoch walked with God: and he was
not; for God took him."—Gen. 5: 24.

Oh may'st thou walk! from hour to hour
Of every passing year,
Keeping so very near
To Him whose power is love, whose love is power.
So may'st thou walk! in His clear light
Leaning on Him alone,
Thy life His very own,
Until He takes thee up to walk with Him in white.

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The Lutheran Deaconess Motherhouse during 1938

In offering this report on the Lutheran Deaconess Motherhouse to our many friends through the columns of the *Annals* we confidently believe that they are again looking forward to this annual account. We rejoice in this interest of an increasing number in the progress and development of this service of ministering Christian love. We know that you will be glad with us for the abundant mercies of God which we have been privileged to experience during another year.

The life at the Motherhouse and the work of the deaconesses is an interdependent and interrelated whole. In its entirety it moves forward day after day. Just in that entirety and complexity it is most interesting. Undoubtedly some of the living interest of it all escapes by putting it under certain headings for the sake of a report. But that is the only way we know of presenting an account such as this. The following headings will be used: The Sisters and Their Work; The Sisters and Their Spiritual Life; The Growth of the Sisterhood, and Loss Through Death; Outstanding Events During the Year; Relation to the Church-at-large.

The Sisters and Their Work

The Sisterhood numbers 62,—46 consecrated deaconesses and 16 probationary deaconesses. Of the number given two are on furlough.

There are eight places of service at present: The Motherhouse and Milwaukee Hospital; The Layton Home for Invalids; The Passavant Hospital, Pittsburgh; The Passavant Memorial Homes, Rochester, Pennsylvania; The Lutheran Church of the Redeemer, Milwaukee; The Orphans' Home and Old Folks' Home, Toledo, Ohio; The Orphans' Home, Waverly, Iowa; and The Lutheran Inner Mission League, Columbus, Ohio.

The Motherhouse and Milwaukee Hospital. The following 30 Sisters are serving here: Sister Catharine Dentzer, Directing Sister, Sister Nanca Schoen, Training Sister, Sister Emma Lerch, R. N., Superintendent of Nurses, Sister Ida Buck, Sister Lena Rasch, Sister Agnes Reck, R.N., Sister Flora Oppelt, R.N., Sister Emma Raps, R.N., Sister Anna Pingel, Sister Caroline Heim, R. N., Sister Minnie Brenner, Sister Ella Kaehler, Sister Sophia Schiffler, Sister Clara Mueller, Sister Matilda Hertlein, R.T., Sister Wilhelmina Johannsen, Sister Elizabeth Krebs, R.N., Sister Margaret Danner, R.N., Sister Alice Ott, Sister Magdalene Krebs, R.N., Ph.B., Sister Johanna Kutschke, Sister Emilie Koester, Sister Clara Haas, R.N., Sister Clara Winter, Sister Anna Seinwill, Sister Clara Scheidecker, Sister Lucy Blank, Sister Lydia Becker, Sister Lena Bosshard, Sister Emma Eiben, Sister Gertrude Aper. (The last four are enrolled in the Training School for Nurses).

The hospital admitted 6,296 patients during the year. In addition it served 4,398 in the outpatient and other ambulatory departments. There were 3,071 surgical operations performed. The number of babies born in the hospital was 782. The charity and courtesy work of the hospital work exceeded

$50,000, amounting to 13½% of the total receipts.

The Milwaukee Hospital was opened in 1863. We were therefore privileged to observe its 75th anniversary this year and to call to mind a marvelous development by the grace of God.

Under the heading of service in the Motherhouse we are for the purpose of this report also including the Communion Wafer Baking Institute. Sister Anna Seinwill, who is in charge of this department, reports that 810,000 Communion wafers were baked during the year.

In the **Layton Home for Invalids, Milwaukee, Wisconsin,** four Sisters are stationed: Sister Mary Rosebrock, Directing Sister; and assisting her: Sister Emilie Mayer, R.N., Sister Mary Eisenbeisz, and Sister Adeline Hopp. During the year 40 patients were cared for in this "Porch of Mercy." The present number is 35.

Two Sisters served during the year at the **Passavant Hospital, Pittsburgh, Pa.** Sister Martha Pretzlaff, R.N., is superintendent of the hospital. During most of the year she was assisted in the work at Pittsburgh by Sister Bertha Bartz, R.N. In October Sister Bertha returned to Milwaukee for hospital care. Since then, during the early days of the new year, the Lord has called her to rest.

In the hospital at Pittsburgh 2608 patients were admitted during the year. The charity work of the hospital was again very large. Of a total of 28,238 days of hospital care, 11,639 were provided free, and 2950 to part-pay patients.

Five Sisters are serving in the **Passavant Memorial Homes, Rochester, Pennsylvania:** Sister Maria Reuss, R.N., Directing Sister, assisted by Sister Elise Heist, Sister Anna Pohlmann, Sister Erma Shields, and Sister Ardelle Jarvinen. These Homes offer care to those afflicted with epilepsy. 143 were cared for during 1938. The present number of inmates is 121.

The Lutheran Church of the Redeemer, Milwaukee, is served by Sister Mina Pape as parish deaconess. Besides making visits (social service, missionary, and sick and shut-in calls) this service includes working with the boys and girls in instruction and society work and the care of the altar. Sister Mina reports a total of 1414 calls made during the year.

At the **Orphans' and Old Folks' Homes, Toledo, Ohio,** seven Sisters are serving. In the Orphans' Home Sister Helen Panning, Directing Sister, is assisted by Sister Emma Stolle, Sister Edith Hansen, Sister Lucia Pfluger, R.N., and Sister Dorothea Meyer. In the Old Folks' Home Sister Marie Eckhoff, Directing Sister, is assisted by Sister Marie Knoell. There are 82 children and 27 old people in the Homes. The total number provided for during the year was 99 and 30, respectively.

Four Sisters are serving at the **Lutheran Orphans' Home, Waverly, Iowa.** Sister Emma Blasberg is Directing Sister. She is assisted by Sister Lorene Kroner, Sister Clara Nagel, and Sister Hildegarde Scheffel. There are 92 children in the Home. The total number who found a home there during the year was 97.

A new field of labor was entered the year, the **Lutheran Inner Mission League, Columbus, Ohio.** The services of a deaconess were requested by the Inner Mission League and its superintendent, Rev. C. W. Pflueger. Since October 1st, Sister Elinor E. Falk is serving there. Sister Elinor writes as follows of the work program of the Inner Mission League in general and of her own duties in particular.*

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*We quote at length from Sister Elinor's report in order to acquaint our readers with this new station of Lutheran Deaconess Motherhouse service. For this reason we have abbreviated the reports from the other fields of labor.

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"The work of the Lutheran Inner Mission League of Columbus may be divided into three projects. One is the Lutheran Hospice, a home for out-of-town girls who are attending school or working in the city. About 32 girls can live at the Hospice, and many take advantage of the pleasant, Christian home with its reasonable rates. Miss A. Schneider is the matron.

The second project is that of institutional visitation with religious services. Rev. C. Pflueger, Miss A. Loos, and students from Capital University serve in the following institutions, ministering to thousands of souls:

General Hospitals
Hospital for Insane
Children's Hospital
Home for the Blind
County Home & Hospital
Pauline Home for Aged
Hospital for Feebleminded
City Workhouse
State Penitentiary
T. B. San.
Orphanage
County Jail
Detention Home
Crittenton Home

The third project is the Lutheran Evangelistic Center. Much of the responsibility of the work there falls upon me. We serve people from about 100 families, of whom 80 families are contacted often. Our individual contacts are about 300, 200 of which are frequent, the others much less frequent. Although we touch the lives of that many families, we rarely serve every member in it. In some cases children come to the Center when parents rarely do; on the other hand, there are parents and grandparents (particularly mothers and grandmothers) who are faithful in attendance, while their children are strangers to us.

The activities of the Center are religious and social, the program reading as follows:

Sunday and Wednesday evening church services are conducted by Rev. Pflueger or another pastor. Baptisms are frequent; Holy Communion is celebrated at regular intervals. The congregation should number about 120, but some move out of the community, and some are extremely slow to take advantage of the means of grace.

Sunday School is held Sunday afternoons; a conservative enrollment may be given as 110; attendance the first two Sundays in January, 1939, has been 96 and 94, including teachers, some of whom are Capital University students.

Young People's Choir — 5 to 10 girls.

Luther League meets two Sunday evenings in a month before church services and one Tuesday a month for a social evening. It is a weak organization which needs prayer, work, and cooperation. (I just returned from the social evening, and was pleasantly surprised when 10 youngsters turned out — 7 girls, and 3 boys. The beauty and charm of some of them is all the more striking when one knows the homes they come from.)

Junior Mission Band meets the other two Sunday evenings before church services. It is a lively study group with from 15 to 25 attending.

Rev. Pflueger has both juvenile and adult catechetical classes.

I have a Singing and Game Club for 8 to 12 year old children, attendance is from 7 to 15 in number.

Miss Schott has a Reading and Game Hour with ages and attendance similar to the other club.

The mothers with little children have a Cradle Roll meeting once a month. I have been having a little meditation for them and also a talk on hygiene.

The older mothers have a Guild and Choir practice every week. I always have a Bible lesson, except on the last week of the month when we have a social meeting.

On Saturday afternoons we have a Bible and Occupational School. The little children do hand work; the boys have manual training, and the girls do sewing and crafts. Attendance ranges from 40 to 60 children with 6 or 8 teachers. Some of the latter are volunteer workers from the different churches.

Family nights are sometimes held, when the Center becomes a place of social activity. Various groups also have parties, for the building has good space for such meetings.

Miss A. Schott is a worker of the League also. She assists with office work, teaching, and visitation at the Center, attends Juvenile Court, and teaches at the Children's Hospital.

The work is supported by Lutherans of Columbus and the surrounding country churches. The ladies are particularly active in their labors. Donated food supplies are given to the women of the community in payment for their cleaning services. We have a truck and driver to pick up clothing, furniture, etc., and, in a little store next to the Center, these articles are sold for a very low price. People in dire circumstances may be given direct temporary relief.

Inner Mission work in a large city such as ours, may seem to be somewhat foreign to the thinking of a large part of our Church, at least in so far as it is a rural Church. With the rest of our country it is passing from rural to urban living with new situations and problems, but with the same Gospel of Jesus Christ who is the same yesterday, today, and forever. Oh! the blessing of that sameness! To be able to stand firmly on the Rock, to place our hand in His hand, to lean on His promises and assurance, to read His mind and receive strength to follow His will is the comfort of the Church when about us is confusion and fear.

Columbus is laid out on the lines of every large city. The business section is in the center and around the edges of that business district is the slum area. There we find what students of sociology tell us we will find: poverty, lethargy, shiftlessness, filth, delinquency, crime, prostitution, riots, drunkenness, cheap rent, great mobility, large families, and appalling congestion, an inability to earn or manage earnings, and an inadequacy I do not attempt to describe or explain. A few better families have been driven there by illness or jobs, lost in the industrial upheaval of recent years. In such a community the Lutheran Center has its work.

It is a happy work. If Jesus were in Columbus today, I know He would often be in that community, and perhaps that is why it is such a pleasure to teach about Him to people whose lives are made dull and unpleasant by circumstances and by sin."

Two Sisters are devoting their full time to university work. Sister Hildegard Martins is attending the Milwaukee State Teachers College, looking forward to graduation at the end of this semester. Sister Gladys Robinson is enrolled in the School of Pharmacy at the University in Madison. One deaconess, Sister Henrietta Fischer, is retired. Two are on furlough, Sister Sophia Langner, R.N., Knippa, Texas, and Sister Anneliese Meyer, Columbus, Ohio.

The Sisters and Their Spiritual Life.

The Sisterhood is organized also as a congregation. Regular services are conducted each Sunday morning. Holy Communion was conducted seven times during the year. There are daily Vespers for the entire institutional family. During the pastor's vacation in July Mr. Paul Piotter, of the Wartburg Theological Seminary, supplied for him.

The pastor also conducts services at the Layton Home for Invalids on Sunday afternoons. As chaplain of the hospital he visits the sick where such services are requested. Religious literature is distributed to all patients of the hospital each week. This service is under the direction of Sister Nanca Schoen. The choir, under the direction of Sister Magdalene Krebs, sings in the corridors of the hospital each Sunday after the morning services.

The Missionary Society has again flourished under the very efficient leadership of its president, Sister Catharine Dentzer. The very interesting missionary programs include excellent presentation of topics by Sisters, letters from missionaries and other recipients of aid, and in each case a Bible lesson given by Sister Catharine.

The inspiration of the Missionary Society is a large factor in encouraging the bounty of the Sisters and the congregation in their monetary contributions to the needs of the church-at-large and of charity. During last year these contributions reached a total of $1,444.78. Just recently the Sisters have helped the medical mission work in New Guinea by a decision to provide funds for the building of the enlarged operating room of the hospital there.

In passing mention might be made of the weekly Bible lessons, enjoying splendid interest and cooperation on the part of the Sisterhood. At present we are in the midst of a study of St. Paul's Letter to the Romans which is proving to be very helpful.

The Growth of the Sisterhood, and Loss Through Death.

Three candidates were recently invested: Sisters Anna and Frieda Bieber of Mott, North Dakota, and Sister June Peters of Lansing, Illinois. They had begun the course of instruction in September, 1937. For external reasons of expediency investiture was this year postponed until fall. It took place on Reformation Sunday, October 30th.

On September 19, 1938, the course of instruction began with the following five new candidates:

Miss Ida H. Kloehn, Ripon, Wis.,
Miss Alma Knoell, Hazen, N. Dak.,
Miss Helen A. Michelke, Romana, S. Dak.,
Miss Alma Rose Richiert, Detroit, Mich.,
Miss Martha Schnaidt, Beulah, N. Dak.

May the blesings of the Lord rest upon this splendid group of young women and upon the course of instruction.

In addition to the regular class Sister Bertha Roose of the Ebenezer Deaconess Home of the United Danish Church of Brush, Colorado, is taking part in the course of instruction. We are very glad to perform this service for our sister-institution.

While the number of Sisters has thus increased, our Motherhouse has sustained a loss in that two Sisters have been called Home since issuing the last report, one during the year of 1938, and one, as has already been noted, since the beginning of 1939. On April 19, 1938, Sister Katherine Foerster, and on January 5, 1939, Sister Bertha Bartz departed this life. Their memory will be held in honor among us.

Outstanding Events During the Year

Besides the regular festivals, such as birthday celebrations, and the celebration of the church festivals, there were several outstanding events. On January 2, 1938, the consecration of four Sisters took place: Sister Lena Bosshard, Sister Lorene Kroner, Sister Elinor E. Falk, and Sister Anna Pohlmann. On September 16th the 15th anniversary of Sister Emma Blasberg's service at the Orphans' Home in Waverly was celebrated at that institution, a number of the Sisters at Milwaukee being present for the celebration in Waverly. The 75th anniversary of the Milwaukee Hospital was observed October 23rd to 28th. The Investiture service on October 30th has already been referred to. On the same day the celebration of the 25th anniversary of the consecration of Sister Matilda Hertlein was observed. The Rev. H. A. Michelke, of Mayville, Wisconsin, was the festival speaker.

Relation to the Church-at-large

As has already been pointed out the Sisterhood is organized also as a congregation. As such it is a synodical congregation of the Wisconsin District of the American Lutheran Church. The interest of the Sisters in the work of the Church is evident from the offerings of the congregation and missionary society which have previously been referred to.

In its organization as the Lutheran Deaconess Motherhouse the institution is recognized and endorsed by the American Lutheran Church. The Church at its convention in Sandusky in October graciously gave the floor to the pastor to speak on the diaconate and the work of our Motherhouse. The Church also unanimously passed the following resolution by a rising vote:

"a. We are deeply grateful to the Lord of the Church for this Training School and Home of Ministers of Mercy and the steady progress its report indicates.

"b. We recommend that the Church express its appreciation to the officials of this institution for the various services rendered and courtesies extended.

"c. We pray that the Church may understand ever more fully the place and importance of this institution."

We are very grateful to the Lord for an increasing interest in our Motherhouse and understanding of its ideals and purpose.

There is also a very cordial interest in the Motherhouse on the part of the Women's Missionary Federation. We were glad to have the Executive Board of the Federation as guests of the Motherhouse during their biennial meeting February 15th to 17th.

During the last year we have been busy taking moving pictures of the deaconess work. A few reels have been completed and have been shown on various occasions. Audiences have found these pictures very interesting. Not all of the work of the Motherhouse is yet represented, but even the present supply gives a good insight into the diaconate. These films, with or without a lecturer, are available for showings to congregations and societies. We shall be glad if more groups will make arrangements to see them. We are confident that these pictures will help to put the diaconate into the minds and hearts of our fellow-Lutherans and we pray that God will bless them unto the furtherance of this work.

August Baetke

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A Message from India

Dear Patron:

I am doing well by the grace of God and by your daily prayers. I am doing the Bible Woman's work in our Mission hospital at Renigunta. There are sixteen beds for the men and sixteen beds for the women in our hospital. And there are two rooms in the upstairs for our missionaries.

We all gather together in a small prayer hall and pray God for the necessary blessings for the day so that we may do our work faithfully. We do so every day before we begin our work. Many Hindus are coming to our hospital as they find that our ministry is done with love and by God's help. We are witnessing about Christ to many people in the hospital. And so we have good opportunity to preach just like other preachers. Many people listen gladly to us, telling about the Lord. They like to read the Word of God. And they buy the Gospel books from us. They take part in our prayers while they stay in the hospital.

We give the paper "Sathyasdutha" to all the patients in the hospital. We decorate the church on festival days. We preach to them on such occasions about the love of God, His mercy, His righteousness. And we tell them there is no salvation without Christ, so we must believe in Him only. We celebrate hospital day once in a year. At that time many Hindu people visit our hospital and pay their offerings.

We used to have a drama on "Birth of Christ" during the Christmas season. And many Hindu patients sing with us the Telugu lyrics which we have in our hymn book, and pray with us the Lord's Prayer. As the good news about our hospital went abroad, many patients came here even from distant places.

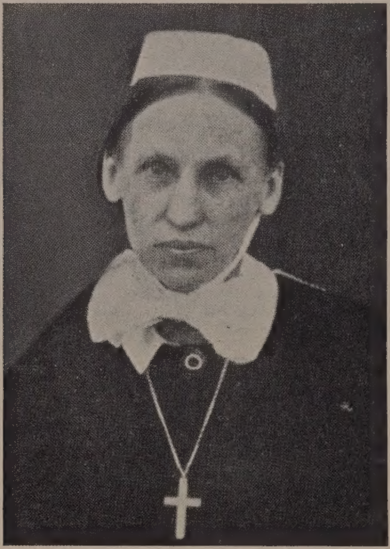
With best regards,

Your most obedient child,

Dasi. Elizabeth*

(Translation)

*India Bible Woman supported by our Sisters.



Sister Bertha Bartz

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Entered Into Life, January 5, 1939

"Arise, shine; for thy light is come." It was the Eve of Ephiphany. The day far spent, a dark dreary day, heavy with mist and rain, yet as we watched in the subdued light of the room where one of our Sisters was quietly passing through the Valley of the Shadow, gently led by the hand of the Good Shepherd whose rod and staff had been her protection and support throughout her life, these words persisted in coming to mind again and again, *"Arise, shine; for thy Light is come."* They were like a call from the farther shore, for to Sister Bertha the Eve of Epiphany became the daybreak of the eternal morning in the City of God which "had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the Light thereof."

The weary weeks of helplessness and suffering and failing vision, so patiently and so quietly borne, for Sister Bertha was one of "die Stillen im Lande", were over and forgotten in the joy of her release. The pilgrimage was ended, the goal attained, and the Morning Star whose radiant light had led and cheered and strengthened her on the way, she now beheld as the glorious Sun of Righteousness, risen with healing in His wings.

The Wise Men of old brought their gifts of gold, and frankincense, and myrrh and presented them to the Infant Saviour. Sister Bertha also had brought her gift to Him, a gift far more precious than gold — herself. Forty-five years ago, she presented herself, a living thank-offering to Him who gave Himself for her, as her "reasonable service." Forty-five years she ministered to Him in the sick and afflicted, serving in the Milwaukee, Hospital, the Passavant Memorial Hospital, Jacksonville, Illinois, and in the Passavant Hospital, Pittsburgh, Pennsylvania. To this latter institution she gave thirty-five years of merciful ministration, nursing countless numbers, among them a host of those whom the Saviour calls, "the least of these My brethren," the destitute, poor, the underprivileged, and those wounded and fallen in the struggle and conflict of life.

For many years she was in charge of the Maternity Department of the Hospital and only He, once cradled in the Manger of Bethlehem, and who took the little ones into His arms and blessed them, knows how many tiny feet she tenderly helped along on the strange new path of life they had come to tread. They were all so dear to her, whether they were the fair faced of her own race or the darker hued of another.

Faithfully, devotedly, she carried on her loving service until the end of October, 1938, when she returned to the Motherhouse, presumably for a vacation and rest. In God's plan it was a taking "apart from the multitude" to prepare for the great transition from the service below to that above, and the rest that remaineth to the people of God.

Bravely and quietly as she was wont, she faced the sudden knowledge of a grave and unsuspected affliction, just as she was about to return to work after her vacation of 1937. With fortitude and courage she bore the long weeks of pain and suffering that followed the efforts of the surgeons to restore her health, coming back at last from the Valley of the Shadow, eager and ready to resume the work she loved so well. We trusted that it would be for many more happy, useful years. But it was only a little pause in life "between the lights", the light of hope for further service and the light of the eternal glory of the very presence of God, and of the King in His beauty, which she beheld on the Eve of Epiphany as she obeyed His call, "Arise, shine; for thy Light is come."

Amid palms and floral tributes from her kinsfolk and from those with whom she had long been an esteemed and beloved co-worker, she lay in state in her Motherhouse home until the morning of January 7. A brief service here at 10:00 A.M., preceded that in the Chapel at 2:00 P.M., at which time Pastor Baetke and Dr. Fritschel officiated, the former preaching the sermon on the text, St. Matthew 11: 28-30, verses given to Sister Bertha at her consecration and inscribed on her silver cross. Dr. Fritschel read the obituary, giving also a record of her years of service. Interment was made on the Motherhouse lot in Graceland Cemetery.

Sister Bertha was born in Germany on February 12, 1874. At her baptism, two weeks later, she received the name of Bertha Mary. In 1882 she came to this country with her parents and was confirmed in Neenah, Wisconsin, in 1886. Having heard the call of the diaconate, she entered the Motherhouse at Milwaukee on March 27, 1894. On Good Friday of the following year she was invested, the Rev. J. E. Ohl, Mus. Dr., being Rector at that time. On June 3, 1900 she was consecrated by the Rev. W. A. Passavant, Jr., and had the joy of observing the silver anniversary of this event.

Quiet and unassuming in manner, small in stature but energetic and capable to meet the demands made upon her in ministering to the sick and helpless, diligent and faithful in her labors, happy in the opportunity she enjoyed for abundant service, and with a grateful and appreciative heart for the blessings bestowed upon her in this ministry of mercy by Him whom she loved and served, she went her way, patient, uncomplaining, bearing, hoping, enduring, believing all things, radiating peace and contentment all about her.

Such an one was our dear Sister Bertha. May her example be an inspiration to us and her memory ever be blessed among us. May we heed as we hear the voice of the Master, speaking to us, as He did to her,—"Come unto Me . . . . Take My yoke upon you and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy and My burden is light."

"Holy Jesus! every day
Keep us in the narrow way;
And, when earthly things are past,
Bring our ransomed souls at last
Where they need no star to guide,
Where no clouds Thy glory hide.

"In the heavenly country bright
Need they no created light;
Thou, its Light, its Joy, its Crown,
Thou its Sun which goes not down;
There forever may we sing
Hallelujahs to our King.

Sr. C. D.

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Christmas Still Abides

We look at the calendar and realize that again a beautiful and glorious Christmas season has slipped by, but it has left us so many precious blessings in its wake that we do not regret its going for Christmas has given us a new vision of God's love, a new inspiration for daily life. Christmas here at the Motherhouse and hospital is a subject to which full justice can not be done in writing, for it is the spirit which prevails over all that makes Christmas what it is. It can be felt keenly but explained poorly. We realize that it is one of the greatest heritages of man, because it elevates him from the sordid things of life to the plane of unselfish thoughts and deeds, even as his hand is outstretched to the unfortunate and lowly. Edgar Guest expresses it well in one of his poems:

"When it's Christmas man is bigger and is better in his part;
He is keener for the service that is prompted by the heart.
All the petty thoughts and narrow seem to vanish for a while
And the true reward he's seeking is the glory of a smile.
Then for others he is toiling and somehow it seems to me
That at Christmas he is almost what God wanted him to be."

It is difficult to say when the Christmas season really begins here but it seems natural to start with the blessed Advent season when, with the lighting of the first candle, the first great promise of the Saviour is spoken. A week or two later, usually busy days begin at the Motherhouse for there is a large family to plan for. This does not include only the members of the Motherhouse but it means all of the patients in the hospital, the nurses and the employees, all of whom are remembered with gifts at this time.

Probably the first real emotions of Christmas, which have been somewhat subdued until now, spring into life with the first strains of the Christmas carols brought by different groups of singers as they pass through the hospital. This age old custom of caroling first begun in the Italian village of Grecia near Assisi in 1200, has come down to us through the years with its effective way of sending out the Christmas message to remind us each year of the "Peace on earth, good will to men" which was first proclaimed by God's personal messengers to the shepherds. These carolers probably are not fully aware of what they are really bringing, as their message of peace and love steals into the hearts of those who are lying in misery with pain racked bodies and often distressed souls. One evening as a group of singers came through the hospital, the corridors softly echoed and reechoed with the beautiful strains of "Silent Night, Holy Night", and a dying patient who would not respond to anything else smiled as they passed by and murmured, "How beautiful." Had these young people known this, it would have been enough to recompence their efforts, for they had given peace to one who will spend the next Christmas in her eternal home.

On Thursday, December 22, the employees and their families gathered in the assembly hall of the hospital for their Christmas program. Their gifts were placed under the beautifully decorated tree. Friday evening, December 23, the nurses presented their program which was well in keeping with the spirit of the season. The Christmas service was held in the afternoon of December 24 at the Layton Home for invalids. The patients gathered on beds and in wheel chairs, eagerly waiting to hear the Christmas message. All these joyful gatherings were climaxed by the beautiful Festival Vesper service at 6:30 on Christmas Eve. The softly lighted Chapel was nearly filled with Sisters, nurses, doctors, friends and patients, in wheel chairs and on wheel tables. It was, indeed, inspiring to see this assembly, coming, so it seemed, in answer to the pleading voice of the soloist as she sang "O Come Let Us Adore Him", for before us, in a bower of evergreen, stood the Nativity scene so vividly portrayed by the transparency which stood at one side of the chancel, and on the opposite side stood the Christmas tree with its many white lights and twinkling stars telling us that the "Light of the World" had come. After the Chapel services, the Sisters gathered in the classroom of the Motherhouse for their family celebration. When the gifts from loving friends and relatives, which had been placed under the Christmas tree, had been distributed and the generous gifts from the Motherhouse with which the Sisters were so thoughtfully remembered had been joyously inspected, German and English carols were sung by all, making it like one's very own Christmas gathering with home folks.

Again our thoughts revert to the hospital which had been so quiet during the night with its dimly lighted rooms, and the noiseless footsteps passing up and down the halls, but with the first streak of light which dawned in the east, telling us that Christmas day had come, the joyful strains of "O Du Fröhliche" were heard in contrast to the "Silent Night, Holy Night" of Christmas Eve, as the Sisters' choir passed through the corridors on their way home from early Matin services in the chapel. We heard the glad voices of a group of student nurses, dressed in red and white and bearing candles in their hands, as their song rang out in "Joy to the World". Each patient was visited individually by a Sister, bringing a gift and a Christmas message. Of course, the sick children in the ward could not be forgotten and one of the internes, dressed as Santa Claus, distributed the gifts from under their Christmas tree.

Christmas cheer was not confined to those of our own institutional family. Others were also remembered. There are always some, especially children, who will have a sad Christmas because of their parents' lack of financial means. The alumnae and student nurses of our hospital gave their annual party for a large group of poor children in the Nurses' Home, at which time they were pleasantly entertained and heard the story of Christmas and the beauty of sharing with others. On the morning of December 24, the Sisters visited some families for whom they provided Christmas cheer, and a call was made to sing for one who has been bedridden a great part of her life. As grateful hearts shone through tear filled eyes, it was not hard to realize that the spirit of loving remembrance is one of the miracles of Christmas and is God's plan for us, His servants.

But Christmas did not end for us with the services on that day. Hymns and carols were heard at worship throughout the week and each evening, at the close of Vesper Service, a Christmas hymn was sung with only the soft lights of the tree and transparency shedding a glow of peace into our hearts and reminding us of the first Holy Night.

Deeply impressive was the midnight Holy Communion service on New Year's Eve, followed by the Litany, as we passed from the old year into the new, the future all unknown, but with trust in Him who has been the Dwelling place, the *Home* of His people through all generations, and in Him whose precious Name is written over the portal of each and every New Year, —JESUS, our Help and Salvation.

The annual Christmas concert by Sister Magdalene Krebs and the Sisters' Choir was enjoyed by many on the afternoon of New Year's day.

Now we are in the Epiphany season and it would seem that Christmas must be over, but even on Epiphany we heard the strains of the Chapel pipe organ tell more plainly than spoken words, of the march of the magi to worship the King. There could be heard the soft, steady beat of the camels' hoofs coming nearer and nearer across the desert sands until the mighty tones of the organ, responding to the hands that swept over the keys, proclaimed exultingly that the magi had arrived with their precious gifts, and the music suddenly turned to a song of worship and praise until the camels were again mounted and the last faint notes of the organ told us their footsteps had died in the distance. But Christmas did not die in the distance with them. Christ has again been reborn in many hearts strengthening souls to press onward, and as we still kneel in silent adoration of the wondrous mystery of God's love, the Word made Flesh, let us pray with John S. B. Monsell that

"O'er the threshold of the year
  Sprinkled with Thy precious blood,
Let me draw to Thee more near,
  Made by Thee more wise and good.
O my Saviour, when this soul
  Proudly would its way pursue,
Let Thy sorrow's soft control
  Gently chasten and subdue.

Let the memory of the past
  Shed its glow on years to come,
Yield its wisdom, and at last
  Light my wandering footsteps home;
O my Saviour! with Thy Blood
  Sprinkle all my future days;
Make them holy, keep them good
  Fill them with Thine endless praise."

Sr. G. A.

Tributes to Sister Bertha
In Memoriam

Sister Bertha Bartz, for thirty-five years associated with the Nursing Staff of the Passavant Hospital, Pittsburgh, Pennsylvania, died Thursday, January 5th, in Milwaukee.

Resolved, that the Staff of this Institution record their appreciation of the long and faithful services rendered by Sister Bertha to the Hospital; their admiration of her boundless energy and attention to detail in the care of patients; the affection with which they regarded her because of her kindliness and courtesy toward patients and doctors alike; and the realization that her passing leaves a vacancy which cannot be filled.

It is further resolved that the sympathy of this Staff be extended to Sister Bertha's family and the members of her Order to whom the Secretary shall transmit a copy of this resolution.

(Medical Staff of Passavant Hospital)

In Memoriam

Whereas it has pleased Almighty God to call to her eternal home, Sister Bertha Bartz on January 5, 1939.

Be it resolved that the Board of Directors of the Passavant Hospital, Pittsburgh, Pennsylvania, record their appreciation for the faithful and valuable services rendered to this Institution by Sister Bertha for thirty-five years.

Her gentleness and kindness to the patients under her care and her untiring devotion to duty endeared her to all who knew her, whose passing from our midst we deeply regret. Be it further resolved that the sympathy of this Board be extended to the Lutheran Deaconess Motherhouse and Sister Bertha's family.

(Board of Directors)

"Three decades and a half of patient labor in a haven of mercy in the heart of the Hill district was ended Thursday for Sister Bertha Bartz, Lutheran Deaconess, who died in Milwaukee."

(News Item, Pittsburgh Daily Paper)

The Tender Heart

"The great secret of the tender heart lies in the fellowship of Jesus Christ. It is the continual wonder about Jesus, that He was so strong and yet so tender-hearted. No authority could make Him quail; no array of power could ever daunt Him and yet a bruised reed He would never break and smoking flax He would not quench. He was tender not because He knew so little. He was tender because He knew so much. All that was hidden from duller eyes He saw—all that men had to bear and battle through. Their hopelessness, their crying in the night, their inarticulate appeal to heaven—all this was ever audible to Jesus, and kept His heart as tender as a child's."

* * *

News Items

Sister Lina Brechlin, Directing Sister of the Norwegian Lutheran Deaconess Motherhouse in Brooklyn, New York was called from her labors in this world on November 23. Sister Lina's presence at our Deaconess Conferences was always an inspiration and we shall feel her absence keenly because for many years she has attended regularly. May the God of love who gave her to the deaconess cause, bless the memory of one who labored so faithfully among His needy ones.

Fifty-three young people of the Milwaukee Lutheran Students' Association held their meeting in the class room on the evening of November 29th. Moving pictures of our work were shown by Pastor Baetke after which Sister Catharine explained the Advent celebration as it is carried out in our worship in the dining room with the wreath, the candles and prophecies of the coming Messiah.

Several of our young deaconesses attended the Hub Regional Conference of Lutheran Students at Madison on December 2-4.

Mr. William Siemers, lay-missionary of New Guinea, was a patient in our hospital during the month of November. Before returning to his home in Iowa we had the privilege of seeing the moving pictures which he had taken in China where he visited on his way home from New Guinea. These clear, fine pictures were of great interest especially now, when China is at the forefront. We are very grateful to Mr. Siemers.

The New Guinea Mission Field was made very real to us recently when Missionary Pietz showed us the moving pictures and added personal incidents of his own experiences of the interesting work of the Hinterland with all the dangers and hardships. We realized more fully than ever before how missionary work requires the deeply spiritual workers and how great is our part in assisting them with our prayers and our material gifts. May God richly bless the missionaries and may there be a great ingathering of souls in that land where heathen darkness prevails!

The Women's Missionary Society of Pentecost Lutheran Church, Rev. A. Streich, Pastor, came to the Motherhouse to enjoy a tour through our institutions and to learn more about the ministry of mercy. Sister Catharine spoke on the work of the diaconate and

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also explained to them how we celebrate the Advent Season and, as the wreath was still in the dining room, they were greatly impressed by the custom and hoped they might introduce it into their Sunday School.

These ladies surprised us by bringing a bountiful donation of their own homemade jams, jellies, and candy. Their kindness and generosity is greatly appreciated.

On the evening of December 8th a lecture of outstanding interest and inspiration was given by Rev. E. S. Hjortland. His keen sense of humor, depth of understanding of his fellowmen and his pleasing manner together with the moving pictures made us feel that we were with him on the long journey beginning at his Church of the Ascension, in Milwaukee and going to Russia. "The people are very poor," said Rev. Hjortland, "with few of our American conveniences, but they are less restless and not more unhappy than we are here. Which goes to show that possessions do not always bring satisfaction and happiness. The Church in Russia is not dead but it is working underground, which may be the means of purifying it." We were given visions of some of the terrible things that are happening but it is by no means a hopeless situation. The history of the Church in Russia should sound a warning to the Church of America.

One of the places to which our deaconess candidates are taken for an annual visit is the Wisconsin Workshop for the Blind which is located on North Water Street. These visits have become more and more interesting and this year when Miss Mary Hulburt, the Senior Field Worker for the Wisconsin Agency for the Adult Blind, was conducting us through the Workshop, she mentioned their motion pictures which are used for publicity. The Recreation Committee of the Motherhouse was consulted and it was decided that Miss Hulburt be asked to speak at one of our monthly meetings. It was a privilege to hear and see what a wonderful work the State is doing to lighten the darkness of those who would have to sit in darkness and idleness were it not for the work that is being done to help them. They can now earn a living and enjoy life.

Another great help for the blind is the training of Seeing-Eye dogs at Morristown, New Jersey. Mr. Harold Schmidt, one of the three blind men of Milwaukee who owns a Seeing-Eye dog, accompanied Miss Hulburt and told us the interesting story of how he came into possession of Bwana, his German Shepherd dog. Bwana, which means "Great Chieftain", was by his master's side during the lecture and we were deeply touched when the blind man said, "If Bwana were not with me I would be blind again." Mr. Schmidt conducts a business of his own and travels to all parts of the city on foot, by bus and street car, guided by his faithful Seeing-Eye companion.

Through the Sisters' gift fund it has been possible to set up and equip our recreation room. Merry sounds are heard as older and younger members of the Motherhouse family try out ping-pong, badminton, striking bags, exercise with dumb-bells or Indian clubs and other exercises that *recreate* after a strenuous day in class room or hospital or in home duties that do not give proper exercise to the body.

Sister Vera Anderson of the Omaha Deaconess Motherhouse is spending some time with us. She is studying laundry work with Sister Clara Mueller.

Following an old tradition of the Church called "Totenfest" in Germany, our Motherhouse observes the last Sunday after Trinity as Memorial Sunday, remembering those who have departed this life to be with Christ. By chartering a bus it was possible for the entire Motherhouse family to attend the beautiful and impressive service conducted by Pastor Baetke on the lot at Graceland cemetery, on the afternoon of November 20. The day being pleasant, many other visitors gathered with us and gave reverent attention. Witnessing there to faith in Him who is the Resurrection and the Life, and singing the pilgrim songs of hope and confidence, the veil that separated us from those who have reached the Homeland and who serve Him and see His face, seemed very thin. The motto of our Motherhouse, inscribed on the beautiful monument, inspires to renewed consecration, — "For to me to live is Christ, and to die is gain."

New Subscriptions

Brush—Sr. Kathryn Mohrsen, 2 yrs.; **Cedarburg**—Mrs. F. J. Schuette, 2 yrs.; **Green Bay**—Misses H. and D. Blank; Mr. and Mrs. L. P. Edwards; Miss Eva Pevt; Rev. and Mrs. L. Gast; **Hosmer**—Rev. H. Hasse, 4 yrs.; **Mayville**—Rev. H. Michelke, 4 yrs.; **Milwaukee**—Miss G. Butzke; Mrs. J. Dentz; Miss D. Deyer; Mrs. Lee Finke; Rev. G. Hanszler, 4 yrs.; **Muscatine**—Miss T. Reischauer; **Norwalk** — Mrs. J. P. Schultz, 2 yrs.; **Pittsburgh**—Rev. L. Hess, 2 yrs.; **Tama**—Rev. Leo Widdell; **Waverly** — Miss E. Reck; **Wilkinsburg**—Mrs. P. F. Shuey, 2 yrs.

Renewals

Bowdle—Mr. J. Eisenbeisz, Jr., 4 yrs.; **Chicago**—Mr. C. T. A. Anderson; **Columbus**—Miss F. Gauger; **Compton** — Miss D. Eisenbeisz, 4 yrs.; **Crow's Landing**—Mrs. W. Tippins; **Davenport**—Rev. L. G. Krebs, 4 yrs.; **Des Moines**—Mrs. C. Chennell, 4 yrs.; **Dubuque** — Miss M. Reck; **Elma** — Rev. F. Sauerbrey; **Fremont** — Miss Sabine Timpe; **Gary**—Mrs. E. Brown, 3 yrs.; **Hamler**—Mrs. H. Rosebrock; **Hartland**—Miss D. Rasmussen, 4 yrs.; **Holland**—Mrs. J. Sealing; **Independence**—Rev. G. Bunge, 4 yrs.; **Loganville**—Miss L. Hasz, 2 yrs.; **Milwaukee**—Mrs. E. Beates, 2 yrs.; Miss M. Fairbanks; Mrs. O. Waskow; **New Brighton**—Miss M. Blythe; **Racine**—Miss H. Boernke, 4 yrs.; **Rochester, Pa.**—Rev. B. Fetterly, 12 yrs.; **Rochester, Minn.**—Misses L. and E. Sandow; **Rockford**—Mrs. C. Harris, 2 yrs.; Mrs. E. Seinwill, 2 yrs.; **Tuttle**—Mr. J. Landenberger, 2 yrs.; **Waupun**—Mary and Martha Society; Mrs. O. Lother, 4 yrs.; **Wausau**—Misses B. and M. Venzke; **Wilton Junction** — Miss E. Marolf; **Zelienople**—Miss A. Meng; Sister Marie Roos.

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Deaconess Annals

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The Gardens

Long ago God made a garden,
Home of man, full free and fair
Fruitful trees by gladdening rivers,
And the Tree of Life was there.

Came the tempter to that garden,
Sowed the seeds of doubt and sin,
Left it dark, despoiled and lonely,
Strife without and fears within.

Ages passed, another Garden
Where One agonized and prayed,
Where the sin and guilt of all men
On the Lamb of God was laid.

To the Cross He took that burden,
Barren and accursed tree:
Yet it bare right precious fruitage
That avails for you and me.

In a garden fair He rested
When the battle grim was done,
Rising on that glad third morning
To proclaim life's victory won.

In each heart there is a garden
Tended it must be with care:
That the Master of the gardens
May delight to tarry there.

Till He call to that high City
Of our peace, the Lamb its light.
There the Tree of Life is blooming
By the Living Waters bright.

Easter, 1939

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◇ ◇ The Pastor's Page ◇ ◇

Looking Forward

At the present time there are evident changes within our church circles in the views which are held on the administration of charity. And there are implications thereof for the service of the motherhouse diaconate. It would seem appropriate to consider these trends and their meaning for our service. That is the end to which this editorial is devoted. It is intended to be merely tentative and exploratory, with the hope that it might stimulate thinking and arouse discussion rather than settle problems. For that reason we may be relatively brief and confine ourselves to setting down the things as we see them just now.

What appears to us as the most noticeable trend is a growing determination and a more general desire that the corporate church should take a larger part in the work of inner missions and the administration of charity than has hitherto been the case. While we have in mind particularly the church body with which our Motherhouse is affiliated, we believe that there are indications of this throughout Lutheranism in this country.

This trend is apparent in a general situation which might be characterized in the following manner. At the present time there are four types of charity work, divided according by whom they are carried on. The order in which we give them does not matter and does not represent any order of importance. In the first place there is the charity program of the state, the social welfare work of the so-called public agencies. In second place we would mention the charity work which is carried on by organized groups of citizens on basis of sympathy or a sense of social justice but without definitely Christian motivation. This class includes a large share of the so-called private agencies which are at work in the field. The third type of charity work is that administered by the corporate church and the fourth type is that carried on by societies of Christians organized for the purpose of this particular work.

We need not stop to consider in detail what we think to be the right sphere of each of these four types. Probably there are some people who believe that all administration of charity should be of just one of the four types. Again there are others who are against the one or the other as a matter of principle and who think its existence a detriment to the whole work of social welfare. But probably most people believe that there is an important place for each of the four types. And to those who hold this view it naturally seems the well-balanced and most sensible one, and they consider those who hold it most worth listening to. That is what we believe to be the case.

It is within the situation as just described, with the four types of social work going on, that there would seem to be a growing conviction on the part of Lutherans that we as a corporate church should take a larger share in the work of the administration of charity than has hitherto been the case. It is believed that there is a more important place for the organized church than it has so far assumed, and that it is its duty to take that place.

Along with the trend just outlined there are, as we see it, two other tendencies. These two are complementary to each other and can best be viewed together. On the one hand there is a growing desire that the charities' program of the church be correlated with the general program for social welfare of the nation as a whole and with the other types of social welfare work. On the other hand there is a growing appreciation of secular social work standards which have grown up and are recognized in the social field.

The first of these two tendencies would seem to indicate a larger view of inner mission possibilities than we have had in the past. We are not content simply to perpetuate the particular projects of yesterday. We are looking about for needs which are not yet being met and work which needs to be done.

The same tendency indicates a growing appreciation of the work which is being done by other agencies, also those of non-Christian motivation. This does not imply a lack of appreciation of the Christian character of our work or of the supreme value of the definitely Christian blessings which are ours to bestow. But it does imply a sincere regard for what others are doing. They are doing a tremendous piece of work. And we desire that our program be integrated with theirs.

As has been indicated there is also a growing regard for the methods and standards which are being evolved. This means more than an awareness of and a concern for these standards. Such concern, it is true, is not lacking, and where it is lacking, it is being forced upon us. But the present tendency among us, if we are not mistaken, is a regard and appreciation of these standards. It is worth our determined and cordial efforts to meet them.

This latter change is quite noticeable. In our official church circles it might have meant talking in unknown tongues not so very long ago to speak of the desirability of accredidation according to the standards of national organization of social work, and of encouraging our own young people to take up secular training for social work. The times are changing.

There is a fourth trend which we may indicate with but little more than bare mention. This is the tendency towards regional inner mission work along intersynodical lines. There is a growing and more general encouragement of such work and much more whole-hearted recognition of it. It is felt that the organized church should definitely have a part in it. In the past some of the servants of the church engaged in such work thought they had reason to believe that they were considered stepchildren of their bodies. That day would seem on the way out.

It might appear that there is a conflict between the first and the fourth tendencies which have been pointed out: on the one hand more charity work by the organized church bodies, and on the other hand more charity work along inter-synodical lines. It is apparent that there are problems here which must be solved, but we do not see a fundamental reason why these two tendencies can not go hand in hand.

It would be presumptuous for us here to speak for the whole motherhouse diaconate in America, but we can at least give it as our opinion that we believe that the majority of us in the motherhouse diaconate welcome the trends which this article has tried to indicate. We even believe that the motherhouse diaconate together with the National Inner Mission Conference deserves a bit of the credit for the appearance of these trends. The story of Chanticleer, who crowed at dawn and then admired himself for causing the sun to rise, is known to us. But we think that the groups mentioned have done more than crow, and we find reason for and satisfaction in the thought that their influence contributed to the appearance of these tendencies.

If also the motherhouse diaconate is

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partly responsible for the dawn of the new day, it behooves it to be ready to render the service which the changed situation will require. If conditions in this respect were as one would much wish to see them, we should be able to say: We have on hand an appreciable number of those who have been fully trained to meet all the requirements of the new era, and a sufficient number to meet the needs of the church in this whole field.

But such a situation would be altogether too ideal. And we can not call to mind a single instance when such a thing took place in the work of the Kingdom throughout the history of the church. But the very fact that we should like to say it voices our desire that the motherhouse diaconate grow with the church to a more adequate service in the field of inner mission. It voices the determination that that shall be the case. That is all that can be asked of the diaconate,—that is the setting forth of every effort to realize that determination. And that is being asked of us, with definite clearness.

To us this would appear to be a mandate for the training of a larger number of our deaconesses to meet standard secular requirements in social work. We have repeatedly voiced the conviction that the way we meet this issue will largely determine the development of the diaconate, and perhaps its very existence. Our thoughts on the subject under consideration bring us again to the same conclusion.

If we are seeing clearly as we are looking forward, the tendencies described will probably grow in volume and strength. We welcome the development and we greet its challenge. We should like to be among those who labor efficiently to bring the blessings of our Lord to those who are in need.

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Home Missions

What a responsibility the Church has in the field of Home Missions. We remember the commission of Jesus to His disciples, *"Ye shall be my witnesses in Jerusalem and in all Judea and in Samaria and to the uttermost part of the earth."*

Jesus would have us begin "in Jerusalem" *at home.* The Samaritan woman carried wonderful news that day after she had heard Jesus declare Himself to be the Messiah. To Samaria —to the people the Jews did not like. It is not easy to work among a people we dislike but the program is broad and it includes so vast a field of endeavor that extends from the very neighborhood in which we live to the farthest boundary of our dear land. If we were to count the people over this territory the number would be 140,000,000. Hence the Church has millions of opportunities.

Christ met men in their own environment. His Church today must take the gospel message to *all.* There are so many ways in which this may be done. *Philip findeth Nathanael and saith unto him, We have found Him of whom Moses in the law and prophets did write of, Jesus of Nazareth, the Son of Joseph.* John 1:45. That is personal evangelization.

And Jesus when He came out saw much people and was moved with compassion toward them because they were as sheep without a shepherd; and He began to teach them many things. This is wayside preaching.

The printed page and our daily lives may be most efficient ways of spreading the gospel message.

Dr. Ernest M. Halliday has enumerated some of the opportunities for Home Mission work: "You know America: her wealth, her poverty; her ideals, her failures; her strength, her frailty. The flat-topped 'dobe dwellings of Spanish speaking plazas; 'Company' houses in mining towns, begrimed and ugly, clinging to the hillsides; Negro cabins; mountain folks' shanties; cheerless tenements, city sky-scrapers; homes where plenty rules and luxury peeps from every corner—you visit them all. Beneath externalities, you find the common human life—the need of strength for the daily struggle of courage in the face of difficulty, of help where ordinary support proves unavailing, of a dynamic which flows from inexhaustible spiritual resources.

"You know, better than most, how much the people of America need the comfort, the sustaining, energizing power of vital religion. You know where faith is strong and where it has been quite submerged. You rejoice in the indication that America is increasing in wisdom and humanity while your hearts are heavy with the knowledge that one-third of our entire population is not directly in touch with Christian churches and that tens of millions of our children and youth are passing through the most important periods of their lives without having vital contacts with any form of religious activity. It is this great America of ours that Home Missions finds its task and opportunity."

When we know, we care; when we care, we serve. We need to know. Editor Julius Bodenseick, who is a member of the Board of Directors of our Motherhouse, has written a pamphlet which contains a most striking and challenging message for all of us Lutherans. It is called "The Mission of the Seventy Millions" and it reveals to us the appalling sin and neglect toward those who are sorely in need of the saving Gospel. "What we need is a contagious optimism in our church work, an enthusiasm that will inspire our children and neighbors to come and join hands with us. We need churches aflame with holy zeal if we want to avoid the burning churches of Russia," says Editor Bodenseick, and in another place he says, "The seventy million right here in our America beckon to us: 'You have the one Gospel which will save us, come and bring it to us, now; start your crusade *now!* We are seeking for what you have!' "

We must integrate the study of Home Missions with other studies and do what we can to give every man, woman and child in our own land the "life abundant."

Home Missions exist to present Christ and to impress His Spirit upon the life of our generation. If Christ means much to us, we can make Him mean much to others. Every man, though he be at the end of a wilderness trail or at the bottom of the social ladder is of equal importance before God. We cannot count the cost of a soul. Christ paid the price for *every one* when He suffered on Calvary. His Church must be an agency of service to the settlement on the edge of the frontier or to the handful of natives at the edge of the polar regions. The Spirit of Christ breaks down all barriers and spans all differences of race and culture.

In a public school journal of recent date this little poem was found with the following statement written above it: The schools attempt to make up for the shortcomings of environment:

"There's Asia on the Avenue
And Europe on the Street
And Africa goes plodding by
Beneath my window seat.
This is the promised land of dreams
Where worlds and nations meet.
Ah do not say romance is gone—
Behold the city street."

It seems a marvelous opportunity for the Church to give assistance to the public school in a more definite way. Indeed we need not go to a foreign land to do real missionary work—we can look from *our* windows and see manifold opportunities for spreading the Gospel of Christ.

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The Red Cross of Calvary

"Isaiah 11:10—*And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."* — These words from the Old Testament bring to mind others uttered by the Saviour but a few days before the crucifixion. — *"And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die."* The root of Jesse, the Saviour, and the red Cross of His sacrifice are inseparable to the Christian. For whom the cross is forever the symbol of the price paid to save the souls of men, the life of the Son of God. The redeemed go onward through the ages with the cross of Jesus going on before. The emblem of our National Red Cross is, we are told, simply the flag of Switzerland where the first meeting was held, reversed. But surely God directed that choice of an emblem which has become known the wide world over as a symbol of life saving service not only on the great battlefields and the disasters that overtake peoples and nations but in a great peace time program. But what has made a profound impression is not only the service which is rendered but through the very emblem, the Red Cross, speaks of a greater Sacrifice to which testimony is borne by the following incident which is quoted together with the sub-title under which it appeared:

The Wounded Soldiers

The Province of Hunan has six thousand wounded soldiers from many battle-fronts. At Changsha, I had the privilege of speaking to about three hundred of them. When I used the picture of Christ on the cross, the soldiers crowded around and asked many questions about Jesus himself, about the bandits on the other crosses, about the woman at the foot of the cross and especially about the Roman soldiers in the background.

Not many of the soldiers were Christians. After speaking of Jesus' struggle against injustice, which took Him to the cross, I said, "Do you understand the meaning of the cross?" "Yes," they said, "We know the cross." "What cross do you know?" I asked. "We know the Red Cross," they shouted. "What does the Red Cross mean?" I asked. "It means save life," they answered. "You are right," I said, "the Red Cross means save life."

I explained that before Jesus died on it, the cross was an instrument of torture, the black cross of death. That is why the social forces, which ruled in Jesus' time, nailed Him to it. They thought the black cross of imperial Rome would destroy Him forever. But the Galilean was too great. The black cross of death could not destroy Him. His death changed the cross into the symbol of life-giving and life-saving, into the symbol of sacrifice and service. It was the blood of Jesus which changed the black cross of death into the Red Cross of life-saving. So the Red Cross of Christ saves the bodies of men, and the Christ of the Red Cross saves the souls of men.

The soldiers were greatly impressed

and nodded their approval. An officer thanked me for the message and urged the men to believe in and to follow Him who died on the cross and whose blood made the black cross red.

Rev. S. Lautenschlager in
Missionary Review of the World.
Feb. 1939

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Lutheran Nurse's Guild

On the evening of April 14th the members of the Lutheran Nurses' Guild held their meeting at the Motherhouse.

After singing hymns, a well planned program on the subject "The Power of Prayer" was announced by the President, Miss Minnie Belts.

Pastor Baetke read the Scripture lesson from Genesis 32: 22-31, that lesson which tells of Jacob wrestling with God in prayer and of his power with God and man. The Scripture lesson was followed by prayer.

Sister Catharine presented an inspiring meditation on prayer after which three group meetings were held and the leaders of these groups brought out many helpful thoughts for the prayer life. Rev. Einar Larsen, chaplain of the Guild, summed up the findings of the groups in an inspiring and helpful treatise on this most important subject.

This meeting was both educational and inspirational and it is most gratifying to know that our Lutheran nurses are deeply concerned about the spiritual need of their own life and of the lives of those who are under their care. Such an organization is very beneficial.

A social hour followed during which time refreshments were served by the deaconess candidates.

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Pastor Jorgensen

During the month of March it was our privilege to have with us Rev. M. Jorgensen who recently resigned his pastorate in Brooklyn, New York, to become pastor of the Danish Motherhouse at Brush, Colorado. Pastor Jorgensen has spent some time visiting the various Motherhouses, thus becoming acquainted with the personnel, the work, the background, the training departments, the buildings and the general plan of work and administration of each institution.

Through his genial disposition and kindly manner, Pastor Jorgensen made many friends in Milwaukee. He entered fully into our Motherhouse life and contributed to our devotional services as well as to the social activities. One Sunday he preached for us, sometimes he conducted Vespers, often he kept the family devotions in the morning and at noon time; he taught classes, and at a social gathering of the sisters he delivered an inspiring and educational lecture on the religious thought of one of his Danish countrymen, Soren Kierkegaard. We appreciate having had him with us. On Monday of Holy Week, Mrs. Jorgensen and their three children were with us for a brief visit before starting to Colorado. May God bless them in their new home and may the deaconess cause prosper under his administration.

The Master's Touch

"And He touched her hand, and the fever left her: and she arose and ministered unto them."—St. Matt. 8:15.

"He touched her hand, and the fever left her."
He touched her hand as He only can,
With the wondrous skill of the Great Physician—
With the tender touch of the Son of Man.

And the fever pain in the throbbing temples
Died out with the flush on brow and cheek;
And the lips that had been so parched and burning
Trembled with thanks that she could not speak.

And the eyes where the fever light had faded,
Looked up — by her grateful tears made dim;
And she rose and ministered to her household —
She rose and ministered unto Him.

"He touched her hand, and the fever left her."
Oh, blessed touch of the Man divine!
So beautiful then to arise and serve Him
When the fever is gone from your life and mine.

It may be the fever of restless serving,
With heart all thirsty for love and praise
And eyes all aching and strained with yearning
Toward self-set goals in the future days;

Or it may be a fever of spirit anguish,
Some tempest of sorrow that dies not down
Till the cross at last is in meekness lifted
And the head stoops low for the thorny crown.

Whatever the fever, His touch can heal it;
Whatever the tempest, His voice can still;
There is only joy as we seek His pleasure;
There is only rest as we seek His will.

Ah, Lord; Thou knowest us altogether —
Each heart's sore sickness, whatever it be,
Touch Thou our hands! Let the fever leave us —
And so shall we minister unto Thee.

Author unknown.

Gifts for the Altar

On March 19th, Laetare Sunday—the day of rejoicing in the midst of the Lenten Season—our Motherhouse Congregation had special occasion also for gladness and grateful thanksgiving. On that day two fine Gorham, brass etched offering plates and an altar service book bound in red morocco were dedicated for service in our beloved Chapel. The former represents a thank-offering made by Sister Bertha Bartz who has exchanged the service below for that of the Church Triumphant, and they will be a lasting memorial to her faithful, consecrated life in the Lord's service.

The altar service book was also a thankoffering given by Sister Ella Kaehler. Our Chapel is made all the dearer to us because of the gifts and memorials lovingly presented by sisters and friends for its adornment and to beautify its worship of our God and Savior.

◆

Prayer

To walk with the invisible God throughout an entire lifetime as if one beheld Him, is the greatest triumph of faith. Never to see Him (with the natural eye), never to receive an audible reply from Him who, notwithstanding, is the Master of speech, and despite this, never to doubt that one has heard and that the petition has been granted, and that one is united with Him in a real personal bond.

Indeed one can see answered prayers, thousands upon thousands of them, yet not with the natural eye, but with the eye of faith. Consequently it is the same spiritual, supernatural man also, who prays, that recognizes that which is granted as the answer to prayer. The natural mind, in unbelief, knows finally how to argue away all answers to prayer. Therefore the life of prayer and the faithfulness in prayer remain a great and glorious miracle of God, a contradiction to the ordinary existence and life of man, the fairest fruit of the Holy Spirit in this vale of tears.

Prayer is an impulse of the soul, that is, a stirring of the soul, a movement toward God, a state, or an act, something permanent and continuous or something transient. If there were not a *state of prayer,* the Lord would not say, "Pray *without ceasing.*" No act can continuously be performed. If all prayer consisted solely of a state, He would not say, "When ye pray, *say.*" One cannot speak constantly. Therefore prayer is in part a state, an act, an attitude of the soul toward God, conversation, and this last is related to the first as the blossom to the tree, as the foam-crowned waves to the sea. When this prayerful attitude of the soul exists, it is through the grace of God. There can also be profound silence in the soul of man without manifesting itself in thought, word or act. Therefore, above all things, pray that thou attainest this attitude of the soul, by virtue of which thou canst always pray.

Translated from the German of
Rev. Wilhelm Loehe by Sr. C. D.

Items of Interest

At the close of the semester the three young probationers who had completed the theoretical course of instruction, began practical work. Sister June Peters at the Orphans' Home, Waverly, Iowa, to take the place of Sister Hildegard Scheffels who has returned to the Motherhouse; Sister Anna Bieber at the Passavant Memorial Homes, Rochester, Pennsylvania; Sister Frieda Bieber at the Layton Home.

Three deaconess candidates entered at the beginning of the new semester: Miss Myrtle Lein of Stanley, North Dakota; Miss Hedwig Bunkowski of Bemidji, Minnesota. Both of these young women have served for the past years at the Good Samaritan Homes at Arthur, North Dakota, and Eureka, South Dakota, where Rev. A. Hagar is the Director. The other candidate is Miss Julia Blake of Van Dyke, Michigan, Rev. J. Warnke, pastor. We pray for God's blessing upon the service of the sisters who have begun definite work in the Vineyard and for the infilling of the Holy Spirit of those who continue in preparation for service in the deaconess calling. God willing, five of our candidates will be invested on Pentecost.

The moving pictures are being used quite often in presenting the deaconess work, both with an accompanying lecture and by congregations where the pastor or members of the missionary society present them.

An annual trip is made by the Junior and Senior classes of the department of Pharmacy of the University of Wisconsin. On March 24-26 Sister Gladys Robinson who is a member of the class and Sister Clara Haas who supervises our hospital pharmacy, accompanied the class on the visit to the Parke, Davis and Company Pharmaceutical House in Detroit, Michigan, where they learned many interesting facts about drugs and serums which are so extensively used at the present time.

Rev. Alfred Boerger, Executive Secretary of the Lutheran Orient Mission, was a guest of the Motherhouse family on March 10th. It is always a pleasure to hear his news of the mission work in far-away Kurdistan and his message at this time was especially interesting and helpful. His love for the Kurdish people is so enthusiastically told that it is contagious and we love them too.

An interpretation of the Common Service was given in a most informative, interesting and inspirational lecture by Rev. M. L. Bischoff, pastor of St. Paul's Lutheran Church, Peoria, Illinois, on the evening of March 16th.

Rev. Bischoff said that our Lutheran Church holds treasures which few appreciate and which some would thoughtlessly throw away. The liturgy of our Church is one of these treasures. It dates back to the early Christian Church and has been used throughout the centuries. Dr. Martin Luther was a sane reformer, not a fanatic, and he stripped the liturgy of only the additions the Roman Catholics had made, but left what the early Church had used. Even the Calvinists see the mistake of making their churches look like lecture halls and are coming to see the value of a liturgy. The beauty of the external things that help to put us into the mood for worship, the progression of thought and beauty of adoration, the preparation and the explanation of the chief service and how, in the service,

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we speak to God and He, through the Word and Sacrament speaks to us, make us feel sure that we would not wish to omit any of the beauty or inspiration which the Lutheran Church gives to us.

Pastor Bischoff is also a talented musician and after the lecture every one gathered in the parlors and we had the privilege of listening to his rendition of several piano selections from great masters.

On February 24th the missionary society of Jackson, Wisconsin, Rev. H. Milius, pastor, visited the Motherhouse and were given a tour through the different departments of our institution by Sister Catharine.

Members of the Luther League of Lake Park Church held their meeting in our class room on Sunday evening, March 26th. Sister Catharine presented the deaconess work and spoke on *service* in general. Sister Edna Schmid, parish deaconess of Lake Park Church, showed slides and related a few experiences of the Passion Play at Oberammergau which she witnessed. This was most fitting at the beginning of the Passion Season. We welcome the young people's organizations of our churches and deem it a privilege to have them meet with us.

Wtihin the last months two of our sisters have sustained loss by death. Sister Emma Rap's brother was instantly killed in an automobile accident and the brother of Sister Emma Blasburg passed away in Arizona where he had gone seeking health. To them and to the bereaved members of the familes, there is the consolation of knowing they are at home with the Lord.

Vacation time has begun. Sister Clara Mueller traveled westward and spent two weeks in sunny California visiting the Fair and seeing other places of interest in that land. The remainder of her vacation was spent with her sister in Minnesota.

The Lenten season began with the celebration of Holy Communion at the early service on Ash Wednesday morning at 6:15. The hush and quiet of that hour is a most fitting time to begin our journey "up to Jerusalem." How near we seem to the Savior!

The mid-week services were unusually well attended and following the Good Friday service in the Chapel, our congregation united with the other churches of the American Lutheran Conference in the three hour service at the city auditorium where 1600 Lutheran people of that Church body gathered for worship.

"The three sad days are quickly sped,
He rises glorious from the dead"

we are singing in the early morning and it is the Easter gladness after the "victory over the grave." The bells peal forth and the hallelujahs are heard again in our services. Lilies and other flowers brighten the chancel and every one listens eagerly to the words "Christ is risen." Every one wishes every other one a "Happy Easter." Messages for the Day are distributed to all the patients in the hospital, the caroling resounds through the corridors and afterward the pretty baskets of eggs and bunnies are given to every patient and member of the hospital family with another cheery message. Easter is indeed a time of rejoicing.

New Subscriptions

Columbus, Ohio—Miss Annabelle Schott; **Detroit, Michigan**—Miss Pauline Warnke; **Dubuque, Iowa**—Mrs. H. L. Daugs; Miss Anna Kruse; Miss Luella Muir; **Lindenau, Texas**—Mrs. L. H. Simon; **Milwaukee, Wisconsin**—Miss Frieda Johannsen; Miss Marian Young; **Peoria, Illinois**—Rev. M. L. Bischoff.

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Renewals

Cedar Rapids, Iowa—Mr. Henry Raps; **Dubuque, Iowa**—Mrs. Eldon Muir; **Milwaukee, Wisconsin** — Rev. K. Hoessel; **Pittsburgh, Pennsylvania** — S. D. Ehrman; **Racine, Wisconsin**—Rev. G. W. Genslen, D.D.; Mrs. E. M. Raps; Miss M. Raps.

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DEACONESS ANNALS

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On Eagles' Wings

"Ye have seen .... how I bare you on eagles' wings, and brought you unto Myself." Ex. 19: 4.

Borne as on wings of eagles
over Time's stormtossed sea,
Borne as on wings of eagles
into eternity;
Over mountains and plains and valleys,
far aloft to the heavenly land;
Strong are the wings that bear me,
the wings upon which I stand.

Yes, under the wings to be sheltered,
and on the wings kept secure,
This giveth rest that is blessed,
a safe happy journey assures;
This giveth confident sureness
'midst the changeful pilgrimage hours;
For under the wings there is peace,
and on the wings there is power.

FROM THE GERMAN.
TRANS. SR. C. D.

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◇ ◇ The Pastor's Page ◇ ◇

Charity and Justice

It is certain that every one reading these lines is interested in charity. If he were not so interested, he would have passed our little publication by, for its very name, *Deaconess Annals,* associates it with an institution dedicated to charity. We are united then in a common interest. And being interested in charity, we are not averse to seeking to understand it a little more clearly. And we are desirous of understanding it better in order that we may practice it more effectively.

Now we have found that it is helpful for the understanding of Christian charity to see it over against justice. It is well to consider the relationship between the two, — to see charity in contrast to justice and justice in contrast to charity, and to see their unity, if such there be.

Both, Christian charity and Christian justice, are Christian virtues. Both are enjoined in God's Word. Both are fruits of the Holy Spirit. Both are an expression of the life He gives. It would seem clear that the two are not identical. But we think it possible to demonstrate a close relationship between the two. And some of the characteristics of each can be seen most clearly in viewing them in their relationship one to another.

Thus besides helping us to get a clearer understanding of charity, our discussion should aid us to a clearer understanding of justice. That, too, should be worth our while, particularly in a time when social justice enters seriously into the thinking of many people.

We might describe charity as an attitude of helpfulness. Let us call it a positive and active attitude and tendency to supply some want, to bestow some benefit. The need supplied may be sickness, or wretchedness, or material want, or one of a thousand other kinds; it may be material or spiritual. Charity is a moving tendency to supply that which is lacking. That would seem to indicate that it is not only an emotion, it is more than a warm feeling of the heart. It is activity in the direction of filling a need.

When we speak of justice in the present connection, it is needless to say that we have in mind justice between human beings. We are not thinking of the justice of God, but of justice as it applies among men. And we might describe justice by saying that it is the active attitude of giving to an individual what by common consent he has a right to expect. Justice gives what is due.

Just this, and only this much, would seem to be the abiding quality of justice, its stable characteristic. What is not stable or static is what is included in justice, what benefits and blessings are covered by justice. We should like to emphasize this, because this is commonly overlooked. Many people have looked upon the list of benefits with which justice is concerned as stable and unchanging. But over against that way of thinking, we are speaking for a growing concept of justice. For example, several centuries ago education of children was a matter of special privilege. It was not taken for granted that every child should be provided with schooling. Today, in our country, it is the right of every child to be educated. It is a matter of justice. — When it is taken for granted that all old people be taken care of, or that all the sick be provided with hospital care, for instance, then it has become a matter of justice that these benefits are bestowed.

Thus the concept of justice may differ from age to age, and between nations and even communities. It is subject to growth in point of benefits included: To begin with one or a few individuals may see a certain need and in a small way and a limited sphere they may seek to meet the need. Only a few people will probably be helped at this stage, because the benefactors are few. Those who are helped are specially privileged. In the course of time more and more people may become alert to that particular need and become interested in supplying help. After a period of development it may be taken for granted by all that that particular need be supplied. Thus this particular help has moved into the sphere of justice.

From this point it should be easy to point out the relationship between Christian charity and justice. In the heart of a Christian, charity is the foundation of justice. It is the motivating power for the sense of justice and for the exercising of it. Charity functions *through* justice. In the life of the Christian the will of justice and its practice is an outgrowth of charity. Charity is the continuing fountainhead of the motivating force of continued justice.

But charity functions not only through justice. Charity functions long before justice enters in. Charity does not wait until there is common consent that a certain general need should be relieved. It is a specific function of charity to be on the alert for needs which are not yet generally perceived. Charity bestows benefits which can not yet be expected as a matter of course. For example, even if not all the poor sick can be taken care of, but if it is in our power to relieve the need of some of them, we seek to do what is in our power, as a matter of charity. When we have something special to give, something beyond justice, then we give it as a matter of charity.

But charity functions not only *through* justice, and not only *before* justice, but charity pushes *toward* justice. It tends to lift benefits out of the sphere when they are given "as a matter of charity", to put them into the sphere where they are given "as a matter of justice." When we see a common need then it is certainly our desire that this need be met not only in a few instances, but for all,—that is if there is charity in our heart. We desire that the meeting of the need becomes as general and as certain as is the case when it has become a matter of justice. That is what we mean when we say that charity tends towards justice.

We would declare this to be the main point of our present consideration. And we would set this down as a very important characteristic of charity, that pushes toward justice.

But if this is true of charity then this insight should enable us to guard against certain adulterations of that beautiful Christian virtue. It should be possible for us to see certain dangers threatening it.

It is possible to be disinclined to let certain benefits pass out of the sphere where they are bestowed "out of charity" into the sphere of justice. People may be inclined to have the giving of a blessing continue to be a special thing which they bestow upon a chosen few. We can understand that inclination. The work one does is more spectacular that way; it brings more returns in terms of admiration and gratitude. One's bounty and goodness will be more apparent. When one bestows a special benefit out of charity one feels justified in asking whether the recipients are doing their duty in showing a just measure of gratitude and appreciation. But then it is really the satisfaction of the giver which is the measure of things, not the benefit derived by the recipient. That is a criticism which is sometimes raised by others against the Christians' charity, and perhaps that

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criticism does not always lack some foundation in fact.

But where that criticism is justified, it is not charity that stands condemned, but rather a foreign and parasitic body that has wormed its way into charity. It is not in the nature of true Christian charity to obstruct justice, to stand in the way of needs being met on basis of justice rather than as a matter of special privilege.

Some might fear that charity would thus dig its own grave, namely by pushing towards justice. That is a groundless fear. What might be possible is this that the spirit of charity may dig the grave of certain specific tasks of charity. But that is not something to be feared. It is something to be hailed with delight if charity overcomes a need so successfully that it is a need no longer. And we shall never lack opportunity for works of charity, not as long as there are so many needs unmet and even untouched, not as long as we are continually on the alert for the wants of our fellowmen.

August Baetke

"As I was—So I will be" *

As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land which I sware unto their fathers to give them. Joshua 1: 5, 6.

The hymns which we are singing at this service were among the favorite hymns of our departed Sister. She had many favorite hymns. She knew them well and delighted in singing them. It was remarked more than once that when we sang the less frequent hymns at our services, she would more often sing even these from memory.

The hymns today were selected from a list which our departed Sister had compiled. Together with the other members of the congregation she had been asked to name some favorite hymns, either one or two or three. But she wrote down a list of fifty-one hymns. I think she did that with a smile. — And then she headed her list with the notation, "Some of my favorite hymns." Not merely, "My favorite hymns," but, "*Some* of my favorite hymns." I think that, too, she did with a smile. She did so many things with a smile and with a sense of humor which was so delightful and stimulating to those who knew her. And today we also remember her for having that gift and for exercising it, and we shall continue to remember her for it.

But the list and its notation expressed more than that. It bespoke her deep devotion to her Lord, her childlike faith, her warm love of Jesus. It was an expression of a spirit which never ceased being interested and wanting to learn and which continued to be young and alert. It indicated the source of her strength for service. It was an expression of her rich Christian character.

Hers *was* a rich Christian character. It was a character which was a beautiful fulfillment of the promise of God contained in the text of this sermon, the consecration text of Sister Emma. We may put that promise in this way: God said: *As I was so will I be.* As God was with His people and servants of old, so God was with our departed Sister, unto the furtherance of His work.

1.

In order that we might understand this promise of God more fully and see more clearly its significance for this day, let us call to mind the occasion when it was first given. It was a word of the Lord addressed to Joshua: As I was with Moses, so I will be with thee:

I will not fail thee, nor forsake thee.

We remember the circumstances. Moses was gone. But much of the work which Moses had begun still remained. There were tasks which exceeded the stature of any individual the people knew. Great difficulties needed to be overcome. These difficulties were great enough to appall the most hopeful. Veritable miracles would have to be accomplished if what had been gained under Moses would not go to ruin. Thus far the path of Israel had led steadily upward. Would there not be an immediate descent, an immediate loss of all that had been gained through many years? For everything was different now, the departure of Moses had changed all. But God says: Everything has not changed, the main fact has not changed: As I was so I will be. As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

It was a promise which set forth God's unchanging love and power. And today and at this hour we call to mind that it was that enduring power and love of God which the life and service which was now come to an end experienced and which it demonstrated.

As I was so I will be. That promise marked the beginning of this life when God accepted her in infancy as His child. God's promise in her baptism indicated that His ancient love had not come to an end: As I have been with the thousands of my children hitherto, so will I be with thee.

And this was a promise which God repeated in a particular way at a later time in life. This was her consecration text. It was spoken over her at this altar. And she constantly carried its inscription upon her consecration cross.

And God redeemed this His promise throughout her life: through the richness of His mercy, through His unfailing forgiveness, through His constant supply of strength and hope and peace and patience.

2

But lest we overlook a most important truth with regard to God's promise and regarding its fulfillment in our Sister's life, let us ask: Why did God speak as He did and why did He accomplish His work? We are asking about God's purpose. What did God have in mind, what did He wish to be attained? That is what we mean when we ask why God made the promise to our departed Sister and why He was willing to and why He did fulfil it.

Our text says: Be strong and of a good courage. But that is not its conclusion. Instead of ending there, it continues: for unto this people shalt thou divide for an inheritance the land which I sware unto their fathers to give them. It would seem to me that it is very significant that the text continues in this way. God did not say to Joshua: I will be with you in order that *you* might have the joy and peace and success which that implies. But rather God said: I will not forsake thee, I will be with thee for the sake of service, that My work might continue, that My people might be blessed.

It was a matter of joy and satisfaction for Joshua to be able to lead his people into the Promised Land and to establish them there. And surely God had this personal satisfaction of Joshua in mind on the day when He spoke the words of our text. But God had not only that in mind nor was it mainly that. God intended that His work should go forward. He intended to bless Joshua for the sake of the service of the Kingdom.

Thus also the promise of the Lord meant much to our departed Sister in terms of her own personal joy and satisfaction. God was with her, God gave her strength and good courage. And her heart was made glad by the possession of these blessings and by the knowledge of this continuing grace and power of God. There was much delight in the knowledge of being a child of God; in knowing that she could ever take her sin to Him of whom we sing: O Christ, Thou Lamb of God, That takest away the sin of the world, Have mercy upon us; in the possession of that hope which He gives who says: In my Father's house are many mansions. All these things meant much to her in terms of satisfaction and joy in her own heart.

But that was not the limit of God's promise or of its fulfillment. God promised to be with her for the sake of the service which was hers to render, for the work which was hers to do in His Kingdom.

And it is this service and work which we remember with particular gratitude and respect today. Certainly we do not look upon it as something she did in her own natural strength, as little as it was a service which desired or deserved a reward. We should go contrary to her deepest convictions were we to intimate that. But we look upon it as a service rendered in gratitude to the Lord for His grace and mercy. Her service was something which the communion and power of God accomplished. And it was a long and fruitful and blessed service. It was a service which reached countless lives. And it was a service which effectually reached into the hearts of many people with the message of our Saviour.

If all those were assembled here this afternoon whose lives were touched and made richer by her service, what a large gathering it would be! But many of them are no longer here. There are many others who do not even know of her passing. Many who do know and remember her with gratitude, cannot be here. We are their representatives. And we would speak a word of appreciation, and particularly we would express our gratitude to the Lord for His promise to her and for the fulfillment of the same. God said, I will be with thee, and her service was the fulfillment.

And last Saturday night God spoke to her once more. God said again: As I was so will I be; as I was with you all your life, I will be with you on this journey, I will lead you into the land promised to your fathers and to you. That is the country of which the land of Israel was only the type and prophecy. All the joy and satisfaction of this life was only a foretaste of its glory. And God has promised that she should continue to serve Him. "And His servants shall serve Him and they shall see His face." And that is a service for which all work which we may do here is only a beginning, only a preparation. That was God's promise to her on Saturday night. And God has ever kept His promise: He always will. Amen.

*Pastor Baetke's sermon at the funeral of Sister Emma Raps.

* * *

Baptismal Font

For many years a hope was cherished that at some time the beautiful appointments of our Chapel might be completed by the addition of a baptismal font. A gift to the Sisters, devoted by them to this purpose, realized this hope and on Holy Trinity Sunday, June 4, at the morning service, a beautiful white marble font with silver basin, was set apart to its sacred use.

The font is gothic in design to correspond with the other furnishings and bears the embossed symbol, I H S, the holy name of Him who gave the great commission to His disciples,—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," the Triune God, to whose honor and glory it was dedicated.

Sister M. Emma Raps

†

Entered into Life, June 3, 1939

On the eve of the Festival of the Holy Trinity, the Lord again called one of our Sisters to the service of the Church Triumphant. In the closing hours of the closing week, Sister Emma Raps softly fell asleep in Jesus, to waken to the dawn of the eternal morning on the farther shore. She loved to sing the songs of Zion. Now she could unite with the "innumerable company of angels" and with "the general assembly and church of the firstborn", as they sang the "Holy, Holy, Holy" before the throne, in adoration and praise of the Triune God. She had many favorite hymns, but in the sunset hours of life none seemed dearer to her than Horatius Bonar's

"Blessing and honor, and glory and power,
Wisdom, and riches, and strength evermore,
Give ye to Him, who our battle hath won,
Whose are the kingdom, the crown and the throne."

Did she catch a vision of the glory beyond the Valley of the Shadow? It seemed so, for suddenly over her still wan face there passed a fleeting radiant smile, as if she saw the face of her Good Shepherd as He led her gently through the Valley to dwell in the very House of the Lord forever. Again it passed more faintly and soon she was at Home in the Father's house.

On the preceding Monday, June 29, she had completed forty happy, contented, useful years in the deaconess calling. Because of her frailty and suffering, the observance of this, her last anniversary on earth, was necessarily a very quiet one. Knowing that her bark was already moving out to sea, the Sisters gathered before her door in the Motherhouse and sang a hymn in which her voice had often joined, "Jesus, Saviour, pilot me." Then one by one they entered her room, greeting her with words of congratulation and comfort and presenting a rose. There was one for each year of service. She had a handclasp for all, but for the newly consecrated and newly invested young Sisters, there was an affectionate greeting and words of blessing from her who had found it was good to serve the Lord in the ministry of mercy and who had found great joy and satisfaction in this service.

Sister Emma was born in Racine, Wisconsin, in 1862. At her baptism she received the name of Margaretha Emma. Reared and confirmed in the German Lutheran Church, she was ever a faithful devoted member. In later years when the English Evangelical Lutheran Church of the Holy Communion was organized in Racine, Sister Emma became a charter member. It was by the pastor of this Church that she was directed to the diaconate. Of her, he wrote in his recommendation, that she had "proved herself a consecrated worker." She was active in Church, Sunday School and Luther League.

Mentioning to her pastor one day in 1898, that it had been the intention of a dearly beloved brother who was called to his heavenly home in the promising years of young manhood, to study for the ministry, the pastor replied, "Why do you not take his place and be a deaconess?" Her pastor was the Rev. C. K. Lippard, D. D., missionary to Japan since 1900.

Of her reaction to the pastor's suggestion she wrote: "That remark set me to thinking about it. Had a talk a few weeks later with Pastor Lippard about the work and have been praying and thinking about it since. Then I wondered whether God had called me to this work." She prayed for guidance, and that He would overrule the objections and remove the obstacles in the way if it was His will that she should enter His service and become a deaconess. He answered her prayer and opened the way and she accepted it, without a doubt, as His will for her. The motive that constrained her she expressed thus—"Only this, to learn more about Jesus, to work for Him and to do some good to my fellow-creatures. These words often come to my mind,

'I suffered much for thee;
Hast thou borne ought for Me?'"

The influence and inspiration of the printed page of our church periodicals is revealed by what she wrote further. — "I read an article in the November (1898) Luther League Review on the Deaconess Work. Among other things, there was an appeal to women. At the end of the article it reads: 'For her, too, Christ prayed. Not that she should be taken out of the world, but that she should be kept from evil, so that she might do good in and to the evil that surrounds her. The Master calls—'Whom shall I send, and who will go for us?' I answer, 'Here am I; send me.' No one knew how deeply I was moved nor how my soul cried out and longed to do something for Jesus. Was it the voice of God calling to me? I answered, Lord, show me the way and I will take up my cross and follow Thee where Thou wilt lead, only keep me close to Thee." Through forty years of service He kept her close to Him because she diligently sought to walk with Him and to follow Him.

She responded to His call to service and entered the Motherhouse, May 29, 1899. Invested on Good Friday, April 13, 1900, she offered herself, a joyful thank-offering, to Him who had laid down His life for her. On June 11, 1905, she was consecrated as a deaconess, receiving the silver cross on which was inscribed the text, Joshua 1:5, 6. She had the joy of observing the silver anniversary of her consecration, November 2, 1930, at which time she received the anniversary token, a gold pin inscribed with the motto of our Motherhouse, "To live is Christ. To die is gain."

During the two score years of service she nursed the sick in the Milwaukee Hospital, the Passavant Memorial Hospital, Jacksonville, Illinois, and the Passavant Hospital, Pittsburgh, Pennsylvania. In 1910 she became Directing Sister of the latter institution, and the Supervisor of its training school for nurses, which position she filled until September of 1918. Returning to Milwaukee she took charge of the nurses' cottage and of the housekeeping department of the Hospital. In the latest years, her duties were divided between the Motherhouse and Hospital. Though well past the three-score and ten age, she was constantly active, keeping to the daily routine with the family. She loved her work for the Lord and He gave her what she ardently desired, even to serve to the end. Though strength began to fail, she persisted in some duties to within the last few weeks before she entered into the joy of her Lord.

Cheerful in disposition with a refreshing sense of humor, innately timid, yet straightforward and vigorous in action, strong in faith, accepting the will of her Lord without murmuring, though it laid a cross upon her, believing firmly in the work to which He had called her, she gave herself to it wholly, scrupulously conscientious about the performance of the duties committed to her. — She was only a candidate but had given heed to a lesson shortly before on faithfulness in little things. The story had been told of the little serving-maid who said she knew when she became a Christian. How did she know? Because now she thoroughly cleaned the *corners* which her mistress might not even notice, and the neglect of which had previously given her no concern. She knew that God saw and she did it to please Him. There came a Monday morning when Emma must help mop the halls. In those early days there were no janitors or cleaning women and the maids were needed in the laundry on Monday. Emma mopped her hall, all but under that low-set radiator, under which the mop-stick would not go. It would not matter this time. There was much else to do. She told it herself to her Training Sister: "I could not rest. I had not done it right. I went and got the mop cloth, got down on my knees and wiped under the radiator." Then cheerfully she went about her other duties. She knew Him who says "I know thy works" and she wanted to give Him her best. Was it a trifle? It might seem so, but there is nothing trivial or menial in the service of the King.

She entered the work in maturer years and with some life experience behind her which had tested and strengthened her faith and trust in God who gave her faithful pastors also and friends to encourage her on life's way. In her autograph album is found this message from the pastor who confirmed her and who penned it there—"Zur Erringerungen an Deinen Freund und Seelsorger. Der Herr spricht, 'Ich bin Dein Schild und Dein sehr grosses Lohn. Fűrchte Dich nicht.'

Mit Gott fang' an
Mit Gott hőr' auf,
Das ist des Christen Lebenslauf."

And the wise, understanding, young pastor through whom God called her into the deaconess service, wrote thus, after expressing his joy that she had actually entered the Motherhouse, a message that all deaconess candidates can take to heart,—"May God grant you His grace in this trial! And why do I say 'trial'? Because I know that Satan will try to discourage you. When one enters upon the high and holy work to which you aspire, then he is most active. And if he did not even shrink from tempting our Savior we can not expect to escape. But, remember, if we trust in God He will give us strength to overcome. 'Be thou faithful unto death, and I will give thee a crown of life.' Rev. 2:10. I hope that you will experience some joy even in the months of your probation. The Lord needs consecrated workers in His Kingdom. . . . Keep close to Jesus and may His blessed peace be with you." His hope that she would prove to be a worthy candidate for the work to which she aspired was fully realized.

She bore without a murmur, for many years, the handicap of impaired vision which became more acute in recent time, making it necessary to use a magnifying glass for reading. This did not hinder her from reading and re-reading, again and again during the past winter, the Epistle to the Romans as we studied it under our pastor's guidance. Notes on those lessons, found among her papers, revealed how earnestly she followed them and sought to profit by them. Despite her years and the increasing handicap, she retained an interest in affairs and in the activities of the Motherhouse.

Hopeful that her time of service might be extended, yet realizing that strength was perceptibly failing, she waited God's will and the call Home. She was very weary and He gave her rest. Peacefully she slept amid palms and flowers in the Motherhouse until, after a brief family service on the morning of June 6, conducted by Pastor Baetke, she was borne to the Chapel where she had so faithfully worshipped for many years, and where, only four short weeks before, she had united with us in the Sunday morning service. She loved God's House and the assembling together of His people, and not until she was too weak to be present, did she cease to attend.

Pastor Baetke preached the funeral sermon, taking for his text, Sister Emma's consecration verses, Joshua 1: 5, 6, "As I was with Moses, so will I be with thee: I will not fail thee, nor forsake thee. Be strong, and of a good courage." The joy, comfort and strength of this promise of our God, *"As I was . . . . so I will be"*, as it was for Sister Emma's life and is for ours, was set forth most helpfully. Dr. Fritschel by whom Sister Emma was consecrated in 1905, read the obituary.

She was laid to rest in Graceland Cemetery beside Sister Bertha, long her co-worker in the Passavant Hospital, Pittsburgh and who preceded her to the Father's house but a few months. Another place is vacant. We pray that some one may hear the call as Sister Emma heard it, "Whom shall I send, and who will go for us?", and hearing, will answer, *"Here am I; send me."*

"When forever from our sight
Pass the stars, the day, the night,
Lord of angels, on our eyes
Let eternal morning rise,
And shadows end.

Holy, Holy, Holy,
Lord God of hosts!
Heaven and earth are full of Thee;
Heaven and earth are praising Thee,
O Lord Most High."

SR. C. D.

Consecration and Investure

Beginning with the early Matin service at 6:15 o'clock, May 28th, the Day of Pentecost, was one of rejoicing for our institutional family. The stillness of the early morning hour in the Chapel always gives a sense of nearness to God the like of which is felt in no other service and we look forward to the early Matins. In connection with the regular morning service Holy Communion was celebrated and it was indeed a love feast for all, after hearing the inspiring message from God's Word in the sermon by Pastor Baetke.

The Vesper service was held at 3:30 P.M. Two probationers, Sister Dorothea Meyer and Sister Clara Nagel were consecrated. After this most impressive service when the whole Sisterhood rejoices that added lives are being given in service to the Master, the investiture service of four deaconess candidates took place. Ida Kloehn of Ripon, Wisconsin, Helen Michelke of Ramona, South Dakota; Martha Schnaidt of Beulah, N.D. and Alma Rose Richiert of Detroit, Michigan. One of these candidates writes thus of this service:

For myself as well as for each member of the class, May 28th, the Sunday of Investiture, stands out as one of the most important days of our lives. It was the day to which we all had looked forward from the time we entered the Motherhouse, and all other events were crowded out as seemingly insignificant. We awaited the time so eagerly and said over and over again to ourselves "Will it really happen — happen to *me?*" It often seemed that a thousand outside influences were trying to pull us the other way and as one doubt or fear was swept aside another new and different, arose to replace it. Yet, by God's help, grace, and guidance we were led to take the final step and in the mind of each was the assurance *"Ye have not chosen Me, but I have chosen you."*

When the beautiful, yet awe-inspiring day came we felt unworthy but the words of St. Paul "My strength is made perfect in weakness" comforted us and we could but lift our hearts to God in thanksgiving and pray that He might find some corner, even though small, in His vineyard, where we might serve Him.

All of our lessons in the diaconate have stressed the fact that we must have the love of God in our hearts if we desire to serve Him. Before going to the Chapel for the service, we met for a few short impressive moments in Sister Catharine's room. She reminded us again that we were submitting ourselves to the will of the Master. The thought struck us most forcefully and we sent heavenward a silent prayer that we might prove to be shepherds and not hirelings.

The service was most uplifting and sacred. It was our privilege to be invested at the same time when two probationary sisters were consecrated. They, looking back to investiture, and we, looking ahead to investiture might together exclaim "Truly, God has been good!" Even the hymns seemed to echo the thankfulness and praise we felt in our hearts: "Come Holy Spirit, God and Lord." We felt the need of the Spirit. "Thine Forever, God of Love, Hear Us From Thy Throne Above," we prayed earnestly. "Lord, Speak to Me, That I May Speak, in Living Echoes of Thy Tone" was the message of our hearts. Even the Psalm (145) was one of praise for God's majesty and power and of His unspeakable kindness to His children. The Scripture lesson read by Dr. Fritschel admonished us to walk worthy of our calling in meekness and forbearance.

The sermon by Rev. M. Oberleiter

was most fitting. He used as an illustration, a Roman coin engraved with an ox and an altar, and he said, even so would our lives be spent between labor and sacrifice; in a giving up of things in behalf of our Master who sacrificed so much for us. Then, too, to work in His vineyard as true laborers, we must ever go on to the altar, the symbol of worship, and there receive new strength to carry on. He helped us to see that serving the Lord in His poor and needy is the highest honor for which one can strive.

The climax was the investiture service itself which included our acceptance as probationers. It is a signal honor to be accepted by the Motherhouse as probationers but, more than that, it made us feel that we, upon further completion of the course of study, will be privileged to serve the Lord in a special field for which we are best fitted. Pastor Baetke then extended to us the right hand of fellowship signifying that we had been accepted into the Deaconess congregation. After the singing of the Magnificat he spoke the closing prayer asking God to establish and strengthen us in what He had begun so that we, by the help of the Holy Spirit, might serve Him in winning souls for Christ.

SR. N. S.

Sermon for the Consecration Service

Text: Luke 22, 27.

"I am among you as He that serveth."

An old Roman coin bore the design of an altar and a plow. Between the two stood an ox, a symbol of its readiness for either service or sacrifice. No symbol could more beautifully represent the attitude of the true servant of Christ, ready, when the Master wills, to bow the neck to the yoke and toil in His service, or when the call comes, just as ready to sacrifice everything, even life itself.

No other institution in the world comes closer to this picture than that which the Lutheran diaconate faces: the plow as well as the altar. Service and sacrifice! And, you Sisters who are consecrated today stand between these two: the plow and the altar, service and sacrifice. The text I have chosen for this occasion presents the same truth as lived by Jesus. His was a life between the plow and the altar; a life of service and sacrifice. May this text, therefore, inspire you to such a life between plow and altar, SERVICE AND SACRIFICE!

SACRIFICE:: "I am among you", signifies a sacrifice. He does not say here, "Above you" to control; nor, "before you" to guide your way; not even "behind you" to cover and correct your failures, whether large or small. But, "among you", in all the beauty of intimacy, in all the closeness of friendship, in all the partnership of joys and sorrows. By coming to us and living among us He leads us to the bosom of the heavenly Father where He dwelt in glory, adored by angels, and ruled and guided the world. Here He heard the anguished cry of a sin-cursed world; here He made the decision and sacrifice of death on the cross that we might have salvation; that the whole world might have salvation. Therefore, we too must travel the road and live a life of self-surrender to the cross.

Sisters, you too have heard a cry from an anguished world. You have made your decision by looking at the altar of sacrifice. Home and family life, friendships and marriage have been placed upon this altar. You are giving up all these things dear and holy. And you must agree that the way which leads to the altar is a road of self-surrender.

Again we look at Christ and observe His walk towards the altar and notice how His steps were those of humiliation. Nothing was unclean or unholy to Him. He beheld the image of God in all human beings. That is why He could talk with the child and the Pharisee, the sinner, the prostitute, and the governor. He was among men, as a man, to save and to rescue the sinner.

Thus, dear Sisters, your road to the altar must become a road of humiliation. The work is not one of glory. It is the work of humility. To come down to the lowly, the outcasts, the needy, and to see in them a brother and a sister who needs you, demands a humble heart. As Christ lived among sinners, so you too must live among them forgetting your position, your knowledge, your experience, and aim at helping and giving life among human beings.

And again, Christ's life among us leads us to the altar of sacrifice. It is the cross on which He died. "I am among you!" The One who was crucified died for the sins of the entire world. What a sacrifice for the Son of God. Isaac rises before our mind's eye, bound and ready to be sacrificed by his father, Abraham. Jesus is sacrificed. He paid the price for living among us: Death on the cross. He had the altar of sacrifice before Him and willingly walked toward it. He sacrificed heaven, life and all desires that man might have salvation. Dear Sisters, may your walk toward the altar be blessed by learning from Jesus. Learn to know self-sacrifice, self-surrender, and self-humiliation. Your consecration day is a day which directs your eyes toward the altar on which is printed in bold letters, "Among you!" And, it demands of you the willingness of sacrifice and surrender to be sacrificed. A Moravian missionary went to the West Indies to preach to the slaves. He labored the whole day long in the fields and he could get nowhere near them. So, he had himself sold as a slave and toiled with them on the fields that he might tell the story of God's love. This illustrates what Jesus did. It shows what you must be ready to do. You must walk to the altar as, "I am among you."

"As He that serveth". This is the plow. A story is told of two brothers Ahmed and Omar, who wished to do something to perpetuate their names. Omar cut a huge obelisk from a quarry, erected it beside the highway and carved his name upon it. It stood there for many years as a splendid monument. Ahmed, on the other hand, dug a well beside the desert highway and planted palm trees beside it. In the course of the years the spot became a beautiful oasis where the weary traveler paused to quench his thirst, eat of the fruit of the many trees, and rest in its shade. This story is the symbol of life. Service is labor, baptised and anointed and consecrated to high ideals. This we again see in Jesus' example. His life is a life of service. It became the fountain of life for a weary world, a resting place for the weary and suffering. As the erstwhile Prince of Wales selected as a life's motto: "Ich Diene!" (I serve), so too the plow is a symbol of service, which we find best exemplified in Jesus' life.

This consecration day takes me back by way of memory to the Deaconess home in Neuendettlesau where years ago my only sister was consecrated as a deaconess. Again and again she wrote and told me, "Ich Diene!" And thus today, Sisters, your sight is directed toward the plow which has carved on it in never fading letters, "Ich Diene", I serve!

The Church and the world need workers, consecrated workers. There is the ministry of the Word and also the ministry of mercy. Let us in retrospect turn back the pages of history to some of the early workers of mercy.

Florence Nightingale, the patron saint of professional nursing, received much of her inspiration and training from a Lutheran Motherhouse. The first professionally trained nurses in America were trained at Kaiserswerth, a Lutheran Deaconess Motherhouse. Who of you does not know of Sister Barbara Kaag, the first matron and Directing Sister of the Milwaukee Hospital. Or of Sister Martha Gensike, who gave over fifty years to the service?

Dear Sisters, today the plow is placed in your hands to serve in the Church, among the needy, the suffering, the orphans, the old, the bleeding, and the dying. Learn from Jesus to handle the plow. Never look backward, but always look forward and upward, remembering "I serve".

When the people of Colatia surrendered to Rome they were asked, "Do you deliver yourself, the Colatian people, your city, your friends, your water, your bounds, your temples, your utensils, all things that are yours, both human and divine, into the hands of the Romans, and the Roman People?" They answered, "We deliver all."

Today, dear Sisters, is your consecration day. This consecration is not the act of a moment. It is your life. Joy is wedded to consecration. When life becomes sacrificial a song is awakened in the soul and it breaks out in service. Motor cars are fitted with electric lights, but the light is conditional upon movement. The car generates its power as it runs. Too long stops without generation of more power will ultimately result in the lights going out. So too, joy will cease when we no longer stop to sacrifice and serve. We begin to sing the song of the Lord when we spend ourselves in the labor of His Kingdom. When the burnt offering began, the song of the Lord also began.

Thus the altar and the plow are yours to choose. May God grant you wisdom, blessing, and strength in your walk towards these, that you may be ready for either or both: sacrifice and service! Amen.

SERMON BY REV. M. OBERLEITER.

* * *

† Mrs. Helen Becker Baetke †

"What I do thou knowest not now; but thou shalt know hereafter."

This assurance of our blessed Lord has been and is the abiding consolation of believing hearts in the hour when they are bowed down under the crushing burden of great sorrow and bereavement.

Suddenly and altogether unexpectedly, the call came from the Lord of life to the beloved wife and mother of our dear pastor's family, and to our lovable gracious friend. And she was not, for God took her. At the first hour of a new day, July 20, He led her gently into the heavenly country, into the light of His glory and the joy of His presence, nevermore to end.

Radiantly cheerful, courageously hopeful, unceasingly active, she not only looked "well to the ways of her household", with loving devotion, but found time for cultural pursuits also. She was a talented musician, having studied abroad, and was endowed with rich natural gifts. A teacher before her marriage, she was still an ardent student pursuing university work. A hospitable and gracious hostess, the parsonage was always a delightful tarrying-place for guests. For her also the message was written, "Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers."

As a faithful and devoted follower of her Saviour, she was actively interested in the work of the Church. A member of the Executive Committee of the Women's Missionary Federation, she won all hearts by her winsome unassuming personality while evincing able leadership. She was intensely interested in the extension of the Kingdom. Her understanding and her sympathy, not only with missions but with our missionaries, was eloqeuntly expressed by *action* when her home was opened for the two young daughters of Rev. and Mrs. F. E. Pietz, returned from New Guinea for their education in the homeland. She took them to her heart as well as to her home and, for four years, with tender solicitude and affection, with constant fidelity and admirable wisdom, she sought to fill to the utmost of her ability, the place of that far distant mother who was ever in her thoughts, and to rear these beloved children so that she might present them with joy to their parents when the separation ended. She understood as the Church at large cannot understand, the sacrfices of our missionaries in foreign lands. As a tribute to her interest in missions and in the Motherhouse Missionary Society of which she was an active member, the Sisters have memorialized her in the Women's Missionary Federation.

Mrs. Baetke edited the "Women's Department" of the **Kirchenblatt.** Were her heart and hand guided as she made her contribution which appeared in the issue of July 1? Looking back it seems as if she, even in this very month, so soon and unexpectedly to be laid a precious seed, in God's Acre, had left a beautiful message of hope and joy to her sorrowing bereaved ones. She opened her pages with "Ein Maerchen", a legend, but as its introduction there appears this promise from God's Word: "It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spritual body." 1 Cor. 15: 42-44. It is the quaint little story of flower seeds, believing and unbelieving, who knew that one day they all must be buried in the earth. That day came and as the gardener's hand was about to cast them into the ground, the believing ones bade each other a tender farewell. "We shall see each other again. Solomon in all his glory was not arrayed as we shall be." And they died to come forth in beauty at the springtime, "not changed but glorified". She being dead, yet speaketh. The influence of her life lives on.

It was in July, eight years ago, that Mrs. Baetke came into the life of our Motherhouse, as the wife of our newly called pastor. With her rare tact and understanding, her joyous disposition and active sympathetic interest, she soon endeared herself to the entire Motherhouse family, sharing wholeheartedly all its joys and sorrows. Her passing has left a vacant place in the entire institution but especially in the Motherhouse and in the Chapel where she worshipped regularly with us. It is difficult to realize that we must wait the morning and the other shore, to greet her again. There seemed so much still for her active eager spirit to do. She did it all so gladly, so willingly. In her busy days she found time for deeds of loving service to the helpless and afflicted. Hers was a life lived intensively and completed while the sun was still high.

A deep shadow has fallen across life's way but it is the shadow of the near presence of Him who comforted the sorrowing sisters of Bethany, "I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live." Our loss is great but far greater is that of our bereaved pastor and brave little Helen Marie. May the God of all comfort, comfort them "as one whom his own mother comforteth", giving them "the oil of joy for mourning, the garment of praise for the spirit of heaviness," as they remember that she has only preceded them to the Father's house. So may He comfort all her sorrowing loved ones and all those who loved her and called her friend.

A brief German service for the family was conducted by Dr. Fritschel in the Chapel, at ten o'clock on Monday, July 24. Four pastors participated in the service at two o'clock. Dr. Fritschel read the liturgy. The Rev. A. Pilger, D.D., Ripon, Wis., preached the sermon, taking as his text, St. John 14:1, *"Let not your heart be troubled: ye believe in God, believe also in Me."* The obituary was read by Rev. Julius Bodensieck, editor of the **Kirchenblatt** and a very close friend of the family. The Rev. Karl Hoessel, President of the Wisconsin District, A. L. C., officiated at Graceland cemetery where interment was made on the lot adjoining that of the Motherhouse.

"She weareth raiment white, which angel hands
From the full vestry of the Lamb have brought;
With palm and crown, before His throne she stands
Who her by blood hath bought."

SR. C. D.

How the Diaconate came to America

And thus it was "that the dove with the olive branch took her flight across the ocean to the promised land." It was in 1849, ninety years ago, that the flag of the Kaiserswerth Deaconess Motherhouse, bearing on its field of blue the chosen emblem of its coat of arms and seal, the dove with the olive branch, was unfurled in the New World. The Diaconate had come to America.

Back of that flight lies some oft-repeated history of a youthful pastor's visit to Europe. In London he received the first inspiration for his future merciful work in the Church, from a Jewish Orphanage where he took refuge from a sudden storm. He, being in the way, the Lord led him on from vision to achievement. It was in God's plan also, that Pastor Fliedner should be in London at that time.

According to the narrative of Pastor George Fliedner, his father's biographer, it was in the home of Baron Bunsen, Prussian ambassador to the Court of St. James and a devout Christian, devoted also to the business of the King of kings, that the man who was the restorer of the diaconate of women to the Church, met the twenty-five year old pastor from America and the Rev. Samuel Gobat, newly appointed Bishop of Jerusalem. Both of them, recognizing the importance of the female diaconate for their spheres of activity, pleaded for Kaiserswerth deaconesses. Though at the moment, Pastor Fliedner could give no definite assurance, he promised to take their wishes to heart.

"This meeting with Gobat and Passavant was the occasion that the dove with the olive branch, took her flight across the ocean to the promised land."

After the meeting in London, Pastor Passavant visited Kaiserswerth. Convinced by what he saw that the church of North America needed a similar institution and upon the advice of Pastor Fliedner, he had, already in January of 1849, opened a small hospital though the proper persons to carry on the work were lacking. Time and again he reminded Pastor Fliedner of his promise that the diaconate should be established on the other side of the sea. At last the long cherished hope was to be fulfilled.

On June 10, 1849, four deaconesses, accompanied by Pastor Fliedner, set out from Kaiserswerth on the Rhine to Pittsburgh on the Ohio at the confluence of the Allegheny and Monongahela rivers. Of that interesting and eventful journey, our readers shall hear in a future issue of the *Annals*. They arrived in Pittsburgh by canal boat on July 12, 1849, to be joyously welcomed by Pastor Passavant who was awaiting them on the dock. Already on the morrow, the Sisters, declining the proffered rest after the strenuous journey, eagerly entered upon their new field of labor under the capable direction of Sister Elizabeth Huppertz who had been released from her position as Directing Deaconess of the great Charité Hospital in Berlin, to help plant the diaconate in the New World. The Sisters took over the nursing and the administration of internal affairs. A talented young lady of Pittsburgh who had been helping in the hospital, offered herself as the first deaconess candidate, Sister Louisa Marthens who gave almost half a century to the service. The most skillful representatives of the medical profession vied with each other in offering to serve the sick without cost.

Thus was begun the merciful work which has been carried on for ninety years. Though circumstances and conditions, entirely apart from the institution, for the time was not yet, delayed the organization of the Motherhouse, yet there was a succession of consecrated deaconesses, linking the present with the past throughout the years. Always there have been deaconesses in the hospital, known first as the Pittsburgh Infirmary, now as the Passavant Hospital.

Ninetieth Anniversary

This ninetieth anniversary could not pass unobserved since the coming of the Kaiserswerth deaconesses and the establishment of the *first Protestant Church Hospital* in America was an important event in the history of the Lutheran Church. Dr. Passavant was then the young pastor of the First English Lutheran Church of Pittsburgh and though that early edifice has long since given place to the present stately church home of the congregation, it was fitting that the anniversary service be observed there where in 1850, the first Lutheran deaconess in America was consecrated.

Connected with the anniversary service was the Commencement of the hospital training school, class of 1939.

After the devotional service, conducted by the Rev. A. J. Holl, D. D., present pastor of the First Church, the address of the evening was delivered by the Rev. H. L. Fritschel, D. D., President of the Deaconess Motherhouse Board and the Director of the Milwaukee Hospital, and for nearly three decades, the General Director of all the Passavant institutions which included the hospital in Pittsburgh. Dr. Fritschel reviewed the past and the merciful ministration of the hospital throughout its long history. An interesting survey of the service rendered by the church institutions and their contribution to the welfare of the people of the nation was also presented. In a future issue the full text will appear. Diplomas and pins were presented to the graduates by the chief of the medical staff. Greetings were then extended by the president of the Board of the hospital.

A final word from the only one present who knew Dr. Passavant in life, was given by Dr. H. C. Westervelt of the hospital's medical staff, who remarking on the lines from Shakespeare,

"The evil that men do lives after them,
The good is oft interred with their
bones,"

then gave a more beautiful and impressive message, inspired by the life of the founder of the hospital and the vision of St. John, *"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit, that they may rest from their labors;*

and their works do follow them." With hymn and Benediction the services were then closed. An informal reception on the hospital lawn followed. May God bless this porch of mercy and its ministry to the destitute and afflicted, raising up friends to carry on and forward His work, to His honor and glory.

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Inner Mission Conference

The National Lutheran Inner Mission Conference held its eighteenth annual meeting in the Church of the Redeemer, Milwaukee, Wisconsin, June 14th to 16th.

The opening devotions of each session were conducted by the Rev. Edwin Moll, D.D., Madison, Wis., the Conference chaplain. His meditations were based on Acts 3: 1-10, and set forth this thought, that the challenge to Inner Mission is "Lame Humanity outside the Beautiful Gate." Christian Inner Mission's answer to this challenge cancels the disability of "Lame Humanity" and brings it face to face with Jesus.

At the general sessions, inspiring and educational addresses were given by representatives of different fields of work. The presentation of some incidents by one speaker invoked serious thought. While attending the New York World's Fair, he had visited the Perisphere in which a city of tomorrow is laid out in miniature. Everything was beautifully represented but that city of tomorrow has *no church building*. Does that mean that the world of tomorrow will have no place for religion? The answer to this disturbing question was impressively set forth in another story.

During the visit of the King and Queen of England to the World's Fair, the king shook hands with a C.C.C. youth. The boy regarded his hand with wonder and displayed it to everybody saying, "See the hand that shook hands with the king." This act of having been considered worthy of shaking hands with the king so restored the boy's self-respect that he was given new courage to hunt for a job. Would not the solution of our problems be found in shaking hands with the Eternal King who can give us so much more than any earthly king? — Not only courage but power.

A Conference dinner was given at the Church of the Ascension at which Dr. Poppen, President of the American Lutheran Church, spoke on the topic, "Passing By." In relating the parable of the Good Samaritan, he compared the thoughts of the characters in the parable with the ideology of the world, showing that the thoughts of the robbers were—"What is thine is mine and I'll take it." Those of the priest and Levite—"What is mine is mine and I'll keep it." But those of the Good Samaritan—"What is mine is thine and I'll give it to thee."

Immediately after the dinner, the Conference and guests proceeded to the auditorium of the church for the service at which the Rev. C. E. Krumbholz, D.D., of New York was inducted into his new office, by the Rev. Ellis B. Burgess, D.D., president of the National Lutheran Council. This act was preceded by the sermon, delivered by the Rev. S. C. Michelfelder of Toledo, who chose for his text, 1 Cor. 13:13. This service was of historical importance in the Lutheran Church because of the recent establishment of this new "Department of Welfare" of the National Lutheran Council, and the induction of Dr. Krumbholz as its first secretary. After the service greetings were

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extended by representatives of the different Lutheran Church bodies.

On the afternoon of the closing day of the Conference, delegates and friends enjoyed a sight-seeing tour of Milwaukee and some of the Inner Mission institutions.

SR. G. R.

Commencement Days

June, the month of rare days and of roses, held several delightful days for the graduating class of the Milwaukee Hospital School of Nursing, rare days filled with a fragrance of more than roses, the fragrance of new inspiration, new resolves, and new devotion. They were the days associated with their graduation from the three years course of training and with the commencement exercises which signify that, while one goal has been achieved in their lives, they must now set out to reach another, and that, while they could leave behind them the responsibility of study and practice in compliance with the rules of the school, they must now be willing to assume greater responsibilities. The annual banquet of the alumnae association on June 3, the baccalaureate service on June 10, and the commencement exercises on June 14, made up the trio of events in honor of the Class of 1939, and the days upon which they occurred will always be remembered as being of especial significance by the members of the class.

In an address to the assembled group at the alumnae banquet, of young nurses about to enter upon the practice of their profession, and of their older sisters, who welcomed them into their professional midst, Sister Emma Lerch, the superintendent of nurses, laid emphasis upon this thought of a nurse's graduation being a commencement, and especially stressed the fact that life is a series of commencements, beginning with lessons learned in childhood. "These are most thrilling days in life", said the speaker, "bringing a feeling of achievement that inspires onward to new goals. Leaving the confines of your Alma Mater, you go out into the world, a product of your school's standards of learning and practice. With well-directed effort you can bring sunshine into shady places. You are most fortunate in being ranked among the workers of the world. — Your class colors, midnight and powder blue, meaning night and day, your motto, 'Auxilium Omnibus', 'Service to all', are commendable. Put the best of yourself into whatever you do, ever sincerely and thoroughly. Vital interest, energy, and awakened natural ability are the elements that give character to your undertakings.

Your chosen profession will challenge all your powers, courage, undimmed idealism, and high purpose. If you are worthy, there will always be a place for you. — After the thrilling experience of Commencement, you will discover what we oldsters found out: we were merely commencing and not finishing. Instruction the schools give us; education we must give ourselves. — There are endless lessons to be learned in the School of Life. As you leave the boundaries of your own school of nursing which for the past three years has been your little world, your scope of activity broadens, your opportunity for making choices increases. Learning to live and work increasingly well in the broader professional relationships with physicians, nurses, hospital personnel, and patients offers an opportunity for making a real art of living."

The nurse's profession as a Christian service was the subject of the baccalaureate sermon, delivered by the Rev. H.

L. Fritschel, D.D., director of Milwaukee Hospital, who also conducted the service on Sunday, June 10. As a basis for the sermon, Dr. Fritschel used the text: Luke 10: 1 and 9.

The theme was also carried out in an anthem sung by the Sisters' choir, Rousefell's "I'll Go Where You Want Me to Go".

Except for the organ processional and recessional, the music at the Commencement exercises was sung or played by members of the graduating class. A quartette sang "O Holy Hour", by Nevin, and "O Master Let Me Walk With Thee", by Gladden. The overture to Rossini's "The Barber of Seville" was rendered as a piano duet. The Rev. Paul A. Feustel, of Horicon, Wis., father of one of the graduates, addressed the assembly, the Rev. August Baetke, pastor of the Lutheran Deaconess Congregation, read the Scripture lesson and offered the prayer of invocation. After the presentation of the diplomas in behalf of the Board of Directors and the Medical Staff of Milwaukee Hospital, the graduating group spoke the Florence Nightingale pledge and followed the pledge with the singing of "My Task", by Ashford. The singing was under the direction of Mr. A. Bergmann, the director of music at one of the local Lutheran churches.

A reception for relatives and friends at the Nurses' Home completed the evening's program.

The graduating class of forty-three members included four of our Sisters: Sister Lydia Becker, Sister Lena Bosshard, Sister Gertrude Aper, and Sister Emma Eiben. After three years of training, they are ready to go on serving the Master in this part of His vineyard, among His sick children, and as they advance in experience and knowledge, also serve in teaching others the art of nursing. For them, and for all the other members of the class, we wish continued joy in the service to others for the Lord's sake, and that these commencement days will indeed be the commencement of a fuller life.

SR. M. K.

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DEACONESS ANNALS

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GOD is our Refuge and Strength,
a very present Help in trouble.
Therefore will not we fear, though the earth be removed,
and though the mountains be carried into the
midst of the sea;
Though the waters thereof roar and be troubled,
though the mountains shake with the swelling thereof.
There is a river, the streams whereof shall make glad
the City of God, the Holy Place of the tabernacles
of the Most High.
GOD is in the midst of her; she shall not be moved:
GOD shall help her, and that right early.
The heathen raged, the kingdoms were moved:
He uttered His voice, the earth melted.
The LORD of Hosts is with us; the GOD of Jacob
is our Refuge.
Come, behold the works of the LORD, what desolations
He hath made in the earth.
He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder,
He burneth the chariot in the fire.
Be still and know that I am GOD: I will be exalted
among the heathen, I will be exalted in the earth.
THE LORD OF HOSTS IS WITH US; THE GOD
OF JACOB IS OUR REFUGE.

PSALM XLVI.

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◇ ◇ The Pastor's Page ◇ ◇

Some Reflections on Service

It is a well known fact that the word diaconate is taken from a Greek word which means service. Therefore the very name of the institution of which this publication is a quarterly messenger and the name of the office in which our Sisters do their work extols service and expresses our desire to render it. Some words on the subject of service should consequently not be out of place here.

There are two Greek words in the New Testament which are commonly used for service. There is the one from which the word diaconate is derived and there is a second one. There are other expressions which convey the same idea, but these two words set forth the thought most clearly and are most common.

It is possible that the two words were used interchangeably by the New Testament authors as meaning essentially the same thing. But it does appear that each word emphasizes a distinct element of real service. We believe that this is generally the case where the words appear. It is a distinction, or rather a difference of emphasis, which seems to be worthy of our consideration.

The other word, not the one from which the diaconate derives its name, implies the idea of bonds. That thought seems generally to ring along whenever the word is used. In that sense we serve someone because of one or another kind of bonds,—because of certain ties which bind us to the person or to the group we serve. The bond of slavery is one kind of bondage, and the word in question is sometimes used in the sense bond-servant. But there are other bonds besides those of slavery, Some are even much stronger than those of slavery, and much more difficult to break. Insofar as we are tied to anyone we are to that extent and in some sense a servant of that person. Certain expectations have grown up or exist by common consent, and the more real those bonds are to us the more we shall feel impelled to live up to those expectations and to serve.

Perhaps this may aid us, for instance, in understanding St. Paul when he speaks of himself as a servant of God, using this very word. Perhaps he was less concerned about calling himself a slave of God. He was bound to God by the strong bonds of his love and reverence and gratitude. Those bonds were very real to Paul. This may be what he desired particularly to express. And insofar as we feel the bonds which bind us to God we shall feel a responsive echo in our heart to the expression that we are servants of God, we shall feel the obligation of serving Him.

The same holds true with regard to the service of our fellowmen. There are various ties which bind us to individuals among our fellowmen. There are also group bonds which bind us to groups. The strength of the bonds and the closeness of the binding varies, and our readiness to serve will vary accordingly. When we are members of a group and are deeply conscious of our oneness with the group, we shall not hesitate but rather feel impelled to render service to the same. The more attenuated and the thinner our sense of belonging to a group, the less vital and compelling will be our promptitude of service. Some people, for instance, do not feel the compulsion of rendering service to their church. We would think that it is entirely possible to gauge the sense of belonging by the strength of the sense of the obligation to serve. This might indicate one avenue of approach to the cultivation of a larger readiness to serve in the church. It would also seem to explain, for instance, the frequently lamented lack of a feeling of responsibility in other groups when the service-bonds are merely of a pecuniary nature. Why should there be a large feeling of responsibility if those bonds are considered sufficient. Let the bonds which tie the group together be cultivated and more ready and larger service will follow.

Up till now we have had one of the two New Testament words for service under consideration. As has already been indicated, the other word for service is the one from which the diaconate derives its name. If the first word carries with it the thought of bonds and ties, this second one seems to express the thought of benefitting the one who is being served. The thought of benefitting seems generally to be in line with the thought expressed where the word is used. This is the case where this word is used for service of our fellowmen. We give the one whom we serve something which he needs, we do something to take away a want out of his life, we add something to his fuller life. That is service. It is always an important element of the true service of the diaconate. Generally people take for granted that their service is of benefit to the recipient. But it is well expressly to call attention to this element of service, in order that what we take for granted may always and increasingly really be the case.

It is not enough to do something. We want to do something really helpful. We want to be satisfied that under the circumstances we are doing the best possible thing. We wish not only to express an emotion, but really to effect something for good.

We Christians have the privilege of serving our Blessed Saviour Himself in the persons of our needy fellowmen. This is more than serving others for His sake. We are actually serving the Lord Jesus Himself if we as much as give a drink of cold water in His name. That is assuredly a wonderful thing. We would not for anything miss the joy which the thought of it gives us, and we need the encouragement of remembering it. And we may believe that the most acceptable service to our Saviour is a service which really benefits our fellowmen. At the same time this latter consideration will keep our service from becoming essentially subjective and introspective, merely expressive rather than effective.

To emphasize this element of service may also help us to keep our service from becoming ingrown in a smug self-sufficiency. It is easy to rest on the assurance that our traditional way of doing things is the best way. We may say, "This is the way it has been done, this is the way I have learned to do things, and by this way I shall abide." But the question remains whether our way of doing things renders benefits most effectively. This question will prompt us to advance with advancing times. Sciences have moved forward appreciably during the last decades, and so has the science and the art of helping people in need. The forward thrust of social welfare work has been tremendous. We have something to learn from secular sources. We want to have our beloved motherhouse diaconate to be of the largest possible benefit to those in need. We may not neglect a solemn obligation here.

Ths consideration of effective helpfulness will also be advantageous to us in yet one other way. It will help us to guard against a danger inherent in official service, a danger somewhat related to what we have just said. We agree that the most efficient service may be rendered by combined service and by establishing offices of service. The

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motherhouse diaconate is so organized, and the service which it has rendered and is rendering is very great. But the danger of organization and of official work is that service become a matter of rote, that accustomed movements be carried on along the channels once established. Habit rules and the actual effect and the result of our efforts become a secondary consideration. We do well constantly to call to mind that the service of the diaconate is essentially a service of benefitting those in need.

AUGUST BAETKE

How the Diaconate came to America

(Continued)

"The Blue Flag of Kaiserswerth"

"What was included for him, (Pastor Fliedner), in this symbol, what thought it should awaken in his Sisters, this he set forth in detail on the occasion of a Christmas celebration. It was the custom on the evening of second Christmas day, after all of the various groups of patients and pupils had received their gifts, that all the co-workers, deaconesses and maids, officials and servants, gathered for an hour of intimate fellowship, around the house-father and the house-mother. Then out of the abundance of the heart, the mouth of Pastor Fliedner always spoke. So also on Christmas of 1850.

"To his associates in the work, he set forth 'before their eyes, the grace vouchsafed to them by the Holy Christ Child, in that they were permitted to minister to Him who took upon Him the form of a servant, in His needy members, and how our seal, a white dove with a green olive branch in its mouth, on a field of heavenly blue, is a very beautiful symbol of our activity in the service of the Lord Jesus.' "

Proceeding with a discourse based upon Genesis 8: 8-11, he made a touchingly beautiful and inspiring application of this chosen emblem to the life of each individual deaconess, explaining its significance in detail, with this introduction: "She should be a dove of Christ, anointed with the Holy Spirit, the Lord's messenger of peace to persons in need, as was the dove to Noah in the flood."

* * *

"This emblem was displayed on the new parsonage and soon, from the familiar mill-tower, the ruins of which were restored for use as a barn, there waved the blue flag with its white dove, on every festive occasion. It proclaimed not only to the town but to the numerous passengers also, who at that time travelled on the steam-boats of the lower Rhine, that here love had found a sanctuary which should bring peace and comfort to a world full of unrest and heartache.

"Within a few years a book was published in England, bearing the title, 'The Blue Flag of Kaiserswerth,' in which an account was given of the beginning of the deaconess work and its development. In consequence of this, Kaiserswerth, for a time, overflowed with visitors from England and America. Usually so many came to see the institution that it became necessary to assign several Sisters to act as guides for these guests. It now proved to be a benefit that the place lay remote from the highway of traffic. Thus most of those who came to Kaiserswerth were truly interested, making a sacrifice of time and money to do so. They took away with them from the institution and the ever hospitable parsonage, valuable suggestions, leaving behind greater or lesser gifts for the support of the work.

"Precisely this that little Kaiserswerth was already known and loved by many Christians of English tongue, was the result of a combination of circumstances which Fliedner regarded as a dispensation of Providence. The narrative must begin some years farther back in order to point out the connection and to explain that already in the year 1846, the first Kaiserswerth deaconesses came to London.

"Soon after ascending the throne, Frederick William IV, sent Baron v. Bunsen, his confidential counsellor, to London. Sharing as he did, the ideas and hopes of the king, especially in respect to all the affairs of the church, he was to accomplish this end, that with the aid of Queen Victoria and her government, an Evangelical bishopric should be established in Jerusalem by the Prussian and the Anglican Church, as a stronghold of Protestantism in the Holy Land. Having succeeded in this, Bunsen remained as ambassador at the English court.

"Having previously founded a Protestant hospital in Rome, he now promoted the establishment of a German-Evangelical hospital in London and turned to Fliedner with the request to send deaconesses across the sea. Though Fliedner could not fulfil this desire immediately, he promised early assistance and advised that a beginning be made with hired nurses. Therewith administration and physician had a sorry experience.

"The arrival of four deaconesses with their pastor in April, 1846, was hailed with joy. The latter, on his part, was overjoyed to meet full understanding for the diaconate, in this German circle on English soil. The Duke of Cambridge, former viceroy of Hanover, as Protector of the hospital, extended a hearty welcome to the Sisters, two of whom were Hanoverians."

We pass over other interesting incidents of this first introduction of the deaconesses to a land across the sea and their churchly induction into their new field of service. Later, on this visit Pastor Fliedner rejoiced over the opportunity to present the work to an assembly of three thousand, gathered together for a Christian May festival. Here again he bore witness to that which filled his heart, that which the English Church as well as the German stood in need of, the merciful ministration of woman to the destitute and the needy, the first impulse toward which he himself had received from Elizabeth Fry, on an early collecting tour.

"With the kindred-minded Bunsen and his family he was bound closely. Together with him he drew up an appeal, published in London papers, to warm the hearts of wealthy friends for Kaiserswerth which was constantly in want of money. Then began again the toilsome collecting, the racing and running through this city of millions of inhabitants. He could tell his wife that the first six visits had brought in seventy pounds (sterling). He hoped to raise it to two hundred pounds. The friendly reception which he received from the brother of Amalia Sieveking, gave him particular pleasure.

"In Bunsen's house he met Samuel Gobat, the newly appointed Bishop of Jerusalem, and Pastor Passavant of Pittsburgh in North America.

* * *

"This journey on which he accompanied the first deaconesses over the sea (to England), had far-reaching consequences for himself and for his work. That the dove with the olive branch had taken her flight across the ocean to the promised land (America) was occasioned by the above mentioned meeting with Gobat and *Passavant.*"

From the German of "Theodor Fliedner"
by Pastor George Fliedner.
Translation, Sr. C. D.

The Ninety Years of Passavant Hospital at Pittsburgh

Anniversary Address by Rev. Herm. L. Fritschel, D. D.

Ninety years ago there was opened on the outskirts of this city, on a hill overlooking the beautiful Monongahela River Valley and the slopes of its bordering hills, in a small, plain, modest-appearing house, a hospital. To the general observer there may have been nothing to attract or arouse his special attention. But it was a significant and important act, not only because hospitals in those days were few and far apart, but chiefly because it was the first hospital in America founded and opened by any Protestant Church. The leadership was in the hands of the sainted Rev. William A. Passavant, D.D., the pastor of this First English Lutheran Church of Pittsburgh. His was an act of faith in God's good providence, an act of hope that it might live and inspire others to do likewise; and an act of charity, for it was the need of the poor sick that had touched his sympathetic heart. Faith, hope and charity, these three were the foundation upon which the hospital was organized.

Today, ninety years after that event, we commemorate the founding and opening of this institution with praise and thanksgiving to God. Anniversaries of individuals as well as of institutions would have us look back and remember "the rock whence we were hewn and to the hole of the pit whence we were digged", as the Prophet of old expresses it. For the present is inextricably connected with the past. Succeeding generations continued to build on the foundation once laid.

If time permitted, we would dwell on the interesting story of the beginning, the very small beginning in 1849, and the preceding years when the plans to begin a hospital—a church hospital—here in Pittsburgh were taking definite shape in the heart of Dr. William Passavant after he had seen the hospital work in Europe, especially in Kaiserswerth, and when the need of such an institution stared him in the face as he went about his pastoral work in this city. We might describe how he started this care of the sick in a rented house in Allegheny, taking in sick forsaken soldiers and personally waiting on them with a student; how he shortly thereafter, in June, 1849, had to leave that place because the neighborhood was frightened by the proximity of a hospital, and how he bought the Lacyville property for $5500.00 on the crest of the hill near where the hospital now stands.

We would like to describe more fully the coming of Rev. Theodore Fliedner, of Kaiserswerth on the Rhein, with four Deaconesses from that Deaconess Motherhouse, the Motherhouse and hospital where Florence Nightingale a few years thereafter received her training as a nurse. How these Deaconesses, who at the request of Dr. Passavant, were stationed here, took charge of the care of the sick in the hospital then and there opened in July, 1849. It was a memorable event, for here for the first time in the course of history Lutheran Deaconesses appeared on American ground and in American charitable ministrations.

We would like to describe that historic service in this very congregation, in the former church building, when the first American Deaconess, who followed the call into the female diaconate, was consecrated to the diaconate by the pastor, at that time, of this congregation, the Rev. William Passavant. Again, it was a historic event for it was the first consecration of a Deaconess in America.

The beginnings were small; insignificant perhaps in the eyes of the general public. A small hospital with few beds, a small group of workers, few people interested, but nevertheless significant in the history of charitable institutions.

From here the impetus went out to the founding of other hospitals, also known by the name "Passavant", ranking high in the hospital world of today, viz. at Milwaukee, Chicago, Jacksonville, Illinois, and other charities among the orphaned, aged, epileptics, for Zelinople and Rochester, Pennsylvania, as well as the Wartburg Orphans' Home, New York, which owe their founding largely or exclusively to the influence that went out from here and from that humble beginning in 1849.

From the first report of this Pittsburgh Infirmary, covering seventeen months, it is interesting to note that the average occupancy of the hospital was 22 patients. That the total number admitted was 387, of which 78 died, which was 20%. The high death rate is explained by the fact that "upwards of one hundred were cases of contagious or infectious disease, and fifty per cent of all the deaths in the Infirmary have been among the Cholera and Small Pox patients of this class"; and also that "many of these owing to previous neglect and exposure were in a dying condition when brought to the house and already beyond the reach of medical skill." A few years later the death rate had dropped to about 11%.

While there was a goodly number of patients born in the United States (95), Ireland (57), the majority (392), as stated in the report of 1857, were from Germany.

The physicians as well as the members of the Board of Visitors, always comment on the excellent nursing service of the Deaconesses and their management of the domestic affairs.

"As early as in the following year of the opening of the Infirmary expansion was planned, adjoining property secured, and plans of a substantial building of brick, 60 x 40 in size, and three stories high. In these the square Gothic style, and after the model of the Westminster Hospital in London, was adopted." Building funds were secured and in 1852 the new building was finished.

In the month of September, 1852, the patients were removed from the old to the new building, which served since that time for 87 years for hospital purposes, and is still a part of the present Passavant Hospital, after two additions of considerable size have been added.

The young institution had to face many difficulties and overcome almost insurmountable obstacles. Often the endurance of the founder was severely tried. Others might have given up but Dr. Passavant's faith never failed. For a term of six years the hospital even had to close its doors on account of lack of funds and nurses, most of the nurses having gone to the hospitals ministering to the wounded of the Civil War.

* * *

In 1892 the hospital was reorganized when Sisters from the Deaconess Motherhouse in Milwaukee were placed in charge, and in 1899, to commemorate the 50th Anniversary of the founding of the hospital, a new addition was built—the present middle section—with modern operating and service rooms. This increased the capacity to 80 beds. Again in 1917 a third section was erected at a cost of $190,000.00, of which approximately $100,000.00 had been provided by a fund raising campaign. The hospital now provided about 140 beds for patients, and this constitutes the present hospital, with the Nurses'

Home, heating plant and laundry.

As we review the outward development during these past years we should not forget those persons who gave the best efforts of their lives to the cause of ministering to the sick in this institution. An institution is not to be appraised chiefly by the buildings of iron, stone or marble, however beautiful these may be. The spirit of the hospital is expressed by those that labor therein. May we mention a few whose names are to be recorded with honor in the annals of the history of Passavant Hospital. Foremost among these, of course, we must record the name of the founder, whose name was given to the institution after his death—The Rev. William A. Passavant, D.D., and his son, Rev. Wm. A. Passavant, Jr. Speaking of the pastors, the name of Rev. Henry Warren Roth, D.D., L.L.D., must be mentioned with gratitude for his many years of faithful cooperation with the Passavants and after their passing as Director of the hospital for 15 years. We would recall also today the first matron, Sister Elizabeth Hupperts, who came with Pastor Fliedner from Germany and for decades was the trusted coworker of Dr. Passavant and the Medical Staff, as was also Sister Louise Martens, the first to be consecrated as a Lutheran Deaconess in America. These were the pioneers. Then we remember the deaconesses who came from the Deaconess Motherhouse at Milwaukee, 1892, and occupied the position of Directing Sister of Passavant Hospital in this order—Sister Katharine Foerster, Sister Margaret Gulck, Sister Emma Raps—all of whom, excepting Margaret Gulck, have entered the Church Triumphant. They were assisted by several other Deaconesses. Among these we would mention, especially for her long services, Sister Bertha Bartz, who died last year. The present Directing Sister, Sister Martha Pretzlaff since 1918–'21. We gratefully remember also the many members of the Medical Staff during these years who have so faithfully and cheerfully cooperated with the administration in providing the medical services.

In 1901 a School of Nursing was organized and the faithful loyalty of the 314 graduates to their alma mater is to be recorded also. Nor do we wish to forget today the valuable and kind assistance given to the cause of the hospital by the members of the Board of Directors who have devoted so much time and energy so faithfully and cheerfully to the solution of most perplexing problems coincident with the administration of a hospital in these years. Many noble men and women in this community have contributed to the cause of the Passavant Hospital in the early years, as also in later decades. By their cooperation the hospital today stands in a service of love to suffering humanity, and that especially in a section of this great city where such service is especially needed for ministering to the poor as well as those of moderate means.

* * *

As we think of the problems which will confront all the private, or as they are now called, the voluntary hospitals, we should remember:

What these private hospitals have done in the past. The present is interlinked with the past, and it is an uncontrovertible fact that the hospitals founded by private initiative have since the Christian era led the way in the care of the sick, especially the poor. From these privately founded and supported hospitals of the early centuries, the state has learned to do this work. Likewise the state founded its hospitals after the pattern of the voluntary hospital in the early ages.

Do we realize what an amount of the care of the sick in our present age in our country is provided by the voluntary hospitals, such as Passavant? I am now speaking of the general hospitals, not the hospitals for the insane and the like, but of the general hospitals for the acutely ill and injured. If we compare the state owned, tax supported Government hospitals with the voluntary hospitals, this is what the report of the American Medical Association for the year 1938 tells us:

55% of all regular general hospitals in America are voluntary hospitals.

63% (2/3rds) of all available beds in general hospitals are involuntary hospitals.

70% of (1½ billion dollars) the total investment in hospitals is involuntary hospitals.

Almost ¾ths of all general hospital patients are cared for in voluntary hospitals.

The voluntary hospitals employ approximately 500,000 people, and their maintenance amounts to $350,000,000.00 annually. You will notice what an important part of the care of the sick is provided by these voluntary hospitals, built and supported by the churches, by fraternal orders and especially also hospital associations of humanitarian people.

The voluntary hospitals are one of the noble expressions of the hearts that love God and fellow man and of hearts that go out in compassion to those in need of our help, in the spirit of the Good Samaritan. The dual form of providing for the care of the sick, as we have it in our country, by the state and by voluntary associations has brought about a hospital service in our country which is unsurpassed by any country. It has proved its efficiency. The voluntary hospital is an expression of a spirit that should not be checked or destroyed, but rather encouraged. It is Christlike and worthy of the spirit of the noblest and best among the men and women of our land.

In view of the past valuable contributions of the voluntary hospital to the service of healing, in view of the very extensive service these private hospitals are rendering to the sick and injured in our country, motivated by the spirit of Christian love to fellowmen in need of our assistance, the tendency to hinder or even eliminate them by totalitarian state plans is neither in the interest of the sick nor of the people in general.

Passavant Hospital has fulfilled a noble service in this community from its very beginning, throughout its long career of 90 years, as its records clearly prove. May it, under God's benediction, continue to do so also in the years to come and find the support it deserves in this great community.

Besides the care of the sick, Passavant Hospital made other valuable contributions to this community. For 38 years it has trained young women as professional nurses. 314 professionally trained nurses have gone forth from this institution in the course of these years to minister unto the sick in this community and elsewhere. And, likewise, interns have received training in this institution for many years.

May Passavant Hospital, under the Divine Blessing, continue its noble work in this community and enjoy the support and cooperation in its ministrations to the sick in the years to come.

* * *

Opening Service

"May we Thy precepts, Lord, fulfill,
And do on earth our Father's will
As angels do above;
Still walk in Christ, the living Way,
With all Thy children, and obey
The law of Christian love."

This was the hymn with which the service at the opening of the school year in our Motherhouse began, its words indicative of the spirit of Christian service which forms the basis and theme of all instruction and learning in preparation for the ministry, or service, of love. Four newly entered candidates, together with the group beginning the second year of study, found in this prayer-hymn a fitting expression for their hopes and desires as they passed through the gateway leading to new fields of service for the Master, on that date which will always be a memorable one to them, Sept. 18, 1939.

"Though I speak with the tongues of men and of angels and have not charity"—the beautiful words from the thirteenth chapter of St. Paul's first letter to the Corinthians brought their ever meaningful message to hearts prepared by the prayer. Rev. Baetke, who read the lesson, followed the reading with a brief address on the subject of love as a motivating power. He pointed out that love is so necessary in the life of the Church that when in a certain country its ruler attempted to stamp out religion, he did not do so by issuing orders against the holding of church services and other religious observances, but by prohibiting works of mercy and closure of institutions of charity. The attack upon Christian love thus strangled the entire church life of that country. As it was true in that instance, so it is true in others also: if love dies, the life of the Church is extinguished.

The central thought of the address by Sister Catharine, our Directing Sister, was that of "not counting the cost". Referring to the small group of of students in this Motherhouse school, small as compared to the large numbers entering schools and colleges and universities during this season, Sister Catharine brought out the contrast between the words "few" and "multitude", and showed that the multitudes which followed Jesus were not always sincere in their desire to continue with Him, that only a faithful few remained to accompany His path of suffering. Throngs do not always spell success; great works are often accomplished by small numbers, provided they are sincere and earnest in their desire for attainment. In entering the Lord's service, there must be no conditions made, the purpose to serve must be sincere, there can be no "if" or "but". Not every one is called to this special type of service, but once the call has come and the hand has been put to the plow, there can be no looking back to the things that have been left behind, only a steady looking forward to and walking forward in the path of service.

Dr. H. L. Fritschel, introduced by Pastor Baetke as "the Grand Old Man of the Daconate in America", was the last speaker on the program. He had chosen as his subject the text written in Acts 20:35, *"Remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive'"*. Dr. Fritschel called the attention of the assembly to the window of the classroom, in which the story of the sisters Mary and Martha is depicted, and which is a constant reminder to the candidates that giving and receiving go hand in hand. In order to be able to give, one must first receive. Receiving, as Mary did, by sitting at the feet of the Master, is the preparation for service, but it is to be followed by the free giving of oneself in service. Then the blessing, too, will come that is implied in the words of the text.

Prayer was then offered by Sister Nanca Schoen after which the faculty members and new candidates were introduced. The service closed with a hymn of adoration and praise:

"What shall I render to my God
For all His gifts to me?
"O, let me praise Him while I live,
And praise Him when I die,
And praise Him when I rise again
And to eternity."

SR. M. K.

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Missionaries

A pastor once said that he collected pictures of missionaries and placed them in his room because it helped him to pray more fervently for their particular needs if he could look at the picture of each one.

At the Motherhouse we have many opportunities to meet and converse with our missionaries from various fields and it is indeed a privilege for which we are very thankful and when we know them personally and hear their messages directly, there *is* greater visibility of their life and service on the field and our sympathies are broader.

On the evening of August 26th the pastors of the American Lutheran Church of Milwaukee, together with their families, met with us in an expression of appreciation to Missionary F. E. Pietz and family before their departure from our city. There is always sadness in farewells but the entire program of the evening—hymns, prayer, addresses, all testified to the spiritual benefits received through the presence among us of these missionaries during their furlough. The grateful response of Rev. Pietz, who must return to his far-away field leaving his dear family in the Homeland, made every one resolve anew to *pray* and *give* so that the hearts of those who are called to *go* may be gladdened as they carry the Gospel to those who sit in darkness.

Miss Catharine Stirewalt, the niece of Sister Catharine Dentzer and dear friend of every member of the Motherhouse family, spent a few days with us on her way from her home in South Carolina to San Francisco from which port she set sail on September 26th on the S. S. "Tatutu Maru" for China where she will serve as missionary teacher in our Lutheran Field.

Another niece of Sister Catharine, Miss Ethel Dentzer of Philadelphia, was commissioned for missionary service in Japan on October 8th and will sail from San Francisco sometime in November.

To be called into the service of the Master as His handmaidens on the mission field is, indeed, a most blessed privilege and we pray that God will abundantly bless the labors of these two accomplished and consecrated young women and may He make them a blessing to the people in the war-torn lands to which they are bravely going to proclaim His message of salvation!

SR. N. S.

"Long before I ever thot of coming to Africa there was one question which always came to my mind on hearing missionaries speak. Why was there the consuming desire to return to the field? One glimpse of the debased condition of those held in the grip of heathenism and then one glimpse of a life taken from heathenism and aglow with the love of the Lord Jesus, and my question was answered."

From "Observations of a new missionary."
Moody Monthly.

"Look up, and lift up your heads;
for your redemption draweth nigh."
ADVENT shadows gather deep,
Wars and desolations,
Troubled wakings, troubled sleep.
Rushing of the nations.
ADVENT glory, grand and clear,
Herald flashes flingeth;
And the Judge who draweth near,
Full salvation bringeth."

F. R. H.

News Items

Student W. A. Bischoff of the Wartburg Seminary conducted services in the Chapel during the absence of Pastor Baetke in July and August.

Sister Hildegard Martins was graduated from the Milwaukee State Teachers' College and during the summer months received special training in the Children's Ward of Milwaukee Hospital. On August 16th she went to Waverly, Iowa, where she is teaching in the Orphans' Home School.

The deaconess candidates and newly invested sisters returned from places of service — Passavant Memorial Homes, Rochester, Pennsylvania, the Layton Home, the hospital and regular duties in the Motherhouse where they gave of themselves most cheerfully during the summer months. Their vacations with friends and relatives were pleasant and they are now busy at their studies in preparation for greater usefulness to the Master.

Sister Sophia Langner spent the summer serving in the hospital, but on September 24th she returned to Knippa, Texas, where she will continue to care for her aged father and assist him in his congregation there.

Professor Theodore Speigner, President of Martin Luther Institute, one of our mission schools for colored people in Tuscaloosa, Alabama, gave a most interesting address to our deaconesses and nurses on October 1st. The Lutheran Church has meant a fuller life to him and his people, but he expressed deep gratitude that he is an instrument in carrying out Christ's command. His earnestness and depth of Christian character convinced his hearers that the Church should give greater heed to the work of the negro.

The Fourth Biennial Convention of the Wisconsin District Women's Missionary Federation of the American Lutheran Church was held at Green Bay on October 3rd. This meeting had the largest attendance the District has had and the program was a most inspiring one. Sister Lena Bosshard was sent as delegate from our Missionary Society.

After many weary weeks of serious illness in the hospital and a period of convalescence with her parents in Dubuque, Iowa, Sister Clara Scheidecker returned to the Motherhouse on October 14th fully recovered and able to resume her work. We are grateful to God for answered prayers.

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DEACONESS ANNALS

VOL. 11. No. 1 Matthew 25: 34-36 JANUARY, 1940

No Room For Him But Room For Us

As the stars shone down in radiance bright,
Two travelers went to the inn that night;
But others had gone to Bethlehem
And left not a single room for them.
Tired and worn, too weary to care,
At the last they found a stable bare.
So God provided in His own way
A bed for the Saviour—a manger of hay.

And the Little Child grew and became a Man.
He revealed to the world salvation's plan.
The people were slow to accept Him then;
They did not need a Saviour of Men.
In His infancy a manger-bed,
In manhood no place where to lay His head;
But manger-cradle, and borrowed grave
Prove to the world that He came to save.

No room in the inn for the Christ Child then,
No room today in the hearts of men;
Yet, the Son, when He went to the mansions above,
Left us a message of comfort and love,
And His words of solace ring out anew:—
"I go to prepare a place for you."
No room for Him save an empty stall;
In the Father's House He provides for all.

And the Morning Star with effulgence bright
Guides pilgrims still to that Home of Light,
Where the King in His beauty they laud and adore
Who once the Cross and a thorn crown bore.

SR. HELEN MICHELKE

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The Pastor's Page

The Lutheran Deaconess Motherhouse during 1939

Another year has passed. One more year of service. One more year of God's mercy and love, of living day by day on the forgiveness and strength which He supplies. A report cannot cover all, perhaps not even the most interesting or inspiring phases of the life and activity of the institution, but at least we would aim to give such a picture of it that our many friends of the *Annals*-family might catch a glimpse of the importance of the service which the grace of God has permitted the Sisterhood to render.

The Motherhouse Roll

SISTER CATHARINE DENTZER, *Directing Sister*
SISTER NANCA SCHOEN, *Training Sister*

	Entered:	*Consecrated*:	
Henrietta Fischer	June 27, 1890	June 3, 1895	Milwaukee
Ida Buck	March 3, 1891	June 3, 1895	Milwaukee
Lena Rasch	Jan. 6, 1896	June 11, 1905	Milwaukee
Catharine Dentzer	June 12, 1896	Dec. 31, 1899	Milwaukee
Agnes Reck, R.N.	Oct. 5, 1896	May 3, 1903	Milwaukee
Emma Lerch, R.N.	Oct. 6, 1897	May 3, 1903	Milwaukee
Flora Oppelt, R.N.	Oct. 11, 1898	June 11, 1905	Milwaukee
Anna Pingel	Sept. 17, 1900	June 3, 1906	Milwaukee
Caroline Heim, R.N.	Jan. 10, 1901	June 3, 1906	Milwaukee
Minnie Brenner	May 24, 1904	Oct. 3, 1909	Milwaukee
Martha Pretzlaff, R.N.	Sept. 15, 1904	Oct. 3, 1909	Pittsburgh
Ella Kaehler	Sept. 19, 1904	Oct. 3, 1909	Milwaukee
Sophie Schiffler	Jan. 30, 1905	Oct. 3, 1909	Milwaukee
Clara Mueller	Sept. 15, 1905	Oct. 3, 1909	Milwaukee
Elise Heist	Sept. 19, 1905	Oct. 29, 1911	Rochester
Matilda Hertlein, R.T.	Sept. 20, 1907	Aug. 3, 1913	Milwaukee
Wilhelmine Johannsen	March 28, 1909	May 23, 1915	Milwaukee
Mary Rosebrock	Sept. 16, 1912	Oct. 6, 1918	Milwaukee
Elizabeth Krebs, R.N.	Sept. 17, 1912	Oct. 6, 1918	Milwaukee
Marie Eckhoff	Oct. 10, 1912	Oct. 6, 1918	Toledo
Margaret Danner, R.N.	Dec. 16, 1912	Oct. 6, 1918	Milwaukee
Alice Ott	Jan. 6, 1913	May 15, 1921	Milwaukee
Magdalene Krebs, R.N., Ph.B.	Sept. 16, 1913	May 15, 1921	Milwaukee
Sophie Langner, R.N.	Sept. 14, 1914	May 15, 1921	Knippa, Tex.
Mina Pape	Oct. 12, 1914	May 15, 1921	Milwaukee
Helen Panning	Sept. 10, 1915	May 15, 1921	Toledo
Johanna Kutschke	Oct. 31, 1916	Nov. 11, 1923	Milwaukee
Emma Stolle	Sept. 28, 1917	Nov. 11, 1923	Toledo
Emilie Koester	Sept. 30, 1917	Nov. 11, 1923	Milwaukee
Clara Haas, R.N.	Oct. 16, 1917	Nov. 11, 1923	Milwaukee
Emma Blasberg	March 1, 1918	Oct. 31, 1926	Waverly

Edith Hansen	Sept. 14, 1918	Oct. 31, 1926	Toledo
Clara Winter	May 16, 1922	Oct. 28, 1928	Milwaukee
Nanca Schoen	July 14, 1922	Sept. 14, 1924	Milwaukee
Anna Seinwill	July 8, 1926	Oct. 28, 1928	Milwaukee
Hildegard Martins, B.Sc.	Oct. 1, 1926	June 4, 1933	Waverly
Maria Reuss, R.N.	June 1, 1927	Oct. 13, 1936	Rochester
Emilie Mayer, R.N.	Dec. 6, 1927	Oct. 28, 1928	Milwaukee
Clara Scheidecker	Sept. 21, 1931	Oct. 13, 1936	Milwaukee
Lydia Becker, R.N.	Dec. 29, 1931	Oct. 13, 1936	Milwaukee
Lena Bosshard, R.N.	Sept. 6, 1932	Jan. 2, 1938	Milwaukee
Lucia Pfluger, R.N.	Sept. 6, 1932	Oct. 13, 1936	Toledo
Lorene Kroner	Sept. 7, 1932	Jan. 2, 1938	Milwaukee
Lucy Blank	Sept. 8, 1932	Dec. 31, 1939	Milwaukee
Elinor E. Falk	Sept. 8, 1932	Jan. 2, 1938	Columbus
Anna Pohlmann	Sept. 11, 1932	Jan. 2, 1938	Rochester
Clara Nagel	Sept. 13, 1933	May 28, 1939	Waverly
Dorothea Meyer	Sept. 16, 1933	May 28, 1939	Toledo
Mary Eisenbeisz	Sept. 7, 1934	Dec. 31, 1939	Milwaukee
Gladys Robinson	Sept. 13, 1934	Dec. 31, 1939	Milwaukee
Gertrude Aper	Sept. 14, 1934	Dec. 31, 1939	Milwaukee
Marie Knoell	Oct. 19, 1934		Toledo
Erma Shields	Sept. 17, 1936		Rochester
Ardelle Jarvinen	Sept. 18, 1936		Milwaukee
Anna Bieber	Sept. 13, 1937		Rochester
Frieda Bieber	Sept. 13, 1937		Milwaukee
June Peters	Oct. 2, 1937		Milwaukee
Alma Rose Richiert	Sept. 14, 1938		Milwaukee
Ida Kloehn	Sept. 15, 1938		Milwaukee
Helen Michelke	Sept. 15, 1938		Milwaukee
Martha Schnaidt	Sept. 18, 1938		Milwaukee
Myrtle Lein	Jan. 29, 1939		Milwaukee
Julia Blake	Feb. 8, 1939		Milwaukee
Candidate:			
Louise Jacober	Sept. 18, 1939		

63 Sisters

51 Consecrated Sisters
12 Probationary Sisters

Places of Service

The *Motherhouse, Milwaukee Hospital,* and *Layton Home.* Thirty-six Sisters serve here. An analysis of the services of Milwaukee Hospital shows that 6850 patients were admitted during the year. They received 73,561 days of nursing care. The number of surgical operations performed was 4172. Eight hundred and forty-one babies were born at the hospital during the year. The charity and courtesy work of the hospital was close to $50,000, representing about 12 per cent of the receipts of the hospital. In the Layton Home 43 patients were cared for. The present number is 35.

Under the services at the Motherhouse we include the Communion Wafer Baking Institute for the purpose of this report. This department has

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been busier than in any preceding year, more than a million wafers were baked.

The *Passavant Hospital, Pittsburgh, Pa.* A Sister of our Motherhouse serves as superintendent of this oldest Protestant hospital in America. The total number of patients admitted during the past year was 2665, and the nursing days numbered 28,268. Of this latter number 13,934, or 48 per cent, were to indigent patients. There were 27,084 dispensary visits. The hospital observed the 90th anniversary of the coming of the first deaconesses to Pittsburgh, July 12, 1849. The anniversary celebration took place in connection with the commencement exercise of the hospital training school, class of 1939.

The *Passavant Memorial Homes, Rochester, Pa.* Six deaconesses are stationed at this institution dedicated to the care of those suffering from epilepsy. During the past year a total of 148 patients were cared for. The number at the beginning of the new year was 125.

The *Lutheran Church of the Redeemer, Milwaukee.* Our Motherhouse supplies a parish deaconess to this congregation. During the year a total number of 1551 calls were made,—sick calls, relief calls, Sunday School calls, and mission calls. Other services rendered included group work and teaching,—the Beginners' Catechetical Class, Daily Vacation Bible School, Mission Bands, and Sunday School classes.

The *Lutheran Orphans' and Old Folks' Homes, Toledo, Ohio.* Seven Sisters are serving here. During the year, 90 children were under the supervision of the orphanage, receiving 29,863 days care. And 29 old people were cared for in the Old Folks' Home. The days of care provided for them amounted to 9735. At present 83 children and 29 old folks are being cared for.

The *Lutheran Orphans' Home, Waverly, Iowa.* Three Sisters serve at this Home. During 1939, 114 children found a home here, receiving 32,019 days of care. The present population is 96.

The *Lutheran Inner Mission League, Columbus, Ohio.* One member of the staff of this Society is furnished by our Motherhouse. The Sister has charge of the following activities: Mothers' Guild and Choir, Cradle Roll, Junior Mission Band, Junior Choir, Adult Craft Class, and Children's Singing and Game Club. The number served in these activities was 2152. She also renders services in Sunday School, Luther League, Saturday Bible and Occupational School, and Vacation Bible School conducted by the Inner Mission League. In these latter activities 9768 were served. Welfare and other home visits took her to 470 homes. She reports that 16,784 persons attended divine worship, classes, school or clubs at the Center in 1939.

At the Motherhouse

The life at the Motherhouse centers around the divine services, where the family gathers for common worship for the strength to serve the Lord. Organized as a congregation the Sisterhood has regular services each Sunday morning and daily Vespers for all of the greater institutional family who can and will attend. Holy Communion was celebrated seven times during the year. At the Layton Home for Invalids services were conducted each Sunday afternoon. The patients of the hospital were regularly supplied with opportunity to receive the Word of God. The Chapel services are always open to them and invitations for attendance are extended. Weekly devotional literature is distributed. An appreciable number availed themselves of the opportunity to have the pastor call on them during the year. The corridor singing by the Sisters' Choir brought comfort and inspiration to many patients not able to attend the services.

During two months, during July and August, Mr. W. A. Bischoff of the Wartburg Seminary supplied for the pastor. At this time the pastor completed his work for the master's degree in the field of sociology at the University of Chicago.

The Motherhouse Missionary Society has continued its vital function in the life of the Sisterhood and looks back upon a year of successful endeavor. The meeting days of this organization are really high points in the life at our Deaconess Home. They should be, with the very informative and interesting programs and a widespread program of work in the interest of missions which give truly a gratifying sense of participation. The Society holds membership in the Wisconsin District of the Women's Missionary Federation. Because the inspiration of the Missionary Society is at least in large part responsible for the liberality of the Sisters in their gifts and contributions to the cause of mission and the work of the church-at-large, those donations may fittingly be reported at this place. The monetary contribution of the Sisters to charity, mission, and the work of the church at large amounted to $1,260.42 during the last year.

A regular course of weekly Bible lessons for all Sisters and candidates in Milwaukee and open to all members of the institutional family was conducted. The study of St. Paul's letter to the Romans engaged our efforts during the past year, and there has been a very gratifying interest and participation on the part of the whole class.

A number of deaconess candidates have entered the Motherhouse during the year. Two of them entered near the beginning of the year, Myrtle Lein of Stanley, North Dakota, and Julia Blake of Van Dyke, Michigan. These two were also invested during the year and received as probationary deaconesses. The third candidate, who entered in September, is Miss Louise Jacober, of Hebron, N. Dak.

The faculty which has conducted the course of instruction has been made up of the following members besides the pastor, Rev. H. L. Fritschel, D.D., Sister Nanca Schoen, Sister Catharine Dentzer, Sister Magdalene Krebs, Sister Lena Rasch, Sister Ida Buck, and Sister Clara Mueller. Recently arrangements have been made with the Lutheran Welfare Society of Wisconsin to have one of the members of its staff augment our faculty, giving periodical series of lectures on the field of social work.

Three Sisters were graduated from the Nurses' Training School of Milwaukee Hospital, Sister Lydia Becker, Sister Lena Bosshard, and Sister Gertrude Aper. The graduation exercises took place on June 14th. Sister Hildegard Martins was graduated from the Milwaukee State Teachers' College.

There were two Investiture Services and two Consecration Services during the year. On Pentecost Sunday four candidates who had entered in September, 1938, were received as probationary deaconesses: Sister Alma Rose Richiert, Sister Ida Kloehn, Sister Helen Michelke, and Sister Martha Schnaidt. The second Investiture Service, which has already been referred to, was held on the afternoon of Reformation Sunday, October 29th.

The service on Pentecost was also the time of consecration for Sister Clara Nagel and Sister Dorothea Meyer. Both of these Sisters had come to the Motherhouse in September, 1933. Rev. L. Oberleiter of Oshkosh, Wisconsin, preached the sermon at that memorable service.

The second Consecration Service took place on the last day of the year, on the afternoon of December 31st. The following Sisters were consecrated, Sister Lucy Blank, Sister Mary Eisenbeisz, Sister Gladys Robinson, and Sister Gertrude Aper. This day also marked the fortieth anniversary of the consecration of our Directing Sister, Sister Catharine Dentzer. Rev. Wm. G. Sodt, D. D., was our guest speaker. A large number of friends of the Motherhouse, from Milwaukee and also from great distances, were present to take part in this great service.

Death came to two Sisters and to three members of the Deaconess Congregation during the year which lies behind us. Sister Bertha Bartz, who had served since March 27, 1894, died on January 5th. Sister Emma Raps, who had served since May 29, 1899, died on June 3rd. And Mrs. Helen Baetke, the wife of the pastor, died July 20th. Our Lord and Saviour still speaks: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

Another year has passed. Its every day, even where unseen, is covered by the grace and love of God. These are also His messengers taking us by the hand and leading us on in the year which we have entered. May He bless our Motherhouse and give us the people and the strength to do an increasing amount of the work which needs so much to be done by the diaconate in our church and in His kingdom.

AUGUST BAETKE

* * *

Consecration and Anniversary

The last day of the year, 1939, marked a significant event in the annals of our Motherhouse. Four young probationary deaconesses were consecrated, looking *forward* eagerly to years of useful service as hand-maidens of the Lord. And on this same day, our Directing Sister, Sister Catharine Dentzer looked *back* thankfully over forty years of consecration and together with the young Sisters, she also looked forward to many more active years in the Lord's Vineyard.

The probationers who were to be consecrated, Sister Gertrude Aper, a recent graduate of our Nurses Training School; Sister Lucy Blank, assistant in the hospital office; Sister Mary Eisenheisz, serving at the Layton Home; and Sister Gladys Robinson, student in the department of pharmacy in the University of Wisconsin, were given the week of December 26–30 for preparation. Several hours of each day were spent in quiet study and meditation or in classes conducted by the Pastor and Directing Sister.

At the Sunday morning service on December 31st, Holy Communion was celebrated and at 3:30 o'clock Vespers, the service of consecration took place in the presence of a large gathering of friends and relatives of the sisters, pastors of the various churches of the city, members of the Board of Directors and others. The inspiring sermon by Rev. Wm. Sodt, D.D., of Columbus, Ohio, and member of our Board of Directors, is printed in this issue of Deaconess Annals. Following the sermon the Sisters' Choir sang "God is our Refuge and Strength" and the act of consecration was then performed by Pastor Baetke, assisted by Dr. Sodt. After the ancient prayer for the consecration of deaconesses had been said, a special prayer was offered for Sister Catharine on this, her fortieth anniversary of consecration.

All guests were invited to a reception and buffet supper in the Motherhouse and the hours of fellowship together were happily spent in reminiscences and singing. During the supper hour, Sister Emma Lerch in the name of the entire Sisterhood, paid loving tribute to Sister Catharine for her years of untiring devotion and true Christian leadership and presented, also in the name of all the Sisters, a token of remembrance.

"How happily the working days
In this dear service fly."

SR. N. S.

* * *

Chimes of Praise

Consecration and Anniversary Sermon

Rev. Wm. G. Sodt, D.D.

Psalm 103: 1-8

Two weeks ago I was on the busy streets of New York City. The shops and the streets were filled with happy Christmas shoppers. A heavy din of monotonous noises filled the air. There were the distant rumbles of the subway and the elevated, the raucous horns of thousands of automobiles, the noisy clatter of holiday traffic, in the distance the deep blasts from the whistles of trans-Atlantic liners and the rhythmic tread of thousands of busy feet. Over it all from the lofty towers of a tall church spire there rang in clear, vibrant chimes the beloved Christmas hymn, "Silent Night, Holy Night!"

What effect this beautiful music had upon the thousands that were hurrying by, no man knows. To many it was probably just another noise; others very likely did not hear it at all. But this I do know: upon me it had a very profound and wholesome effect. I hurried on with the rest, but I was reminded that in the busy activity of living, God has a message of love and peace for me and all men,—a message that is desperately needed. How many tired, weary and troubled hearts in that immense throng of people found a note of comfort in that peal of chimes, God alone knows, but I am certain there were many.

That, it seems to me, characterizes the significance of this day for us. Here we are in a world full of feverish activity making preparations for a night of hilarity. The great majority of men may seem to be utterly unconcerned about anything but a good time,—yet I wonder how many are gathering quietly in God's house for the purpose of spending at least a part of the day or night in serious meditation? And how many more there are who are hungry for spiritual retreat but do not have quite enough courage to seek it out! In our own hearts there would be an unsatisfied yearning if it were absent, and we rejoice that we may be here.

Therefore let them ring out in this hour of meditation, and always,—

The Chimes of Praise

There are three chimes in this peal; each one is important and essential. I have given them old-fashioned and familiar names, but they take on a new significance for all of us as we combine them in this chime on this particular occasion.

The first chime is a happy "alleluia" that magnifies the Lord in the words of our text: "Bless the Lord, O my soul!" That was the happy chant of Israel, that resounded again and again throughout all temple worship. Whenever men were reminded of the mercy and goodness of the Lord, they instinctively broke forth into this glad song.

Words like this fall rather glibly from our lips today. It is so easy to repeat "Alleluia" or "Praise the Lord" without thinking about the real significance of what we are saying, and the whole procedure can so easily become a matter of pure form. One afternoon as I wandered about near the water-front in Santos, Brazil, I came across a tumbled down chapel. Its altars were gaudy, its paintings almost hideous; most of the windows in the building were broken. Across the front was erected a kind of porch on which stood a crude altar. Before it knelt the most non-descript group of people I had ever seen. One of them, a cripple, I recognized as a beggar who had accosted me in the city square earlier in the day. As I walked past the kneeling man, he was observing the motions of the particular religious forms with one hand, with the other he offered me some lottery tickets for sale. I am not telling this for the purpose of belittling that particular form of religion, but to point out how easily our religion can develop into the observance of mere forms.

We have come to the end of another year and it is a simple matter to sing, "Praise God from whom all blessings flow!" It becomes a different matter when we carefully examine our lives in the light of God's mercy. The year has been full of many and varied experiences. Do we realize to what degree we were dependent upon the goodness of our God, and how often we forget that our only lasting hope lies in Him? There were dark hours; He furnished light. We were depressed; He lifted the load. We wept; He dried our tears. We were deep in despair; He gave new hope. We were in temptation; He gave us strength to keep from yielding. We fell into sin; He forgave us. Yes, we must join in the happy Alleluia and sing, "Bless the Lord, O my soul!"

This day is of special significance to four of you. Need I suggest that you too, sing a happy Alleluia today, and need I tell you that we all join with you in that glad song? In your years of training the goal probably seemed a long way off. And today you may wonder what the future has in store for you. I am certain that you know better than anyone else what the goodness and mercy of God has meant to you and how confidently you may now look forward. You are now in a highly privileged position. Whether you remain here at home or go elsewhere, you are indeed dedicated to the great cause of Christian charity and in this manner you are constantly dispensers of the love of God. All of this is indeed ample reason to bless the name of the Lord.

Your entire program of work is so well characterized by an experience I had in the bleak little town of Mollendo in Peru. It is a most desolate and filthy little place built on the barren slope of the Andes mountains. There is hardly a tree in the town. Only, here and there are a few spots of green grass. Abject poverty is in evidence everywhere. Yet back of an unassuming wall of rusty sheet iron fence I found a veritable garden. It was a small hospital conducted by the Sisters of Charity. Into that barren slope of the Andes they had literally carved a spot of plain but genuine beauty; and into the hearts of an impoverished people they were carving a glorious record of God's bountiful love. Such is the work to which you have dedicated your lives,—a holy privilege indeed. Yes, bless the Lord, O my soul; and all that is within me, bless His holy name!

For one, who today looks upon forty years of fruitful service in this blessed work since her consecration, this day is probably no different from any other. It is another day, a gift of a merciful God, in which you can serve Him. Indeed, a day in which you must bless His holy name. But what day does not require that? Yet the day is different. Whether you consider yourself as just another humble Christian, or as a member of this family of devoted women or as one who looks back upon more than forty years of service, or as the directing head of this organization a goodly portion of that time,—it is still a day that forces from the depths of your soul a happy Alleluia in praise of His holy name. You are the last that desires words of commendation and praise. But we do rejoice with you. Let me put our thoughts into these simple words: We thank God for His love which has touched so many lives through you in these years of faithful service. We join with you too in a happy Alleluia on this glad day.

Such a fervent Alleluia is the first tone in this perfect triad of Chimes of Praise. The second is a sincere: "Kyrie Eleison!" Listen to our text: "Bless the Lord, who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction. The Lord is merciful and gracious, slow to anger, and plenteous in mercy." The Kyrie Eleison is a cry of bitter anguish. When Israel recognized its utter unworthiness in the sight of Jehovah, it cried out in desperation: "Lord, have mercy!" We use the term in our Common Service. When we have made confession of our sins and have heard the words of absolution, we try to express the fact that we are dependent upon the mercy of God by singing the Kyrie.

But you may say that this is a discordant note today; we are praising God and a cry for mercy for ourselves does not belong here. I once spent a glorious evening that I shall never forget on the famed Sugar Loaf in Rio de Janeiro in Brazil. It is a huge rock that towers out of that beautiful harbor. As we stood on this rock and looked westward we could see the Christ on Corcovade high above us, silhouetted against the gorgeous colors of the setting sun. It is an immense statue of Christ with arms outstretched. As the shadows of the evening crept up out of the valleys and night descended, he was sharply outlined against the horizon. When darkness really came, he stood brilliantly reflected in the illumination of what seemed like a million lights that had been turned upon him. The darker the night the more gloriously he stood out.

Just so is the mercy and forgiving grace of our real Savior. The darker the night of the recognition of our own helplessness in sin, the brighter shines forth the love of God. Only he who has learned to cry Kyrie out of the depths of his heart can truly praise the mercy of God. There is no respect of persons here. Whether we stand in the pulpit or sit in the pew; whether we are chief of staff or perform the most menial services; whether we look back upon years of service or are just beginning in the work,—we all must learn that chant imploring for ourselves the mercy of God. With the Psalmist we must sing: "Kyrie Eleison," and with the publican in the temple cry out: "God, be merciful to me a sinner!"

We have just come through 365 days. over 8,000 hours, more than 500,000 minutes,—all a time of grace. And how much of it was wasted! It is all inscribed in the record of our lives. How many unkind words that we would like to recall, and how many deeds of love left undone! All inscribed in the record. A world of suffering, anguish, and despair all around us, and in the smug complacency of our lives we remain insensitive to its needs. All inscribed in the record. All the promises of heaven are held out to us already in this life-time, and we are so deeply concerned about selfish and temporal interests. All this too is inscribed in the record of our lives. Do you feel down deep in your soul the anguish that would cry out: "Kyrie Eleison. Lord, have mercy"? Be not dismayed, for high above any cry of despair you can hear the loving voice of your Savior: "Come unto Me. Thy sins are forgiven." Remember the Christ on Corcovado. With arms oustretched He welcomes you to the shelter of His forgiveness and promises to lead you on the road of glorious service in His kingdom. The darker the night of your despair, the brighter shines the gleaming light of His love.

And so our anguished cry of Kyrie becomes a beautiful tone of praise in glorifying the everlasting love of our heavenly Father revealed in the willing sacrifice of His only begotten Son.

The third tone in our Chimes of Praise is a profound and confident "Amen." It is a word frequently used to indicate the end,—a kind of period that we place at the end of our prayers and hymns. And sometimes I have a suspicion that like little children tired of a long service we wait eagerly for it, and are glad when the ordeal is over. But listen to our text: "Bless the Lord, who satisfieth thy mouth with good things; so that thy youth is renewed like the eagles. The Lord executeth righteousness and judgment for all that are oppressed." Does that sound like fatalistic submission to an ordeal that must be endured? No, it is not the end but rather a beginning to which we can look forward with all cheerfulness and confidence.

We have another year of grace before us. What will it bring? is the question disturbing many a troubled heart. Need that make so much difference? One morning in a beautiful park in a city of the Argentine I came across two old ladies who were resting on their way home from church. They were an interesting study and from fragments of Spanish that I managed to pick out of their rapid speech I seemed to learn to know them quite well. Their faces were wrinkled and their brows were deeply furrowed. Undoubtedly they could have told some touching tales of hours of disappointment and heartbreak, but from their eyes shone a sense of security for which I envied them, and in their speech was a ring of confidence that told of treasures not of this world. They had just worshipped their God and for them all was well with the world. The uncertainties of the future did not disturb them, for God was with them.

Need we be alarmed? With such unmistakable evidence of the nearness and the sufficiency of God's love, we care not what the year may bring. It may be labor, care, anguish, heartache, suffering, war, and death. Or it may be joy, success, and glory. One thing we do know: We are not alone. Come what may, God will give the necessary understanding and strength to see us through. That is not blind fatalism, but rather supreme confidence in a Lord who executes righteousness for His people. With a confident "Amen," based not upon our own strength, wisdom, and ingenuity, but upon the endless love of a kind, merciful, and provident Father we go forward confidently and courageously!

For you, my young friends, there can be no other way. You are being consecrated to a service in which your physical strength and the keenness of your mind will be a tremendous asset, but in which you will daily need the strength that comes from on high. Rest assured: it is yours. For you with whom we rejoice today, this "Amen" is not the end but a glorious beginning of new days and new opportunities in which you will need and find that reassuring presence that you know so well. You know that it will not fail you. Amen, it shall be so!

Let the Chimes of Praise ring out the old and ring in the new. A happy Alleluia that knows only the praise of the Almighty. A sincere Kyrie Eleison that places its burden of guilt upon Him who has loved us with an everlasting love. A confident Amen that places all things in the hands of Him who cares for us. With this peal of praise we await thy command, O Lord. Amen.

* * *

Advent - Christmas - Epiphany

"Advent tells us Christ is near
Christmas tells us Christ is here!
In Epiphany we trace,
All the glory of His grace."

The year of our Lord, 1939, had 365 thanksgiving days for all of us Christians, but here in our Motherhouse Home, Advent—the New Year's Day of the Church—did more, perhaps, to make us lift up our hearts in glad thanksgiving and praise than other days of the Church year because a long cherished custom was observed by the Family in the early morning hour before the cares of the day begin, when every heart feels the need of spiritual preparation. There were the transparencies on the door panels with just enough daylight outside to show forth the Scripture passages *"Behold, thy King cometh"*, *"Prepare the way"* and all through the house was the woodsy fragrance of the cedar boughs—no doubt plucked from the highest branches, as we read in Ezekiel 17:3!

The pastor, the sisters and our guests marched in a processional to the dining room singing "Lift up your heads, ye mighty gates." There was the light of the little candles "quietly gay giving themselves away" in the little buns placed beside each plate on the tables, symbolic of the "Bread of life" and the "Light of the world," also the one large candle on the wreath with a star suspended below it bearing the first promise of the Savior, Genesis 3:15, which was repeated by all in unison. A Scripture lesson and prayer by the pastor, with the singing of "O Come, O Come, Emmanuel" completed the devotions for the first Advent day. Each morning of the Advent season a new candle was lighted and another prophecy repeated at family devotions, each day bringing more light, until December 24th. This year our Christmas celebration was held on December 23rd and it was unusual to see the Advent wreath in the dining room and the Christmas tree in the class room thus closely connecting the two holy seasons *"Christ is near"* and *"Christ is here."*

In the Christmas book of a little child these lines were found:

"A song is singing in my heart,
It comes there every day.
It used to hum a little bit
And then it went away.

But since I know the story
About the King of Kings
And all the joy His birthday brings
My song just sings and sings."

And so it was in our institutions all through the holy, happy Christmas time — singing — singing — choirs from the various churches of the city, Sunday School classes, the Junior Arions, and even in sick rooms where patients were convalescing, voices were lifted up in melody.

Our Christmas festivities began on December 17th, when the Clarke Street Social Center presented a cantata in the Chapel at 7:00 P.M. Patients, deaconesses, nurses and many friends and relatives were filled with joy as they heard the old, familiar carols sung so feelingly by these women from all walks of life.

In the Nurses' Home, on the afternoon of December 20th, there were squeals of delight from about sixty little children's throats when they were led into the beautifully decorated Christmas room. They listened spell-bound to Pastor Shannon's story of the Christ Child who gives us Christmas. These are children from needy families whom the Visiting Nurses' Association gathers together each year for a celebration, at which time useful gifts of clothing, food and toys are given and other entertainment is provided.

On the evening of December 21st the annual celebration for our institutional employees was held on the 5th floor of the hospital. Community singing, in German and English, a Christmas playlet, with special musical numbers given by the children of the employees, were enjoyed by us all. Pastor Baetke led the devotions and, in the absence of Dr. Fritschel who was a patient in the hospital and unable to attend, he also brought the greetings and Christmas wishes of our institution to the "large family" whose faithful service to the hospital means its success in so large a measure. This is a program which brings us all together each year and we look forward to our "family night."

The following evening found us in the Nurses' Home enjoying a program which blended merriment with serious reflection. In their plays and pageants, the true meaning of Christmas was depicted.

After a busy day of answering door bells, secreting mysterious packages and replying to "Merry Christmas" telephone calls, the closed doors of the class room were thrown open to the Motherhouse Family at 7:30 P.M. The attendance was unusually large and no one was absent on account of illness. The tree was resplendent with bright lights, little birds perched here and there, rosy apples hung from the branches and all the packages that had come through the mail for the sisters and pupils had been kept hidden away and were now under the tree. Gifts were everywhere — on tables, on the chairs, and in all parts of the room. After a brief devotional service conducted by Pastor Baetke the gifts were distributed which brought delightful surprises to the recipients, who with grateful hearts gave thanks to God for His "unspeakable Gift." An impressive pageant entitled "Symbols of Christmas" was given by the younger sisters and pupils after which the usual refreshments of cookies, fruit, nuts and cocoa were served. Carols were sung in the candle-lighted room all tenderly remembering those who last year sang with us and who are now keeping the feast with the angels around the great, white Throne.

The celebration at the Layton Home was held at 3:00 o'clock on the afternoon of December 24th as usual and a most touching sermon by Pastor Baetke led every shut-in and every visitor, as well, right to the little town of Bethlehem where all sadness, all suffering and sorrow were forgotten and the blessed Christ Child was beheld in wonder and delight.

The Christmas Eve service in the Chapel with the usual beautiful setting—the twinkling, silvery stars on the tree, the entire story before us in the lighted transparency and the dignified chancel left unadorned to enhance its beauty—all helped in bringing a worshipful attitude to the large gathering of people who heard, once more, the Christmas message in word, song and in the offering which is always sent to the Syrian Orphanage to help support the little children of today who live near the place where the "Shepherds watched their flocks" on that "Silent Night" when Christ was born.

All through the corridors of the hospital on Christmas morning could be heard the voices of Sisters and nurses ushering in the Happy Christmas Day with carols, "till the air, everywhere, with joy was ringing." Matin service at 6:15 was well attended and was an inspiration to everyone.

Pastor Baetke's message at the regular morning service was based on the Magnificat and it was, for us of the diaconate, the most expressive one of the entire Christmas season. It is our privilege to receive many of the blessings that were first given to Mary.

Every evening at Vespers during the week between Christmas and New Year we were given special Christmas messages through pictures or explanation of hymns, after which, with only the soft light of the transparency, we sang Christmas hymns from memory.

On New Year's Day we *look* backward, thankful for all that the past year brought, chastened by our mistakes and sins, but we would *live* forward in the coming year of 1940 in unwavering trust in God's promise that His Word shall never, never pass away, praying that He will give greater understanding and more of His love that we may better serve His needy ones in these difficult times when the hearts of His children are torn with fear and uncertainty.

Epiphany Day, January 6th, is the Christmas Day of the Gentiles. We who are ourselves the children of Gentile peoples and have been saved through the missionary effort of past centuries, must be guided by the Epiphany Star to work more zealously for missions that Christ may be made manifest to the whole, wide world.

"Those who never knew Thee,
Those who've wandered far,
Lead them by the brightness
Of Thy guiding Star."

SR. N. S.

FOR NEW YEAR

"If on a quiet sea,
Toward heaven we calmly sail,
With grateful hearts, O God, to Thee,
We'll own the favoring gale.

But should the surges rise,
And rest delay to come,
Blest be the sorrow, kind the storm,
Which drives us nearer Home."

TOPLADY.

How the Diaconate came to America

(*Continued*)

After Fliedner had resigned his office as pastor of the village church, he could think of longer absences from Kaiserswerth when the furtherance of the diaconate called him to distant places. He knew that home and institution would be well taken care of under the vigilance of his energetic wife who, like himself, courageously trusted in God.

Passavant had again and again reminded him of his promise that the diaconate should find place on the other side of the sea. After the meeting in London he had visited Kaiserswerth. Strengthened in his conviction by this insight into the institution, that similar establishments were needed by the church in North America, he had, upon the advice of Fliedner, already opened a small hospital in Pittsburgh, though suitable persons to carry on the work were lacking. Therefore the more urgent his plea.

By this time Fliedner could answer that he would not only send four Sisters but that he himself would accompany them thither. Beforehand there were still pressing matters to be disposed of. The Sisters in the Berlin Charité Hospital were hard pressed; the needy district in Upper Silesia longed for reinforcements and new arrangements. So the way led first to the east and, through the deep March snows, from one place to another. In Altdorf the plans for the new orphanage were definitely settled; an orphanage for boys was committed to the charge of Wichern's Brothers; in Breslau, the founding of an independent Motherhouse was considered and promoted. In Berlin he again called upon the king and the queen. The latter presented him with linen for the Silesian orphans.

The king again poured out his heart to him, the great and small things which cumbered him. The question concerning the German imperial dignity, and the dangers which the new order, rather, on the contrary, the disorder in all affairs, had brought upon the Bethanien Deaconesshouse. Nevertheless he listened with keen delight to Fliedner's American plans and granted him 500 thalers for traveling expenses, since he also declared that it was out of question that the Sisters should travel alone.

The Directing Sister of the Charité Hospital, Elizabeth Huppertz, was released from her position. She was destined to be the directing deaconess of the house in Pittsburgh.

With all this business, home was not forgotten. For difficult situations exact directions were given. To the attendant Ostermann, lying ill, heartfelt sympathy was extended. For the teacher Ranke, a birthday gift was selected with particular thoughtfulness. Old friends were remembered with warm thankfulness, and to his heavily burdened wife precious words of comfort were written.

Home again he found the towns on the Lower Rhine in the wildest turmoil. He had to ask himself: "Whether at this time I am at liberty to leave the institution for so long a time, an institution where 250 persons must be cared for daily. Their needs give us abundantly much to do, and this entire burden would have to be carried alone by my wife, a mother of seven children whose care and education also lay heavily on her faithful heart. After a long struggle, the Lord made plain to me that my departure was His will, and gave her the willingness to yield in submission to this will.

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On the eve of my departure, in His house, I commended once more to the Almighty Immanuel, my wife and children, the institution and the fatherland with our beloved king, and partook of the Holy Communion with my wife, the four Sisters and other deaconesses, and on the 9th of June, we journeyed to Bremen."

From the German of "Theodore Fliedner"
Translated, Sr. C. D.

* * *

News Items

Dr. Barbara DeRemer of Chirala, South India, was a guest of the Motherhouse and told us with great enthusiasm of her work in the Baer Hospital where until recently she has been chief of staff. She has been transferred to the Kugler Hospital at Guntur as superintendent but wishes she might remain in Chirala among the needy folk with whom she feels more at home. Missionaries must often heed the Macedonian call.

On November 7th, the Women's Missionary Society of Dr. Martin Luther

Assembly and Classroom

Church, Oconomowoc, Rev. T. K. Herbener, pastor, spent the afternoon visiting our institution and attended our missionary Thankoffering service at 8:00 P.M. We appreciate very much having the women of the missionary societies visit us and we wish that many more could see the daily work of deaconesses.

Rev. Wm. Wade, D.D., pastor of the Baltimore Motherhouse and Executive Secretary of the Board of Deaconess Work, called at our Motherhouse on November 20th. Dr. Wade was making a tour of all the stations at which deaconesses of the Baltimore Motherhouse are serving.

Miss Ethel M. Dentzer, niece of Sister Catharine Dentzer, and newly appointed missionary to Tokyo, Japan, visited us on her way to her field of labor. She sailed from San Francisco on the "Tatuta Maru" on November 26th.

The deaconess work was presented by Sister Nanca Schoen at Racine, Wis., Oshkosh, Wis., and at Holland and Hayes, Indiana, during the month of November.

Sister Lillian Robinson and Sister Eda Ahlberg of the Philadelphia Motherhouse spent November 15th with us. We are always pleased to have as guests the deaconesses from our sister institutions.

Several of our sisters are taking special courses at the Vocational School again this year.

Out of town guests who attended the Consecration and Anniversary services were: Rev. and Mrs. G. Goeken and daughter Hildegarde of Melvin, Iowa; Mrs. Fred Benz and Mrs. John Rake, also of Melvin, Iowa; Mr. and Mrs. Jacob Eisenbeisz of Bowdle, South Dakota; Mr. and Mrs. Arthur Eisenbeisz and son of Hosmer, South Dakota; Miss Hilda Bieber of Mott, North Dakota; Miss Ruth Blank of Cincinnati, Ohio; Miss Doris Blank and Miss Helen Blank of Green Bay, Wisconsin; Mrs. A. O. Hansen of West Allis, Wisconsin; Miss Marie Nelson, Mrs. W. J. Teckemeyer, Mr. and Mrs. R. Steinhauer of Madison, Wisconsin.

The Board of the Lutheran Welfare Society of Wisconsin granted the request of the Motherhouse Executive Committee that Miss Evelyn Hovdesven, a member of the staff of the Welfare Society be permitted to give a course of six lectures on welfare work at the Motherhouse. These lectures are open to all and are most interesting, helpful and instructive.

The Lutheran Welfare Conference of Illinois and Wisconsin will hold their regular meeting in the Motherhouse class room on February 3rd.

Just as this issue of *Deaconess Annals* is going to press, the sad news is received of the death of Sister Tina Peterson, Directing Sister Emeritus of the Omaha Motherhouse. Our profound sympathy is extended to the Director and Deaconesses in their bereavement.

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Deaconess Annals

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April

"I hear through all the solemn pines
The south wind's pleasant flow,
And see the clouds like happy things,
O'er fields of azure go,
While all the sorrow from the earth
Seems melting like the snow.

The robin and the bluebird sing
O'er meadows brown and bare;
They cannot know what wondrous bloom
Is softly budding there;
But all the joy their hearts outpour
Seems pulsing in the air.

And *we* will sing, though all our days
Seem dark with pain and loss;
We know that sorrow's furnace-heat
Consumes alone our dross;
We know that our dear Father's love
Gives both our crown and cross.

Oh, while beneath the snow-drift buds
The flower we love the best,
And on the wind-tossed bough the bird
Still builds its happy nest,
Praise God for all the good we know,
And trust Him for the rest!"

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◇ ◇ The Pastor's Page ◇ ◇

Deaconess Conference in Milwaukee

Once again after an interval of sixteen years, our Milwaukee Deaconess Home will be host to the Conference of Lutheran Deaconess Motherhouses. The meeting is scheduled to take place from Wednesday to Friday, June 19th to 21st. Already at this time we wish to speak a word of cordial welcome to our guests. We are looking forward to days of joyful fellowship, inspiration, and mutual counsel. A timely and interesting program is in preparation. We pray that there may be a blessing in the Conference for all of us who shall gather together.

Delegates will be present from all of the nine Motherhouses which compose the Conference. We hope furthermore to be able to welcome guests from several deaconess institutions outside of the Conference, and we shall be happy if a large number of neighboring friends will attend those meetings planned for more general interest and participation. The nine Motherhouses composing the Conference are the following: The Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, Philadelphia; the Lutheran Deaconess Motherhouse, Milwaukee; the Lutheran Deaconess Motherhouse of the United Lutheran Church, Baltimore; the Immanuel Deaconess Institute, Omaha; the Norwegian Lutheran Deaconess Motherhouse, Minneapolis; the Norwegian Lutheran Deaconess Homes, Brooklyn and Chicago; the Eben-Ezer Motherhouse, Brush, Colorado; and the Bethphage Deaconess Sisterhood, Axtell, Nebraska. These institutions represent the Motherhouse diaconate of the larger part of the Lutheran Church in America,—the American Lutheran Conference and the United Lutheran Church. The synodical affiliation of the Motherhouses is as follows: United Lutheran Church (2), Norwegian Lutheran Church (2), Augustana Synod (2), United Danish Lutheran Church, Lutheran Free Church, and the American Lutheran Church. According to latest statistics the number of deaconesses associated in the Conference is 432.

This will be the twenty-fourth meeting of the Conference. The first meeting took place in 1896 in Philadelphia upon an invitation addressed to the Lutheran Deaconess Houses in the United States by the Board of Trustees of the Philadelphia Motherhouse. The following were among the principles suggested and adopted, setting forth the need for the Conference as it was seen at the time:

"That all the different Lutheran Deaconess Houses in the United States should unite on certain clearly-defined principles concerning the work of the Women's Diaconate, leaving the different institutions at liberty as to minor details.

"That representatives of the different Motherhouses should meet in biennial conference, to exchange opinions and experiences and to encourage and instruct each other for the advancement of the common cause."

The association was envisaged from the very beginning, not as a legislative but a purely deliberative and advisory body. It has functioned very well along the lines of filling the needs seen by the founders. And its blessings have been even greater than merely meeting those needs. The good which the diaconate has been privileged to accomplish in our country has had a reason for its extent in the Conference. Great and good names are connected with the earliest beginning of the Conference. Among the pastors there were the following: Dr. A. Spaeth, Dr. J. F. Ohl, Rev. C. Goedel, Rev. E. A. Foegelstrom, Rev. W. A. Passavant, Jr., Rev. F. P. Manhart.

For a number of years it has been the rule for the Conference to meet biennially. This was also the original plan. At various times during the forty-four years of its history exceptions have occurred,—meetings being held annually at times, and occasionally up to four years elapsing between meetings. A number of the meetings have taken place together with the National Lutheran Inner Mission Conference. That Conference meets early in June this year, in Pittsburgh. It had been the original intention to have both the Inner Mission Conference and the Deaconess Conference meet in Milwaukee this year, but the plans of the Inner Mission Conference had to be changed so that it met in Milwaukee a year ago. The Motherhouse Diaconate is a part of the larger program of charities and inner mission of the church. And a large part of that program is represented by the National Lutheran Inner Mission Conference. At various times there have been voices speaking in favor of merging our Conference with the other, especially now, since the organization of the Welfare Department of the National Lutheran Council. We stand for wholehearted participation in the program of the National Inner Mission Conference but it is the conviction of most of us that the cause of inner mission and Christian welfare is best served by fostering in addition the bonds between the motherhouses which only a separate organization can well foster and which distinct meetings do much to strengthen.

We can not give the entire program of the Deaconess Conference. We do, however, wish to call attention to some of its highlights:

Wednesday, June 19th, 8 P. M.—Opening Service conducted by Rev. T. O. Burntvedt, D.D., of Minneapolis.

Thursday, June 20th, 9 A. M.—Separate sessions for Directing Sisters and Pastors for the discussion of the question: "How Shall Spiritual Values be Maintained while Pursuing and Making Application of Advanced Professional Training and Academic Degrees?"

8 P. M.—Public Meeting. "The Responsibility of the Church in the Ministry of Mercy and the Place of the Diaconate in its Program." Dr. O. C. Mees.

Friday, June 21st:

9 A. M.—Executive Session with round table discussion on the question: "Does the Organization of the Welfare Department of the National Lutheran Council and its Relation to the National Lutheran Inner Mission Conference Make Re-arrangement of Time and of Program of our Motherhouse Conference advisable?"

8 P. M.—Open session with the presentation of the following topic of Dr. C. Krumbholz and Dr. E. Chinlund: "How Does the New Deal Social Program of the State Affect the Charity Program of the Church and How Can the Work of the Motherhouses Adjust Itself to the Same?"

These and other features of the program give promise of a challenging Conference. And may the presentations and discussions together with the fellowship to be enjoyed under the blessing of God make a real contribution to the work of the diaconate in its service of the church and the Lord.

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Another Expansion at Milwaukee

At the present (April 15th), a campaign is about to be launched to raise $200,000.00 for a two-fold purpose, to build a separate Maternity Hospital and to add an addition to the Deaconess Home. For some time the accommodations of the Motherhouse for the housing of the Deaconesses and the Deaconess candidates have been inadequate. The facilities of the hospital for the care of the general patients and the special maternity department were overcrowded. It seemed, therefore, desirable and necessary to expand by providing additional buildings for both.

The Deaconess Home is to have a wing added facing West Kilbourn Avenue. A separate Maternity Hospital, (a wish long entertained by the administration), is contemplated, facing State Street. The Maternity Hospital is to provide about 50 beds and the same number of bassinetts with all the accessory rooms and equipment and conveniences of a modern Maternity Hospital. By transferring the Maternity Department from the present hospital to a separate building, forty additional beds will be made available for general surgical and medical patients in the main building, which are greatly needed because of the increased number of patients. The daily average at present is above 200.

Since the beginning of the year a skeleton organization has been busy in making preliminary plans and arrangements for this campaign. A list of 5000 prospective contributors had to be compiled. Information for the public and solicitors had to be prepared. An organization had to be built up. It was not considered necessary to engage a professional, paid, campaign manager, as is customary, for Mr. Fred J. Schroeder, who had so successfully organized and conducted the campaign fifteen years ago, volunteered again to assume this arduous task. In March headquarters were opened in the Pfister Hotel, where typists and other assistants were busy under the direction of Mr. Schroeder. A large organization has been built up. The initial gifts committee is headed by the President of the First Wisconsin National Bank, Mr. Walter Kasten. Young women of the Junior League organized for this campaign. The Medical Staff took over the solicitation of funds among themselves and other physicians. A large number of prominent ladies of the city volunteered and business men encouraged the enterprise.

A specially encouraging experience was the fact that when the campaign of the Milwaukee Hospital was announced in the press of the city, contributions began to come in unsolicited. The first one was a donation of $5000 by a patient, at that time in the hospital. Another one of $1000 from a former patient of a year ago. Other donations of smaller amounts likewise were sent in even before we asked directly for contributions. At the present time about 500 solicitors have promised to assist under the guidance of ten division leaders, each one having ten captains and each captain building up his or her team. The public campaign will go into full action on April 19th and will continue until April 30th. It is hoped that the entire amount of $200,000 to carry out the project may be subscribed by that time, and perhaps more.

Milwaukee Hospital was founded in 1863, seventy-seven years ago, in a brick home on a hill on the outskirts of the city's then West Side. It provided facilities for 20 patients. Rev. Dr. William A. Passavant was the founder and the public therefore usually referred to it as "Passavant Hospital." There were others who gave the hospital their unstinted support, financially and otherwise. Among these especially, was the Rev. J. Muehlhauser, President of the Wisconsin Synod, who, however, was not privileged to see more than the first home of the hospital, since he died in 1867. The hospital always had the support also of many Protestant business men from other denominations, such as Alexander Mitchell who planned and financed the Milwaukee Railroad, John H. Van Dyke, a prominent lawyer who frequently called it "his hospital", Charles F. Ilsley, the banker, Fred Vogel, Jr., John Pritzlaff, Frederick Layton, George Brumder, etc., prominent business men of the city and many others who supported the hospital by liberal financial assistance. By such contributions the hospital has expanded its buildings and facilities to the present status.

Under the leadership of Mr. Fred J. Schroeder, Chairman, the campaign in 1925 for funds to finance an extensive building project, netted $466,000 in subscriptions. Since 1893 when the Deaconess Motherhouse was regularly organized and permanently settled in Milwaukee, there has been a very close connection between it and the hospital. The deaconesses have had the supervision of the nursing and other household affairs. Sister Catharine is the Directing Sister, Sister Emma Lerch superintendent of Nurses, and other Sisters are in charge of various departments. The Sisters live in the Motherhouse which has become too small for its purpose, and hence the endeavor to raise funds for its expansion.

With the increased facilities of both the Deaconess Home and the hospital, the service rendered by both will be extended to larger spheres.

H. L. FRITSCHEL.

* * *

How the Diaconate came to America

(*Continued*)

"Fliedner published a description of his journey in the 'Armen und Krankenfreund' in which he says, 'The Sisters connected with our institution, the teachers, and other friends who are in sympathy with the undertaking, will be pleased to accompany me, in spirit, on my long journey.' These sketches, a counterpart to the vivid description of his tour through Holland, were translated into English sixty years later, in America, and read with interest as a faithful portrayal of the conditions of that time. Here are some excerpts.

"On June 10th, (1849), Pastor Treviranus welcomed us to Bremen with accustomed hospitality and on the 11th accompanied us to the steamer which took us to Bremerhafen. Here we boarded the mail-steamer, 'Washington', 'a veritable sea monster,' which already for two years plies between Bremen and New York. In Bremerhafen the number of passengers was already quite large. In Southampton it increased to such an extent that we had 160 passengers on board. Including those in second cabin and the crew, there were 260 persons.

"At two o'clock in the morning our 'Washington' left Bremerhafen. Since the weather had become rough, seasickness soon compelled us to take to our cabins. Beforehand, I still saw in the vicinity of Helgoland, the Danish battle-ship, 'Bellona', which blockaded the Weser. As a German, I looked on with some annoyance when a row-boat from that ship drew alongside our steamer and a young officer, quickly climbing the rope ladder, mounted our deck. With a curt, haughty salute he inquired of the captain whether he had war munition on board and inspected the papers.

"The weather was pleasant as we came to the narrow part of the Channel where the English coast beamed brightly upon us. There was Dover with its white limestone cliffs. To the left, in the distance, the French coast could be seen.

"I found excellent traveling companions in a bishop of the Moravian Church together with his wife and daughters. Our sisters sang softly,

'Christ, Thy Passion!
Who can e'er forget it?'

Thereupon came his wife with evident joy and united with them in singing. The greater number of the ship's party drew closer and listened with pleasure to the impressive strains.

"The next morning we were in Southampton. Here the ship was to lie from June 10th to the 20th and take on coal which, because of the Danish blockade, it could not secure in Bremen. We were also to take on other passengers and goods. I made use of the first day to show the Sisters the great Marine Hospital in Haslar near Portsmouth, of which Sir Edward Parry, famous for his North Pole expedition, is superintendent. He was already on friendly terms with us in consequence of his plan to establish a school for the training of Christian nurses in conformity with our system in Kaiserswerth, whither he desired to send some student nurses.

"Sir Parry himself showed us around with great friendliness, first in his museum, then in the hospital, a very extensive building which could accommodate a thousand patients, but at the present time had only a few over five hundred. Sir Parry was greatly delighted to have the Kaiserswerth Sisters there and presented each one with a pocket Bible in which he wrote his name. He took us to Lady Richardson who with her husband visited us in Kaiserswerth two years ago. With devout resignation, she related to us that already for a year, her husband was engaged in search of Captain Franklin, missing on his North Pole expedition, and that she had received no word from him for nine months. Only during the three summer months can the search be carried on. For nine entire months he must remain inactive in the regions of snow and ice.

"We sailed back through the broad magnificent harbor where many German ships are now docked in order not to fall into the hands of the Danes through their blockade of the Elbe and the Weser. Dr. Steinkopff of London wished to conduct divine service for their crews on the following Sunday; for in an alien country the seamen, like the children of Israel in Babylon, feel the need thereof much more than at home. I had the selfsame experience in Dover, on Pentecost of the previous year when I conducted worship for the seamen of more than fifty ships.

"The next morning I went to London to talk over many things with our five deaconesses stationed there in the German Hospital, and I took my four Sisters along. They were to learn many instructive things concerning arrangements and care of the sick in English hospitals, and, as sisters, mutually to encourage one another. Three blessed days we spent there. Though I had to hear many complaints, though I had to admonish and comfort, yet the unselfish love with which they nurse the sick Germans in a foreign land, already for the fourth year, was extremely gratifying to me. So together we strengthened our hands in the Lord, and with the reading of Psalm 91, we bade one another farewell. Thereupon we five returned to Southampton.

"Finally on Wednesday all preparations on the ship were completed. The captain came with the last mail from London and the latest newspaper. From it we learned with gladness that the Prussian troops had already marched into Kaiserslautern; also that in France the blood-stained so-called heroes of the revolution were vanquished and the prospect of the return to order and peace in our poor Germany had considerably increased. With heartfelt thanks to God we could now leave Europe. Farewell, beautiful Europe! Aufwiedersehen—Till we meet again! —as the Lord wills."

From the German of "Theodore Fliedner"
Translated by Sr. C. D.

* * *

A Letter From India

Mission Hospital
Renigunta, India

Dear Patron:

I am well by God's mercy and your prayers. I am praying for your welfare also.

I have been working here in the hospital the past six years, ever since I finished my Bible School training. Three times a week I go into the surrounding villages for work. Every afternoon I talk to the patients in the hospital, comfort them with God's Word. The past many patients have come to the hospital and many of these are Hindus. By coming here they learn to sing Christian songs and Bible stories. They also learn cleanliness and how to take care of their bodies.

At the time of prayers they come with reverence and respect, sing the songs and listen to the Word gladly. Every evening I conduct prayers both for the men and women.

I am very thankful to God for the opportunity of bringing the message to the many who come to the hospital.

Greetings,

(Signed) Dasi. Elizabeth

The above letter, forwarded by Rev. Dr. Schneider, Beneficiary Secretary, was received from Dasi. Elizabeth, the Bible woman who is supported by our Sisters through the Motherhouse Missionary Society.

* * *

Capping Exercises

An informal, but interesting and impressive service took place in the Nurses Home on the afternoon of March second, in connection with the "capping" of the first year student group. Eighteen student nurses, having successfully completed the first semester of the training course, received that much coveted outward sign of their progress, the nurse's cap. Upon previous occasions, the exercises had been held at the time of morning devotions in the dining room, but for the sake of interested relatives and friends arrangements were made to have the program at a more convenient time of day and to have the event a more festive one for the students and their families.

The Director of Milwaukee Hospital, the Rev. H. L. Fritschel, conducted the devotional portion of the program, opening with a Scripture lesson and prayer. The hymns were chosen by the students as representing their attitude toward the attainment of the first milestone on their road to Christian nursing service: "Take Thou my hand, O Father", and "Take my life and let it be consecrated, Lord, to Thee". Sister Catharine Dentzer, Directing Sister of the Lutheran Deaconess Motherhouse and Hospital, in an address of welcome based on the motto of a former graduating class of nurses, "We have reached the foothills and the mountains are in sight", spoke of the journey of the nurse as she climbs the ascending way of life, progressing from her first feeble efforts of the foothills of learning to the hills of a completed training, and on to the mountains of service, always at the hand of the loving Father in heaven.

"When you put on your cap", was the topic underlying the words of encouragement and admonition with which Sister Emma Lerch, the Superintendent of the School of Nursing, introduced the actual capping of the students, pointing out that the cap signifies the dignity of a service that is to be as a lighted lamp carried into the dark places of sickness and need. After her address, the students, two by two, came to the front of the room, where each received her cap and a candle. Each lighted her candle at a larger one burning before a picture of Florence Nightingale. A solo, "I'll go where You want me to go, dear Lord", followed, then "A Nurse's Prayer", read by Rev. Fritschel, after which the students with their lighted candles, marched from the room, completing the program with their processional.

Tea was served in the attractive library of the Home, to which students and their friends were invited. The program and the social hour made possible a closer acquaintance of the "home folks" with the students' life and objectives in a vocation which is so much needed in a sin-sick world, that of a Christian nurse.

SR. M. K.

SUMMER ON MOTHERHOUSE LAWN

Parable of the Two Servants

And again the kingdom of heaven is like unto a householder who was possessed of great wealth.

And although there was a famine in the land, his granaries were full.

And he spake to his two servants: "Take ye of my provisions and bear them to the suffering.

"This do ye daily, and after famine is over, I will ask an accounting of you."

And the servants did as they were told, even until the famine was ended.

And when the householder asked them for an accounting, the first came eagerly forward:

"I have holpen fifty families; yea, but for my assistance, all these would have perished."

And the householder made answer: "Whose was the corn that stilled their hunger? How then hast thou kept them from perishing?

"And furthermore, it has come to mine ears that thou hast accepted gifts for that which was not thine."

And the servant answered him no word, for he was much ashamed.

And the other servant spake thus unto his master: "Lord, I have given of thy corn unto twenty families, and they are much beholden unto thee."

And the householder answered him and said: "Why hast thou given to only twenty families, and thy fellow servant reporteth fifty?"

And the servant made answer: "Many of those an hungered were ill, and I did give of thy time to ease their pain and to prepare their food."

And the householder rejoiced greatly: "For thou art truly a servant after mine own heart.

"Serve me yet another year and I will make thee heir unto all my possessions."

FROM

THE KINGDOM OF HEAVEN, A Little Book of Parables

BY G. J. NEUMANN

News Items

The Motherhouse Committee on recreation has provided well for us during the past months. Many interesting lectures and moving pictures have given pleasure and, at the same time, valuable information.

Mrs. M. Maurer of the Photo Art House took us to the New York World's Fair in the presentation of her own splendid, colorful films. Her animated explanations made those of us who had seen the Fair re-live some experiences, and to those who had not been able to make the trip, the thrill was even greater because the many interesting places were enjoyed fully without the weariness of walking over those extensive grounds.

Dr. A. Pilger's lecture on Communism revealed clearly that every one should keep abreast of the times in which we are now living and that often something which we think is new is only a development of an old practice. His keen insight into the history of Communism was a revelation to all who heard the fine lecture.

Miss Ruth Morton of the Y. W. C. A. took us along on the good will tour to Bulgaria and Turkey and the graphic description of her experiences in these countries illustrated clearly how sympathetic understanding can heal difficulties.

Miss Esther Olsen, Superintendent of Nurses of Deaconess Hospital, spoke on her trip through the Scandinavian countries and her enthusiasm was contagious.

Our parties in the recreation room have been well attended and were a scource of pleasure to all.

Work for the lepers was the subject of the March meeting of our Missionary Society. "Be thou clean", St. Matt. 8:3. Excellent films loaned by the American Mission to Lepers added much to the interest of the meeting and acquainted us more fully with the blessed work being carried on for these sorely afflicted ones, in His name who was moved with compassion for them, comforted and healed them.

Our Communion Wafer department has just completed the preparation of 20,000 Wafers to be sent to our New Guinea Mission. While we are grateful for the privilege of this service, our hearts are touched with deep emotion as we think of those sheep, once far off from the fold, knowing only evil spirits and now temples of the Holy Spirit and messengers for Him who loved them and sought them with the help of His undershepherds. Many of them have been "faithful unto death" and won the Crown of Life. May our devoted missionaries be cheered and strengthened by the ingathering of many more of those to whom they minister.

Sister Clara Haas and Sister Gladys Robinson have spent several days visiting Eli Lilly Company's plant in Indianapolis, Ind., together with a group of

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pharmacy students from the University of Wisconsin at Madison. Sister Gladys will complete her course in that department and receive her diploma at the commencement, June 17th. She has been honored by election to the Phi Beta Kappa Society, one of the 50 chosen out of a total of 1500 graduates, and the only one from the College of Pharmacy. The honor is conferred "primarily on the basis of scholarship." We rejoice with Sister Gladys in this reward for conscientious work and study during these years of preparation. After vacation she will have charge of the hospital pharmacy.

On February 5th, Sister Alma Rose Richiert and Sister Ida Kloehn, left for their newly assigned station at the Passavant Memorial Homes, Rochester, Pa., where they served so acceptably during vacation last summer and where their return was eagerly awaited.

Sister Frieda Bieber entered upon her new duties at the Old Folks' Home in Toledo, O., on February 8th and is finding joy and satisfaction in her work. Sister Marie Knoell who filled this place for several years returned to the Motherhouse and at present is assisting in the Wafer Department.

Four of our Sisters were enrolled at Marquette University at the beginning of the semester in February. Sister Lena Bosshard, R. N., and Sister Gertrude Aper, R. N., taking part time toward a degree for Nursing Education. Sister Helen Michelke, taking a full time course, Liberal Arts, and Sister Ardelle Jarvinen some work in science. Because of the ill health of both her parents, Sister Ardelle was recently called home where her services are needed at present. We pray that they will soon be in more comfortable health again.

Mrs. F. E. Pietz and little son Lothar spent some time with us during the month of March while Lothar was being given treatment in the hospital.

On February 17th, a group of young people from Ascension Church, Rev. E. S. Hjortland, pastor, came to visit the Motherhouse and they were taken on a tour through our institutions by Sister Ida Buck.

We had the pleasure of having with us on March 27-29, Rev. and Mrs. C. A. Becker. Rev. Becker is the newly appointed superintendent of the Orphans' Home at Waverly, Iowa.

Rev. and Mrs. C. A. Becker, Sister Emma Blasburg, Sister Hildegard Martins and Miss Henrietta Zink, of our Waverly Orphan's Home came to Milwaukee to attend the Regional Conference of the Child Welfare Association held here on March 28-29.

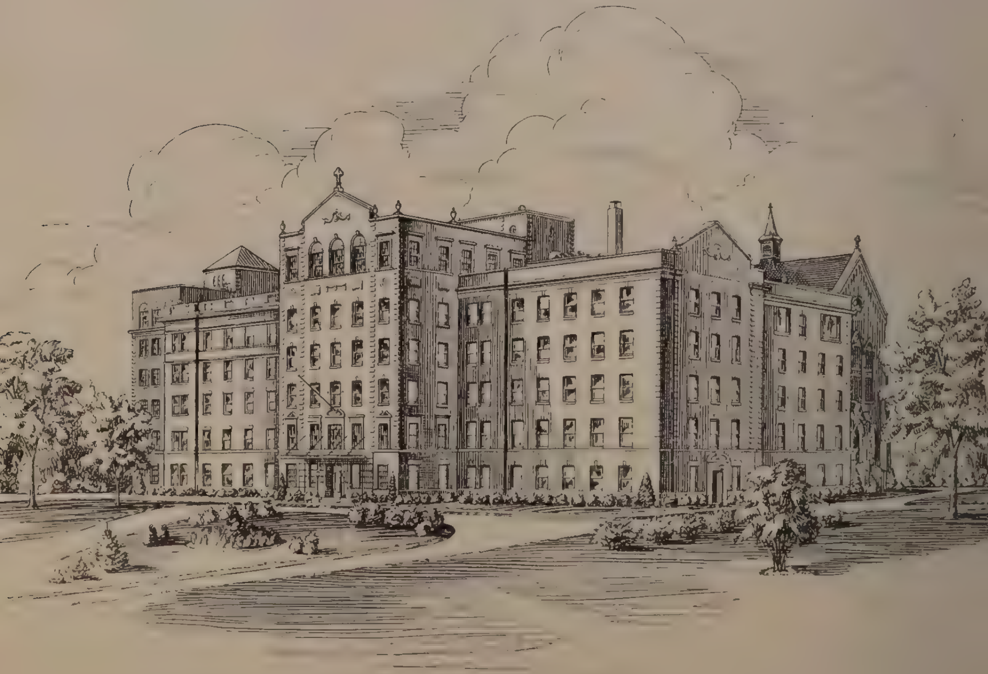
The Deaconess Work was presented by Sister Nanca Schoen in Iowa and Indiana during the week of March 29 to April 2nd.

On April 1-3 it was again our privilege to have as a guest Dr. Mary Markley who had been attending a Student Conference in Madison.

The ninth annual Conference of the Southern Group, Wisconsin District of the Woman's Missionary Federation will be held on May 15th at Hepatha Lutheran Church, Rev. Hans Meyer, Pastor. Outstanding speakers on the program will be Dr. C. V. Sheatsley, Executive Secretary of the Board of Foreign Missions—India Mission, Mrs. O. E. Sommerfeld of Chicago, Illinois, Rev. T. K. Herbener of Oconomowoc, Wisconsin and Dr. H. L. Fritschel, Director of our Milwaukee Hospital. Sister Nanca Schoen is president of the Southern Group of which our Motherhouse Missionary Society is a member.

Vacation time began for 1940 in February. Several of our Sisters spent some time in Florida enjoying the balmy climate of that state. Others have visited home folks and been refreshed. For the majority of the family vacations are still in the future.

* * *



MILWAUKEE HOSPITAL

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DEACONESS ANNALS

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Leisure

Sweet is the leisure of the bird;
She craves no time for work deferred;
Her wings are not to aching stirred,
  Providing for her helpless ones.
Fair is the leisure of the wheat;
All night the damps about it fleet,
All day it basketh in the heat,
  And grows and whispers orisons.

Grand is the leisure of the Earth;
She gives her happy myriads birth
And after harvest fears not dearth,
  But goes to sleep in snow-wreaths dim.
Dread is the leisure up above,
The while He sits whose name is Love,
And waits, as Noah did for the dove,
  To wit if she would fly to him.

He waits for us while, houseless things,
We beat about with bruised wings
On the dark floods and water-springs,
  The ruined world, the desolate sea;
With open windows from the prime,
All night, all day, He waits sublime,
Until the fulness of the time
  Decreed from His eternity.

Jean Ingelow

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◇ ◇ The Pastor's Page ◇ ◇

Some Interesting Inner Mission Statistics

The National Lutheran Council has recently issued a bulletin of statistics on the Lutheran Church in North America. The section covering Lutheran inner mission activities is probably more complete than any statistics on that field which had hitherto been gathered. There is much interesting data assembled. Surely everyone who entertains a professional interest in this field and a host of others will want to obtain a complete copy of the bulletin. We wish to point out some general aspects of the data and present some of the interesting totals.

According to the statistics given there are 454 Lutheran inner mission agencies and institutions within the territory covered. This is not a mean number. Many people will be surprised that there is so much organized Christian social welfare work carried on by the church in North America. It is encouraging to visualize this wide-spread field of Christian service.

Besides the Lutheran Deaconess Homes, the following types of agencies are listed:

Inner mission societies
City missions and institutional work
Kindergartens and day nurseries
Children's homes
Summer camps
Homes for the aged
Hospices and residence clubs
Hospitals, sanatoria, and homes for convalescents and invalids
Missions for seamen and immigrants
Industrial missions
Child placement agencies
Rescue homes
Settlement houses

As to synodical affiliation these agencies fall into three groups, — 1) synodical, where "an institution is owned or officially supported by a general Lutheran church body or by one or more of its constituent parts;" 2) intersynodical, where "an institution is owned or officially supported by two or more general Lutheran church bodies or by constituent parts of them;" 3) extrasynodical, where "an institution is not owned or officially supported by a general Lutheran church body." Of the agencies listed 51 percent are synodical, 2 percent intersynodical, and 47 percent extrasynodical.

The five largest groups of agencies are given below together with the number of institutions of each type.

Home for the aged	90
Hospitals, sanatoria, etc.	78
City missions and institutional work	69
Children's homes	65
Inner mission societies	37

Equally as interesting as the number of agencies is the number of people served. Complete figures on this point are not available, but those which are available add up to a sizeable sum. The bulletin lists 1.700,000 people being served annually by Lutheran social welfare agencies. This figure represents the number served by 80 percent of the agencies listed. There were no reports covering the work of the remaining 20 per cent. With this latter group included the number of people served annually may well have reached the two million mark.

The number of people served by some of the institutions and associations are given below. It is well to remember, however, that the figures are not presented for the purpose of comparison between agencies. The difference of types and length of service rendered make the number of those who are served incomparable. For instance in one case service rendered may mean one or several visits, in another case it may mean continued care during the whole year, as in a home for invalids.

Inner mission societies	698,377
City missions and institutional work (visits)	577,058
Hospitals, sanatoria, etc.	207,594
Children's homes	4,142
Homes for the aged	3,752
Child placement agencies	2,841

This is truly a wide-spread program of organized Christian charity. It is encouraging and inspiring to contemplate its scope and the depth and power of Christian love which carries it on.

* * *

Parable of the Gardener and the Trees

The kingdom of heaven is like unto a gardener within whose garden was every manner of useful tree.

At the time of ingathering he made the rounds with his servant.

And they came to a tree but half laden, and the servant asked: "What shall I do?

"This tree hath never borne a full load. Shall I hew it down and set another in its place?"

But the gardener made answer: "Hast thou noted the soil on this ridge?

"It is sandy and full of stones, and hath but little food for the roots."

Now a little lower the gardener paused before another tree, and spake to the servant:

"Mark this tree with thy knife, and after the fruit is gathered cut it down."

And the servant made answer: "Then will I also cut down that other tree whereof I asked, for this beareth as much fruit as that."

But the gardener replied: "Nay, by no means.

"For that other standeth in poor soil and yieldeth all it can, but this standeth in rich ground and beareth no more than half."

And the servant marked the tree with his knife, and after the harvest it was hewn down and burned.

From THE KINGDOM OF HEAVEN, A Little Book of Parables
By G. J. Neumann

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The Deaconess Conference

For many days previous to June 19th, there was much bustling about and happy anticipation throughout the entire Sisterhood here at the Motherhouse. We were getting ready for the Twenty-fourth Conference of Lutheran Deaconess Motherhouses in America to which we were to have the privilege of being host during the days of June 19th, 20th, and 21st. All had carefully scanned the program and were eagerly looking forward to the many inspirational addresses and discussions that would be given. Perhaps that which promised the most joyful anticipation was the fellowship which would be enjoyed with our co-workers from other Motherhouses as they would come to live in our midst these few days.

At last the long-waited-for time came. During those days we worshipped together, ate together and played together, thus getting in touch with the different sides of each others' personalities and gaining from each other those virtues and strength that one should derive from a true fellowship of kindred spirits.

On the evening of June 19th, the Rev. T. O. Burntvedt, D.D. of Minneapolis, Chaplain of the Conference, preached a most inspiring sermon based on the words found in Micah 6:1-8. He brought out vividly that as the children of Isreal had been called together by God to reason about the fact that their worship had become meaningless and mere mockery, so we were gathered together in the Chapel for these days to examine ourselves before God and before Christ to whom we have dedicated our lives. "Is it not enough to render us speechless that God condescends to come down in His loving kindness to speak to us poor sinners and remind us again and again through His Holy Word that we through His Son and by the power of the Holy Spirit may follow in His footsteps?" God is a living reality in our lives and He bestows His greatest blessing upon us by giving us power to perform a consecrated service to Him. For this very reason our lives should be hymns of thanksgiving and songs of praise. God comes again and again in our afflictions and sorrows and transforms them into goodness. Just as He was with the Israelites on their journey, so His presence hovers over us from the baptismal font to the grave.

What can we render to Him for this great love? There is nothing worthy as a thankoffering for these blessings .Again in His love and mercy He answers us through the words of Micah 6:8 "He hath shown thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" He requires nothing more than a life fully consecrated and dedicated to Him; a life yielded in obedience to His will and through this service glorifying His name.

We are grateful for the assurance of God's presence and for His distinct and definite instruction to us in His Word. We bow our heads in thanksgiving for the opportunity to rededicate our service to Him and for enlarged vision, renewed faith and increased strength before returning to our respective fields of labor.

Following the sermon, Pastor Baetke spoke words of welcome and greetings were delivered by Rev. G. Kempf, President of the Milwaukee Ministerial Association of the United Lutheran Church and by Rev. W. Gammelin of the American Lutheran Conference.

Rev. E. F. Bachmann, D.D. of Philadelphia, President of the Conference, gave a hearty response after which the first session of our Conference closed with a prayer by Rev. Martin Norstad of Chicago.

On Thursday morning, June 20th the Conference opened with a most helpful meditation by our Chaplain which we wish to share with all of our readers because the message concerns us all.

Dr. Burntvedt stressed the necessity of sitting quietly at the feet of Jesus in order to obtain strength for our daily Christian life. The art of living is harder than any other art and to successfully accomplish this, we must be reborn. All human beings must face, at some time or another, the choosing of the better part as Mary did. The secret of Mary's beautiful life was that she sat often at the feet of Jesus.

"What might Jesus say to us?", we ask. Dr. Burntvedt was certain that He would say, "I am so glad to have you all to Myself so that I can speak to you alone. You are always so busy that it seems so difficult to find time to be quiet and I cannot speak to you in this way. I long for a moment to sit quietly with you. Beware that the good things of life do not crowd out the best. Do not let the good become an enemy of the Best." He would speak about Himself and the justification given us. It is wonderful that He should reveal Himself to us. He would speak of His Kingdom and the task to which He has called us. He would speak to us about His wonderful plans for the future and give us a renewed vision and power to go on.

We must daily bring our problems to Him and we can do this intelligently only when we sit quietly before Him. Whether we listen, pray or serve, it must all be in His presence.

At 9:30 A. M. an executive session was held. The Conference was divided into three groups, the pastors, the delegates who were deaconesses, and the third group who were visitors of the Conference. After carefully discussing separately the question "How Shall Spiritual Values Be Maintained While Pursuing Study For Further Professional Training and for Academic Degrees and Making Application Thereof," a joint session was held for report of findings, which were as follows:

1—Close contact with God must be maintained through Word and Sacrament, prayer and meditation.
2—There must be constant watchfulness of the inner life.
3—Constant application of spiritual resources and abilities must be made.
4—The Scriptural value of the soul, sin, and salvation must be maintained.
5—Congregations of ones' own faith should be contacted.
6—A Christian College should be chosen if possible.
7—A positive Christian attitude must be maintained among fellow students.
8—There must be nonconformity to the world.
9—Keep in close touch with the Motherhouse.

Rev. Theodore Bachmann's paper on "Currents of Opinion on the Diaconate" showed the necessity of deaconesses in the Church. Their type of work is naturally, and should be, superior to that of any other social worker. It seems that the deaconess work is unknown in many churches and Rev. Mr. Bachmann suggested that libraries be made available to students of seminaries and colleges containing reading material concerning the diaconate. The life of a deaconess is to be courageously lived and it is not something to be jealously guarded and set on a pedestal as some people may think. The diaconate itself must be integrated with the larger needs of the Church and have a broad view of its fields of work, thus giving to all a better understanding of what they are trying to accomplish.

The business session followed at which time the election of officers was held. Dr. E. F. Bachmann was re-elected President, Rev. E. G. Chinlund, S.T.D. of Omaha was elected Vice-President and Sister Nanca Schoen of Milwaukee was re-elected Secretary-Treasurer.

The Thursday afternoon session began with an appropriate memorial service honoring the memory of Sister Lina Brechlin, Directing Sister of the Brooklyn Motherhouse and Sister Tina Peterson, Directing Sister of the Omaha Deaconess Institute who had so long and faithfully served the Master in their respective fields of labor but had fully realized that in their lives nothing could ever be worthy of Christ's great love.

A most informative but brief and interesting paper on "Lutheran Deaconess Motherhouses in America with Some Observations" was read by Dr. H. L. Fritschel. This history will be published in full in a few months and will be of great value to the deaconess work.

During the discussion of Dr. Fritschel's paper we had the privilege of hearing a visiting Methodist deaconess tell of the beginning of their work and of the present method of carrying it on.

"What Is Being Done and What Could Further Be Done To Bring The Diaconate Before The Young Women Of The Church?" was the title of an interesting and helpful paper by Rev. M. Norstad, Rector of the Chicago Deaconess Home. One of the main points brought out by Pastor Norstad was that the deaconesses must go in person to the young women and interest them in the work of the Diaconate.

At the close of this session conducted tours of Milwaukee Hospital, Layton Home and Nurses' Home were made to acquaint our visitors with the work that is being done in our institutions.

The Thursday evening session brought to us a most enlightening and inspiring address on "The Responsibility of the Church in the Ministry of Mercy and the Place of the Diaconate in Its Program." Rev. O. C. Mees, D.D. of Canton, Ohio showed that the church is the workshop for the building up of the Kingdom of God. Since God is interested in both body and soul of man, the church also must be interested in both. We build up high ideals of what the Church should do and be but we must remember that an ideal is something that does not work unless we work, and if we would see it fulfilled we cannot stand idly by. The Church should minister to the world, rather than expect the world to minister to her. In this way she draws men to her in their need of body and soul. As soon as we accept Christ, He says, "Go and minister" not forgetting also the daily communion necessary for the soul. This does not mean that silver and gold are necessary, but the spirit necessary for this, is what is *most* needed.

Women spurred on by love can do much in this ministry. We see results of that in our own women's church organizations. Women had the privilege of ministering to Christ Himself. Women have the privilege of serving all the needy in the wretchedness and sickness of their bodies and souls. Women have the privilege of lifting many from degradation and despair through their loving services. Does not the diaconate then have a great place in this program of the ministry of Mercy in the Church?

On Friday morning, June 21st, our meeting was opened by a devotional period conducted by Rev. A. Christenson of our newest Deaconess institution, Axtell, Nebraska. Pastor Christenson compared our service with that of the Good Samaritan and warned against the temptation of the modern day which might prompt us to pass by on the other side.

An executive session in the form of a Round Table was held and many questions were taken up. In a discussion on the question "Does the Organization of the Welfare Department of the National Inner Mission Conference Make Re-arrangement of Time and of Programs of our Motherhouse Conference Advisable?", the consensus of opinion was that the Motherhouses continue to hold their separate conferences but should be fully informed about the work of the Welfare Department and the Welfare Department should have full information concerning the work of the Diaconate.

An interesting and helpful paper was then presented by Sister Anna Ebert of Philadelphia bearing the title "Trends Which are Making New Demands On Our Sisters." — "The deaconess of tomorrow is interested in a ministry of love on all levels. In order to have such an all round ability she must have a firm foundation. Wisdom must be blended with culture and force of character to produce the spirituality which gives her life its true value. Above all else deaconesses are profoundly concerned about how they can best serve the church and how those who need them can get the benefit of the best they have to give. They must, therefore, obtain preparation for giving a finer type of service than has before been possible. We must build up our plans for our work. Sensitive to current needs, aware of newer developments, we must conserve, we must blend the best from the past with what the vision now unfolds. We must conserve, we must create. The quality of service may be determined by the proper balance maintained between the touching with one hand the most secret intimacies of the spirit and with the other giving unlimitedly of self."

Close cooperation of all Motherhouses is a very practical undertaking for special training, for publicity and practical work. This fact was agreed upon by all after an interesting discussion led by Sister Olive Cullenberg of Omaha and Sister Sophie Thorkilsen of Brooklyn.

In the afternoon at 2:30 o'clock a bus tour of the city was made and the institutions and places of historical interest were pointed out and explained to our guests. A delightful picnic supper was enjoyed by all members of the Conference together with our Motherhouse family in Lake Park.

At the closing session on Friday evening at 8:00 o'clock interesting and educational information was given by Rev. C. E. Krumbholz, D.D. of New York City and Dr. Chinlund from papers on the subject "How Does the New Deal's Social Program of the State Affect the Charity Program of the Church and How Can the Work of the Motherhouses Adjust Itself To the Same?" A growing sense of public responsibility toward the victims of misfortune is surely to be hailed with much satisfaction by all socially minded members of Christian society. When it becomes necessary to adjust our charity program in the light of the national plan, we should eagerly give our best thought and purpose to such adjustment for the benefit of those whom we serve. Economic security is never enough to satisfy the hunger of humanity. Christian character building can never be a factor in a public relief program, but the church, if it is alert enough, can integrate its spiritual service into a public program that social and individual virtues may become the goal which is to be attained. The gospel goes to the bed rock of things. It touches the bed rock of human experience. It is the foundation and underpinning of the entire super-structure of civilization. If the Church is true to its divine call and renders this fundamen-

tal service to our day and age, it cannot and will not be crowded out of the field it now occupies. It may be necessary to change some of its technique and modify some of its existing institutions, but in so doing will add to its efficiency.

Lutheran deaconesses will be highly instrumental in obtaining these relationships and maintaining standards. In order to keep up its unqualified endorsement of the public which it now possesses the diaconate must lend every effort to maintain the high degree of efficiency which it now has. Our responsibilities are too serious to be taken lightly. No changes should be made hastily or without prayerful consideration.

The Resolutions Committee gave the following report:

1—That with the advanced academic trend of our times the professional training with academic degrees is to be encouraged without sacrificing the fundamentals of the deaconess calling.

2—That the Motherhouses provide more literature for libraries in colleges and seminaries and to the National Lutheran Council.

3—That the secretary send greetings of the Conference to Rev. J. F. Ohl, Mus. D., Rev. F. Zwilling, St. Louis, Mo.; Sister Magdalene von Bracht, Rev. J. Madsen; Sister Bothilda Swensen, and to the Deaconess Home at Ft. Wayne, Indiana.

4—That the Conference continue its present practice of holding biennial conventions at one of the Motherhouses.

5—That arrangements be made to hold regional conferences of smaller groups of Motherhouses in the odd years between biennial conferences.

6—That a committee be appointed to attend conferences of the Welfare Department of the National Lutheran Council and present reports as a regular part of the program of the Motherhouse biennial conference and that the Motherhouse Conference express its willingness to present similar reports to the Welfare Conference.

It was with reluctance that we bade our guests God speed on Saturday. The Conference has meant much to all of us. We were filled to overflowing with inspiration and in returning to our daily tasks our hearts sang a new song of prayer, praise and thanksgiving to Him from whom all blessings flow. We are sure that all delegates and visitors have taken some of this inspiration with them as they left and feel that the goodly fellowship strengthened all of us for greater service in the Lord's work.

The number of Motherhouses belonging to the Conference is 9 with a total of 482 deaconesses. Every motherhouse in the Conference sent representatives. There was in attendance 26 regular delegates and 45 other representatives including three from Bethesda Deaconess Home, Watertown, Wisconsin, and one from the Methodist Motherhouse in Cincinnati. The next Conference will convene, God willing, in 1942 at the Motherhouse in Chicago.

Sr. G. A.

How the Diaconate came to America

(*Continued*)

On The Ocean

"We were now in the middle of the Atlantic Ocean. We were made aware of this by the much longer black waves which surged fiercely round our ship, causing many to suffer from seasickness. The joyous play of the children about us was very heartening. Until they are seven or eight years of age children are not subject to this malady. This was to me a new manifestation of the fatherly kindness of our God of which I had not known before. Thus were the tender lambs who could hardly endure the persistent vomition, protected from this evil demon by His shepherd staff. While they played around me, I was transported in spirit to my home, into the midst of my little ones, playing and making fun with them at the side of the beloved mother.

"The passengers on board ship were a mixed company; German merchants and landed proprietors from America, and others who for the first time would seek to make their fortune there. In the second cabin there were a number of emigrants who as agitators had been associated with political unrest, and who hoped to find unalloyed happiness in the North American Republic. Politics was actively discussed and the monarchial government of Germany violently attacked. It was comforting to me that the private character of our beloved king and his good intentions toward his people were acknowledged even by the ardent republicans.

"On the eve of the first Sunday I prevailed on Bishop Hermann to speak to the captain to inquire whether divine services might be conducted on Sunday on the deck. He was prepared to deliver a brief discourse in English and desired that I give a German address, which would have been a joy to me. However, the captain was not favorably inclined. He may well have feared the democrats among the passengers who wanted to hear nothing from the priests. So the public worship could not be conducted.

"On the whole, life on the sea held no attraction for me. The endless black expanse of water with its wildly howling billows surging round us, having no friendly tone for the ear, no place of rest for the eye, presented to me the picture of an inhospitable desert 'a waste howling wilderness,' as Moses describes the Arabian desert. As he was held captive there with the children of Israel, and journeying to and fro found no escape until the forty years were fulfilled, so we were imprisoned in this perishable craft. How dangerous it can be on a steamship we learned already on the first night, when the boat suddenly stood still because an iron crank-bearing of the machine had become red-hot. It was discovered in time otherwise there might have been a conflagration. And who can come to the rescue out on the lonely sea? Thus we learned anew, 'In the midst of life we are in death.'

"To be sure when we heard from our older fellow-voyagers of the inconveniences of travel on the sailing vessels of twenty years ago, when the duration of the journey was from ten to twelve weeks; when we realized that in general we had favorable weather, and that every day the ship carried us over two hundred nautical miles, so that we dared hope to reach New York by the appointed time of fifteen days; how great cause we had to thank our faithful God. I, in particular, since I suffered less from in-disposition than many others and could accomplish many things during the voyage for which I had found no leisure at home. My obstinate cough has disappeared almost completely in the invigorating air of the sea. Even the stitches in my side are subsiding, so the sea voyage seems to be beneficial for my frail body. . . . .

"At evening, for the first time on the voyage, the moon shows its friendly face and beams upon us so softly and sweetly from between the dark clouds that we greet it as an old acquaintance found once again, greet it all the more heartily for it is so lonesome on the gloomy deep. Some stars also shine forth. Above all I rejoice in the faithful Pleadies. How much more thankful one is on the sea for the lights in the firmament of heaven and understands better why the Lord has placed them there for our benefit, that they may be our friendly faithful guides, and to be 'for signs, and for seasons, for days, and years.' . . . .

"June 30 (1849). Yesterday morning it was remarkably cold despite the sunshine. We had approached the great sand banks off Newfoundland. One sees nothing of them for the sea here is still from sixty to seventy foot deep, but the dampness is much greater than on the high seas. This is supposed to be the cause of the severe cold. Icebergs also often come into this vicinity. We would gladly have seen one. An experienced seaman said to me, 'Between here and New York we may yet meet one but I do not wish it. In the Spring of this year three ships carrying emigrants were wrecked by icebergs and went down, man and mouse.'

"Suddenly the sky is overcast. A storm is rising. It was in this region that in March, eight years ago, the powerful stately steamship, the 'President' went down with a hundred and sixty persons on board, leaving not the slightest trace behind. We retire to our berths. The ship creaks in every joint. We are tossed hither and thither. Some fall out of their berths. Water pitchers and glasses are hurled to the floor. One hears trunks and chests rattling around. The sick groan, children scream. With it all I fall quietly asleep. When I awake the storm has spent itself, the sun shines, the sea rolls in gentle undulations.

"July 1. The second Sunday on the ship, again a quietly observed Sabbath. With sad longing my heart meditated on the words of David at the Jordan and Hermon: 'For I had gone with the multitude; I went with them to the house of God, with the voice of joy and praise.' But this being deprived of the common worship I found to be salutary also for us. One learns thereby to treasure more highly this means of grace. In the morning I read Tersteegens beautiful Sunday hymn, 'God Himself is present' and the 29th and 23rd Psalms, with the Sisters. In the evening I read the Gospel and the Epistle for that Sunday.

"While my gaze rested upon the mighty deep I reposed my spirit in the depths of God's infinite mercy, and notwithstanding acute homesickness for my loved ones and the institutions at home, I perceived ever more clearly His thoughts of peace in this journey to the New World. I could rest confidently in His Father-arms. 'Truly my soul waiteth upon God: from Him cometh my salvation.'

"In addition I learned to give thanks for some thing else. For the first time in ten days the little window in my narrow cabin could be opened because the waves were quiet. Even though through the past days a current of air came in from the deck, the cabin remained damp and unhealthy. Under such circumstances one learns to sympathize with the prisoners stricken down with sickness by the dungeon atmosphere of the old damp prison-cells, as the noble Howard, reformer of the prisons, with a feeling of profound compassion, so often found them. Under such circumstances one learns also to return heartfelt thanks for the refreshing air which one breathes every moment without giving a thought to the importance of this gift of God's grace for our health. O how seldom hitherto had I given thanks for it!

"On the 4th of July, the anniversary of the Declaration of Independence of the United States, there were festivities aboard the ship. At dawn our cannon greeted the day with thirteen salutes. All flags waved and the captain treated the passengers to champagne and Rhenish. . . . From the masts one could already see the ardently longed-for land. The beautiful, mild, moonlit night, the proximity of the land and the festivity had disseminated a happy spirit in consequence of which we went reluctantly to bed for there was no hope of entering the harbor by day. The pilot was slower in coming than usual so, nevertheless, we still enjoyed the beautiful sight at 5:30 o'clock in the morning.

"We first passed Sandy Hook; then as we sailed along we saw Staten Island, its green hills adorned with houses, villas, and spires and between them a hospital for women and one for men. Coming ever farther into the great broad bay which spreads itself out before the proud queen of commerce in the New Word, we cast anchor in a forest of masts. On the dock stood my brother and nephew to welcome us.

"How we rejoiced, in the peaceful seclusion of the closet, to bless the Lord for having brought us so safely as on eagles' wings to the shores of America."

From the German of "Theodore Fliedner"
Translated, Sr. C. D.

* * *

Commencement Exercises

"It was the nicest graduation I have ever attended", was the statement heard frequently on the evening of the commencement exercises of the Class of 1940 of the Milwaukee Hospital School of Nursing. For the members of the graduating class it must naturally have been so, inasmuch as the exercises of that evening marked the completion of a three years' course of work and study and introduced them to a fuller life of nursing service and wider experience. With them, their parents and friends rejoiced in the attainment of a long looked for goal. But others, too, voiced the opinion that the evening had been a particularly delightful one, the entire program and the social hour following it having been permeated with a spirit of "goodly fellowship" that seemed to radiate from every one and reflect from every one else.

The music for the program was furnished by the student chorus of the School of Nursing, directed by Mr. Henry Schmechel and accompanied on the organ by Mr. Arthur Bergmann in the singing of "In the Time of Roses", by Reichardt, and "God of All Nature", by Tschaikowsky-Rennick. The Rev. Samuel H. Roth, father of one of the members of the graduating class, gave the invocation, read the Scripture lesson, and pronounced the benediction. The members of the class were presented by Sister Emma Lerch, Superintendent of Nurses. Each received the training school pin from Sister Emma and the diploma of the school from Rev. H. Fritschel, D.D., Director of the Milwaukee Hospital. After this part of the program had been completed, the class repeated the Florence Nightingale pledge and sang the hymn they had chosen as their class song: "Take Thou My Hand, O Father, and Lead Thou Me". The concluding number of the program was especially effective. Three graduate nurses in white uniforms and blue and red capes carried the American flag to the front of the church while the student chorus sang "God Bless America", with the entire audience joining in the chorus of the song.

The commencement address was delivered by Dr. W. W. Bauer, Director of the Bureau of Health Education, American Medical Association, Chicago, Ill. Dr. Bauer was at one time an interne in Milwaukee Hospital and recalled that time as he made special points in addressing the assembly. A decidedly Christian spirit was evidenced by this address, and parts of it are well worth printing here. . . . "About a year ago I returned for a brief visit. Many things had changed. Almost all of the old building was gone . . . But there was one part of the old hospital structure which still stood and which stands today. That part is the Chapel. When I came back a year ago there were many new ideas embodied in the building and equipment. There were many new techniques and modern advancements in the care of the sick.

But there was one thing that remained unchanged. The hospital in which you had your training was still under the same leadership as when I was an interne there. Your superintendent, many members of the medical staff and many of the Sisters were still there. They were still animated by the same spirit of kindly and unselfish service to the sick which assures a warm welcome to Milwaukee Hospital for every patient, rich or poor, famous or humble, no matter what his color or creed. Your Chapel, and the soul of your institution, stand unchanged. I trust that this spirit has been communicated to each of you. I consider it at least as important as the technical training which you have received. Without it the technical training will fall far short of its greatest effectiveness. There is no greater help to the patient than the knowledge that he is not merely a case or room number, but a living human being placed in your charge in order that he may regain his health.

The technical training which you have received is among the finest to be had anywhere. I know this because I know that little in the way of error, oversight or carlessness escapes the keen eyes of the Sisters who superintend your training in nursing techniques. . . . I know it . . . because I know the ideals and the standards which motivate the organization of Milwaukee Hospital.

. . . you have been held worthy to wear the pin which will designate you as graduates of this great institution. In giving you this emblem your instructors have done more than certify to your professional competence. They have expressed a confidence in your integrity, your personality and your qualities of character, believing them to be such that in your hands the good repute of this hospital and its graduates will be safe. . . .

I know that I voice the sentiment of your superintendent, your instructors, the medical staff, the graduate nurses with whom you have worked and the students who are to come after you, as well as of your parents and friends when I wish you the very best that this hectic world has to offer, and when I say that we look to you to add more laurels to the good name of the great institution from which you graduate tonight, and to which I trust that you, even as I, will always be bound by ties of happy memory and undying affection".

Sr. M. K.

Dr. and Mrs. C. K. Lippard — Japan

On the afternoon and evening of May 2nd the Motherhouse Family listened to many happy reminiscences from the life of Dr. and Mrs. C. K. Lippard who are home on furlough from Japan where they have spent many years of consecrated service as missionaries.

When Dr. Lippard was a young pastor in Racine, Wisconsin he encouraged a member of his congregation to enter the diaconate. That young woman was our own Sister Emma Rapps who entered into rest last June after forty years of faithful service.

Mrs. Lippard is one of the daughters of Dr. G. H. Gerberding of the Chicago Seminary and biographer of Dr. William Passavant, the founder of our institutions.

Years ago when Rev. and Mrs. Lippard, a bride and bridegroom, were ready to sail to Japan as missionaries, the Motherhouse family presented to them a dozen silver spoons engraved with Scripture references, the initial letters of which spelled JAPAN FOR CHRIST. The spoons are now the possession of Faith Lippard, their missionary daughter who is a kindergarten teacher in Japan.

At a large gathering of deaconesses and nurses these devoted missionaries told of their joys and sorrows, their successes and disappointments among the Japanese. Their hearts are yearning for the souls of the unconverted ones and they long to return for many more years of service among those with whom they feel at home and whom they carry continually in their hearts.

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Lutheran Nurses' Guild

Rev. E. F. Eske spoke to the Milwaukee Lutheran Nurses' Guild about the Gossner Mission in India which the Guild has chosen to help support as a special project. This devotional meeting was held in the chapel of our hospital June 6, 1940.

Sister Magdalene Krebs who was the delegate to the luncheon held in Philadelphia, May 16, where a National Lutheran Nurses' Guild was formed, gave us a full report of this meeting. This National Organization is the result of a mutual desire expressed by many Lutheran nurses, individually and in local groups, for a fuller professional fellowship founded upon their common Christian faith.

The Lutheran Nurses' Guild itself was first formed because of the great possibilities of ministry and service through nurses who work with those who constantly are in such great need of spiritual strengthening. In order to be able to give this aid, nurses themselves must be fully grounded and kept strong in their faith. With such an end in view the following aims have been adopted by the Guild:

1—To encourage daily devotions as well as private and group study of the Bible.

2—To foster a conscious Christian attitude in facing personal and professional problems.

3—To emphasize and to arrange for services of worship and the celebration of the Holy Communion.

4—To study the program of the Church and to take an active part in making it effective.

5—To provide wholesome social life and Christian friendship.

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News Items

It was a great joy to have with us for the Conference days all the Directing Sisters of the out stations where our deaconesses serve: Sister Martha Pretzlaff, Pittsburgh, Pa., Sister Maria Reuss, Rochester, Pa., Sister Marie Eckhoff and Sister Helen Panning of Toledo and Sister Hildegard Martins of Waverly, Iowa. Sister Elinor Falk of the Inner Mission League of Columbus, Ohio and Sister Sophie Langner of Knippa, Texas, at present on furlough, were also home at the Motherhouse. We know they all carried away with them new inspiration, courage and strength for the work of the blessed Lord and Master whom they are serving on different fields.

The campaign for funds with which to erect the new maternity building of our Milwaukee Hospital and an addition to the Deaconess Home, closed successfully on May 3rd, the sum of $208,000 having been subscribed. With our grateful appreciation of the untiring efforts put forth by those who participated thus aiding in the work of the hospital with generous gifts of time, means, and efforts, we extend our grateful thanks. Plans for the buildings are now under consideration.

After seventeen years of faithful service at the Orphanage in Waverly, Iowa, Sister Emma Blasburg relinquished her arduous duties as Diresting Sister of that institution. She is now enjoying a well deserved and much needed extended vacation. Sister Hildegard Martins who has served at the Home as assistant to Sister Emma and more recently as a teacher in the Orphanage school, became Directing Sister on May 7th. We pray that God will bless her in this new and responsible position, giving her wisdom and strength for the performance of its duties. Sister Dorothea Meyer, formerly stationed at Toledo and Sister Martha Schnaidt have been added to the staff of the Home in Waverly. Sister Helen Michelke is assisting there during the summer.

Sister Magdalene Krebs and Sister Clara Haas attended the Convention of the American Nurses' Association in Philadelphia, May 13, 17. During their stay in Philadelphia they were the guests of the Deaconess Motherhouse in that city.

On June 9th, at a service commemorating the forty-fifth anniversary of the establishment of the Passavant Memorial Homes for Epileptics at Rochester, Pa., ground was broken for a much needed recreation hall. Thus another long-cherished dream is being realized, another building added to the growing colony of mercy on the beautiful hillside overlooking the valley of the Ohio. We rejoice with the superintendent, Rev. Bernard Fetterly and our Sisters stationed there in this their latest token of God's blessing and progress of the Home. Two of our young Sisters, Sister Julia Blake and Sister Myrtle Lein are assisting there as vacation relief.

At the Commencement of the Wisconsin University at Madison on June 17th, Sister Gladys Robinson received her diploma and degree in pharmacy. Sister Gladys will have charge of the pharmacy of our Milwaukee Hospital.

The deaconess work was presented at Lake Amy Belle, Camp Minikani, Wis., Bible school of the American Lutheran Church on June 18th by Sister Gladys Robinson and at the Peoria Group, Illinois District Convention on July 7th at Peoria, Illinois by Sister Nanca Schoen.

The Ninth Annual Convention of the Southern Group Women's Missionary Federation, Wisconsin District, American Lutheran Church, was held on May 15th at Hepthatha Lutheran Church, Milwaukee, Rev. Hans Meyer, Pastor. This is the Group to which our Motherhouse missionary society belongs and it was our pleasure to have as guests before and after the convention Dr. and Mrs. C. V. Sheatsley of Columbus, Ohio and Mrs. Otto Sommerfeld of Peoria, Illinois who were among the speakers. In our hospital chapel on the evening of May 14th Dr. Sheatsley gave an interesting and inspiring lecture on the mission work in India illustrating it with moving pictures. This lecture was well attended by deaconesses, nurses and patients.

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DEACONESS ANNALS

Vol. 11, No. 4 Matthew 25: 34–36 October, 1940

The autumn time has come;
On woods that dream of bloom,
And over purpling vines,
The low sun fainter shines.

The aster-flower is failing,
The hazel's gold is paling;
Yet overhead more near
The eternal stars appear!

And present gratitude
Insures the future's good,
And for the things I see
I trust the things to be;

That in the paths untrod,
And the long days of God,
My feet shall still be led,
My heart be comforted.

WHITTIER.

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◇ ◇ The Pastor's Page ◇ ◇

Concerning the New Textbook

At the meeting of the Deaconess Conference held early this summer in Milwaukee the proposed new textbook in diaconics received consideration. The old book has been out of print for a number of years. A committee has been charged with the duty of preparing the new text, — first in outline form, then in mimeographed form, and finally, if the preceding meets with approval and proves successful in teaching, in printed form.

The preparation of the textbook is a matter of some importance. If it is to come anywhere near to being as good as it has a right to be in view of its subject matter and purpose, considerable effort will have to be put forth in its making. For what it brings is a record of some of the finest service in the world and it is to help give direction for those who wish to enter that service and grow in it. It is to help cultivate some of the most splendid idealism and to help bring it to fruition. It is to help challenge and deepen thought and devotion and determination in an office which though it may have become increasingly difficult contains untold opportunities for service of the Lord and our fellow men.

The previous textbook which has been in general use in our land has accomplished a laudable purpose. It has served our cause well. Yet that should not incline us to think of the proposed textbook as a mere re-edition or at most a revision of the old. There should be, in the estimation of the present writer, some fundamental changes in order to meet the needs of the present day.

It seems to us, for instance, that the primary approach to the present day diaconate might well be different from the traditional one. So far the general mode of initial procedure has been the historical approach. The entire history of the diaconate was traversed more or less painstakingly in order to arrive at its present status. That method was probably natural for a generation preceding ours. Taking the general mode of thought into consideration we might rightly judge that it was the only possible approach. And the history of the diaconate is still a vital subject. We stand on the past also in this work. And a more or less considerable knowledge of that past is necessary for a satisfactory understanding of the diaconate and for satisfactory service in the same. Such knowledge may also help to guard us against making certain errors and in giving the necessary background for helping toward a healthy development of this work. But some of us question that the historical approach should be the initial one in a textbook such as we need. Surely the fact that that has been the traditional approach does not make it sacred.

Taking for granted the biblical basis of the diaconate we should like to see the treatise begin with the present in which we live and which we see around about us. The present diaconate is trying to overcome certain needs, to correct certain evils, to meet certain problems of contemporary life. We should like to see the diaconate presented against the background of those needs. At the same time the diaconate could well be presented within the framework of the whole of religious and humanitarian efforts which seek to alleviate those needs. It seems to us that the diaconate came into being in order to meet certain needs. It was reestablished a century ago in response to the cry of needs. And it would seem a factual approach to see the present diaconate in first place in that light. The diaconate of our country would receive primary consideration here, but its extent in other countries should also be set forth.

A second part of the text might then well treat the history of deaconess work. The importance of these historical data has already been set forth. It would seem reasonable to suppose that as the second major subject instead of the first, the history would be approached with a larger measure of interest.

A third main part of the text might thereupon treat the fundamental aim of the diaconate and of deaconess training, and the basic goal of our efforts. If the first part has outlined the work of the diaconate, it has primarily presented the exterior phases of the same. The present third part would present the innermost phases of the work. The fundamental goal and the motives of the heart, the spiritual emphases, — these are things of most vital importance. Here those matters which deal with what is most sacred would find their place.

A fourth and final part of the text would then treat the Motherhouse Diaconate as a means to effect the goal and to meet the needs which we are seeking to conquer. Here the outer organization of the Motherhouse, for instance, would find its place. Also its rules and regulations and many of its traditions and customs. Then too the beginning of the technical instruction which a course in diaconics is expected to convey. Here different fields of service would be surveyed with the view to giving such information and advice which might reasonably be looked for in such a text. In short, this would be the place for all those phases of the diaconate which must show in actual work that they measure up and which must prove their worth by their efficiency.

In the presentation of all its material the textbook, we believe, should follow a method which permits fullest possible use of material already on hand. It would be a pity not to make use of much that already has been written, — much of it written so well that it could not be equalled. This method would also enable the more just presentation of several viewpoints where such differences exist. It would thus foster a more critical attitude. And it would at the same time make use of the emotional warmth which people less critical have brought to certain phases of the general subject.

Whether or not the above general outline would need revision we do not know. Sometimes a general outline, for instance in sermon preparation, appears satisfactory and even excellent until one seeks to organize under it the whole of the subject matter one hopes to bring. Then its inadequacy is revealed. It might be so here. (The outline is one of those things which, like those which the outline proposes to discuss under Part Four, must prove their worth and excellency by actually working out, just as the textbook itself.) But we do believe that it deserves the consideration of all those of us who are interested in the preparation of the new text. And frank criticisms and suggestions will be gratefully received.

August Baetke, Pastor

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How the Diaconate came to America

(Continued)

"In the evening and on the following morning I visited some German ministers who were interested in the welfare of the vast number of poor German emigrants and who greatly desired that I would make the deaconess cause better known in New York also. Since I was now in haste to reach Pittsburgh, we agreed that upon my return I should make a public address upon the subject.

"On Friday, July 6, I took the Sisters to Dr. Beach who was with us in Kaiserswerth the year before, and to the great Broadway Hospital. A special ward was provided for male negro patients, a strict separation being maintained here also between the colored and the white.

"Early on Saturday morning we went to Philadelphia. . . . . The first Sunday in America dawned upon us. What peaceful quiet in the hotel; on the streets! All the shops, all the stores are closed. Only a few mail coaches and railroad trains are running. Just as in England and in Scotland. The enormous commercial activity of the week in which the Americans and the British can more than compete with the Germans, has disappeared. No theatre, no balls (dancing parties), no other public amusements. In the families no big meals, no invitations to feasts. Sunday is not here for all these things but for rest and quiet for body and soul to which purpose the Lord blessed and hallowed it. This is the acknowledgment of the American people even though many individuals may desecrate the day in private. For this reason also these lands are so richly blessed, materially and spiritually, because the promise is always fulfilled, 'them that honor Me, I will honor.'

"As we went to church in the morning, we found the streets thronged with people hastening to the 150 houses of worship in Philadelphia. We heard a fine forcible sermon on the power of faith. At first the fans of various description with which the women fanned themselves struck us as strange. The heat and the great number of flies may make them necessary.

"In the afternoon the Sisters attended the service of a negro congregation. I remained at home because I was to preach in the evening. At the close of the service I told of the establishment of the deaconess institution and of its progress, and explained that the deaconess work was but the restoration of the apostolic institution, and challenged the listening women, with an allusion to the significance of the name of their city, Philadelphia—brotherly love—, to an active participation in forwarding the deaconess work to the benefit of their American fatherland, by intercession, by gifts and, above all, by a dedication of self to the new work in Pittsburgh, whosoever among them was standing idle in the market-place. The cause appeared to find a friendly reception. As the Sisters were leaving the church a lady gave them five dollars. There was some apprehension lest the application from probationers might be received too soon, perhaps even the next day.

"Early on Monday morning we took the train to Harrisburg. In the center of Philadelphia we seated ourselves in the passenger car which was then drawn by horses to the railway station before the city, where the locomotive was connected. (Railway cars drawn by horses through the middle of many streets, are found frequently in large cities.) In Harrisburg we saw the canal boat waiting for us which was to take us to Pittsburgh and on which we were to spend four days. There were one hundred locks through which we must pass on the two hundred mile-long journey. For a long time already we had dreaded this. But lo, how kindly the Lord led us again, even here! As we went toward the canal, a gentleman approached the Sisters and inquired in German, 'Are there four of you?' As one of them answered 'Yes', he cried out joyfully, 'Then you are the deaconesses from Kaiserswerth and the gentlemen yonder is Pastor Fliedner.' I drew near and great was my joy to behold the German Lutheran Pastor Vogelbach of Pittsburgh who, accompanied by his wife and children, was about to make the same journey as we, at this time. He was a friend of Pastor Passavant and a zealous worker for the hospital. He had already wanted to travel on the day before and was quite out of humor when soldiers took possession of the canal boat. 'Just wait! Who knows for what good purpose this has happened!' his wife had said to him. And behold, it was for our good. With pleasure we boarded the canal boat with him.

"We found the accommodations better than we expected, and as we were favored with the most delightful weather in the world, we could be much on deck. In what magnificent wildly romantic Nature we now gazed! The canal led us along the Susquehanna through deep valleys, surrounded by lofty wooded mountains. The valley became more and more narrow, and the mountains ever more steep, their masses of rock staring us in the face. From the ridge of the mountains, magnificent forests of majestic pines and firs and other trees looked down upon us, delighting the eye with their many different shades of green. Here and there among them, dead trees lifted their lifeless arms toward heaven in the midst of their fresh green brothers, like ghostly skeletons amid joyous life. An amazing contrast. We saw many tree trunks everywhere, lying on the ground. Our Sisters lamented that they could not call the poor people of Germany hither to gather the wood here going to decay.

"It is a pity that our German song-birds have not found housing in these glorious American forests. Though many birds here have more gorgeous plumage than ours, America has but few song-birds. By day and night we heard mere twittering except when the whippoorwill's shrill cry was heard in the distance. Toward evening, in reply, the frogs croaked the louder in tones like a weeping child, and the bull-frogs answered one another in their bass trumpet-like call. Now and then little turtles swam beside us in the canal or crept upon the bank. Water-snakes as large as our blind-worms wriggled through the water. A large number of little pigs roamed everywhere in the woods without the least supervision. The excellent acorn fare imparts a very palatable flavor to their flesh, making it an article of export to many parts of the world.

"We saw few people. The region through which we passed is said to be one of the least inhabited and wildest in Pennsylvania. Here and there we saw a rude log house; sometimes a little town consisting, to be sure, for the most part, of only twenty to forty houses. None want to be called village. All want to be called town. Nearly all the houses are of wood, many of them having but one story and lacking beauty. Therefore we were the more refreshed by the wildly beautiful natural surroundings. We could scarcely tear ourselves away from the sight and remained on deck until ten o'clock in the evening. Brilliant fireflys darted like miniature lightning flashes through the dark greenness of our surroundings, illuminating the night. From above the stars shone softly down.

"Finally we had to obey the call of the captain who gathered us gentlemen together, read off our names and asked each one which bed he desired, 'top, middle, or lower.' Then the hammocks were hung, one above the other, with astonishing speed, thin mattresses were laid in them, a quilt and a pillow. Here one learns to admire the practical gift of the American, how well he understands to utilize space. Thirty beds for gentlemen were made up on both sides of the boat without using the central part where the dining tables stood. There were eighteen beds in the 'Ladies' cabin!

"That the sleeping quarters were narrow, narrower than on our 'Washington' is easily explained. Even though it was very warm the air was better here because the windows could be opened. I slept exceedingly well, better than the Sisters who were disturbed by the jolting of the boat when it entered the locks, for day and night the boat goes forward, it being the 'Express Line'.

"After we had left the wild Tuscarora mountains behind us, a region made famous by the early hostilities of the Indians against the white men, we left the boat, for now we had to cross the lofty Allegheny mountains.

"It is true, the Americans have not yet learned to make the rivers flow up the mountains, but that they understood how to cross the high mountains in steam-cars, we were to discover to our astonishment and admiration. We seated ourselves in cars drawn by horses for some distance. Then a locomotive took us to the foot of the mountain where it left us, and a slender wire cable drew us up a steep incline to the first stop on the mountain where the steam engine stood which operated the cable. After traveling over this first inclined plane, our car, drawn by four horses at full trot, penetrated deeper into the mountains. At the foot of the second plane we dispensed with the horses and ascended the mountain by the wire cable. This ascent was much steeper than the one between Eckrath and Hochdahl on the Dusseldorf-Elberfeld railroad.

"The third, fourth, and fifth stages of the ascent were made in similar fashion, always between forests and through passes of massive rock until we reached the summit. In this manner we had ascended to the height of 2572 feet. With five horses we were carried further over the crest of the mountains. Here we saw many large fir trees which had been burned down for the sole purpose of fertilizing the land which was being cleared for cultivation.

"Now began the swift descent on five inclined planes even as on the previous ascent. A locomotive took us further. Cows, sheep, chickens, pigs and oxen wandered unrestrainedly across the tracks before us. Then the engineer let out hissing steam from the pipes and they fled in terror. The route over the broad crest of the mountain led through wild romantic regions, largely majestic woodland without human habitation. Mountain laurel bloomed there and the mullein (Koenigskerzen) accompanied us everywhere, and, for a great part of the way, a broad, clear, rippling mountain brook, the Kiskiminittee. Before we began the descent of the fifth inclined plane, we passed through a tunnel, 870 feet long and 20 feet high. Then with the speed of a storm, down the mountains, the last two miles without horses, without an engine on the rails, merely by the impelling force of the car's own weight. So we came to Johnstown after we had covered 56 miles over the mountains on this remarkable Allegheny and Portage Railroad.

"Here another canal boat awaited us and our young friend of the mountains, the Kiskiminittee, now grown into a small river, carried us farther away on its bosom, toward Pittsburgh. Often of an evening we sang German chorals with Pastor Vogelbach and his family, at the request of the captain and passengers, for the Americans are very fond of our church song, even though they themselves cultivate it but little. Everywhere in Pennsylvania we met numerous Germans many of whom have kept their mother tongue from fifty to a hundred years. To be sure the German is somewhat crude and rude and mixed with English words, but even so, it was a pleasing sound to our ears.

"We came to the beautiful Allegheny river which here received our friend, the Kiskiminittee into its bosom. We sailed quite high in the canal across the Allegheny. Such passages were often made by our canal across larger or smaller streams without much ado, but to our great astonishment. The bed of the canal was made entirely of wood, into which the water was then conducted and thus, as over a bridge, the canal crossed the river.

"Four miles from Pittsburgh we already saw the horizon in the distance, overcast with the gray-black smoke of burning coal. 'That is the sign of Pittsburgh. There it is', they called to us. Finally on July 12, exactly one month since we sailed from Bremen, there lay the city before our longing eyes. We had travelled 4000 English miles. The Sisters yearned for the end of the journey. I none the less. And behold! There on the dock stood Pastor Passavant, waiting for us and with a joyful welcome conducted us to his home. After supper he took the Sisters to two hospitable families whose guests they were to be. I had to be the guest of the parsonage. The next morning the pastor thought that the Sisters should first rest for a few days and then move to the hospital. However the Sisters begged the favor of establishing themselves there at once. After all it was their home and they longed greatly to be there. Thus they took over the nursing and the internal administration of the entire institution. The student nurse, a gifted young woman of Pittsburgh, offered herself as the first deaconess candidate. The most experienced doctors of the city vied with one another in offering their services for the sick without charge.

"On the first Sunday I preached in a German Lutheran Church. In closing, I explained and recommended the deaconess cause which was practically new to all of them. I repeated this in the evening in an English Lutheran Church. The Lord helped so that I was understood even though my English was very imperfect. The following Sunday morning I again preached in a German church. In the afternoon the Deaconess Hospital was dedicated with an impressive service. Throngs of Americans and Germans climbed the hill and gathered on the open field before the hospital. A table, placed before the house, was our pulpit. First an English hymn was sung. Thereafter I had to mount the table and deliver a German address. On the basis of St. Matthew 25:36, I pointed out to the assembly the importance, the bounden duty and the blessing of a Christian labor of love, such as was practised by the deaconesses of the Apostolic Church, and that this house could become a center for the ministry of mercy by women, a central institution of loving service for America, if they would lay hold on it, joyfully and confidently, in the name of the Lord. The deaconess hymn,

'What before Thee here is founded
Thou, O Lord, wilt also keep,'

was then sung.

The Methodist minister, the Rev. Dr. Cook, in an English address convinced the assembly of the truly Apostolic character of the deaconess office, and that it was in no wise borrowed from the Roman Church. The offering amounted to $84.00. In less than two hours the entire celebration was ended although seven pastors spoke, an evidence that the practical Americans know how to express themselves briefly.

"The celebration had made a visibly great impression. A feeling of joy because the foundation of an important work of mercy for the Protestant Church of North America was laid here, prevailed among the members of the various Protestant Confessions which were represented. Afterwards many visited the institution, saw with pleasure our Sisters in their blue and white garb, and admired the cleanliness and the suitableness of the house for its particular purpose. Many gifts of provisions, furniture, linen, and such like were received in the following days, especially from German workmen. Even the little girls sewed and knitted eagerly for the institution."

From the German, "Theodore Fliedner"
Translated by Sr. C. D.

* * *

The Place of Religion in the Teaching and Study of Mental Hygiene

Few indeed are the activities of a deaconess in which there is no necessity for a knowledge of the principles of psychology and mental health. With the increasing strain exerted on the human mind by the furious speed of action in the daily lives of millions of people, with the fears engendered by the constant and ever growing menace of strife within our nations and wars from without, with all the threats to life, liberty, and happiness of countless numbers, should this menace grow into a reality, there can be no withdrawal from a very real responsibility toward those whom the Ministry of Mercy serves. Body and mind are one, they can not be separated; it follows, therefore, that ministration to the needs of the body must include giving aid to the mind. It further implies that body *and* mind must be employed if the needs of body *and* mind are to be met. Accordingly, thorough preparation for such service becomes a necessity for the deaconess, whose service may be associated with the teaching of children, the guidance of adolescents, the counselling of adults, or the care of the sick and needy of all ages. One important phase of this preparation may well be the strengthening and deepening of her own religious life, so that she may not only teach, but *live*, the rules of mental health.

One of the finest of lectures probably ever heard by our Sisters on the subject of Mental Hygiene was not formally intended as such at all. It was an exposition, in a Bible study class, of the first part of the fourth chapter of St. Paul's letter to the Philippians, and, as the lecture proceeded, the possible significance of the passage in the mental life of a Christian became more and more apparent. The thought was aroused by the discourse, and became a conviction, that religion and mental health must stand in closer relationship than one would infer from the little regard paid to spiritual matters in the general run of textbooks on psychology, and that if the knowledge of such a relationship were to become more widespread, it could not fail to be helpful to people other than professing Christians. Since that lecture of ten or more years ago, its text and the interpretation of that text have formed the basis of a number of class discussions on the subject of preserving mental health, discussions such as are not usually brought about by the subject matter contained in textbooks.

Yet, while it is true that the average textbook and the average lecture in psychology makes no reference to spiritual needs of the human being, it is, fortunately, possible to find books and magazine articles which deal more or less directly with the relationship existing between religion and mental health; and, although it is not always possible for a Christian to agree with statements made by the various authors, the very fact that thinking people are giving time to the study of this subject, however varying their viewpoints and opinions may be, is encouraging. It proves, at the very least, that they consider it a matter worthy of time and consideration, and perhaps more attention will be given to the spiritual needs of the human being in the future than science has permitted in the past.

Just what the relationship between religion and mental hygiene is can perhaps best be considered first of all from the standpoint of the requirements of mental health. Religion is already helpful here, because it is a human being that is being studied, and, according to A. E. Haydon: "Spiritual values are always human values, and religion is man's age-long quest for these values as an ideal of life-fulfillment". It is precisely because religion and mental health are so closely related that religion can be helpful in determining the mental health needs of the human being. The Rev. Pryor M. Grant has drawn a fine comparison between the two: "Religion and mental hygiene face in exactly the same direction. They are, indeed, aspects of the one thing, and the logic and practice of each lead toward the same goal. On the one hand, mental hygiene analyzes the soil in which the seed of race experience must be sown. It describes, in better fashion than has ever been done hitherto, the plant that must grow. It delineates in objective terms the stages and processes of that growth and furnishes conscious controls for its direction and redirection. On the other hand, religion gives some rational basis for understanding the source of that seed and its soil, and, more important still, some basis for understanding the life that is in and behind them both. It illumines the landscape and possesses it of beauty. It puts a sky over it, a sky of infinite and tender hue. Mental hygiene but takes the things that we all struggle so desperately and so blindly over — ourselves and our loved ones — and tells us the laws of the way for a certain brief stage of the journey of Life. But, it, too, looks on toward the Hills and the Great Dawn".

Again, Haydon has outlined the needs of the human being in the light of spiritual values. As against the brief and rather stereotyped textbook definition, "Mental health implies the adjustment of the human being to the world at large with a maximum of personal and social effectiveness and satisfaction", he voices the spiritual viewpoint in certain statements whose contents enlarge upon that theme: "The embodiment in effective, harmonized personalities of the spiritual values dreamed of through the long ages in the religions of the world implies at least four things: 1. The sense of secure at-homeness in the world, which means not only freedom from the fear and anxiety of economic want but an emotional orientation to the cosmic process of which man is the integral part. 2. Enfoldment in happy social relations yielding the joys of comradeship, consolation, loyalty, and mutual aid. For the human multitudes this is perhaps the most precious value attainable and for the most highly placed intellectual the most certain guarantee of the joy of life. 3. Training and opportunity for creative expression in a worthful task. In a world where labor is the common lot even drudgery may be dignified by a consciousness of contributing to the richness and beauty of the shared life. Consciously bearing responsibility for purposive direction of the social process to nobler levels, creating new values, successfully laying the control of human power over large areas of nature, molding material to the service of life by making machines to lift the load of labor from the shoulders of man, guiding civilization into higher forms of cultural beauty — in doing this man experiences the buoyancy and thrill of healthy joy in living. 4. Finally, attainment of knowledge and understanding that will open the treasury of the heritage of human culture for personal enrichment and yield sympathetic feeling of at-oneness with all peoples of all races and all ages."

Knowing, then, the requirements for mental health, we may proceed to the second step, that of determining the possibilities and probabilities of religion meeting these requirements. The person who is in close touch with things divine has a firm foundation upon which to build a superstructure of mental health. With a consideration of the requirements as a guide, the building up of the structure can go on step by step.

There is, first of all, the feeling of security. How could one possibly feel more secure than in the knowledge of the Omnipotence which created and the assurance of the Providence which upholds all things? Material and spiritual cares subside, become less oppressive, less enervating to the mind in the reliance which the human soul places in God. It is not the sense of a false security, an indolent dependence upon someone else to do the providing while the individual "takes life easy". It is, rather, the sensing of a power backing man's efforts toward securing for himself his daily needs; and these daily needs, we have seen, include not only the means of sustaining life, but also those qualities which make for the adjustment of the emotional life of the individual to his surroundings. In a day of noise and rush, in a world of doubts and uncertainties, there is need for the calm which follows His "Peace, be still", and the security to be found beneath the "Everlasting Arms".

Living religion is a great factor in adjusting the individual to specific troubles and trials, such as fears, worries, anxieties, which are all destructive to mental health. The soul that is in close communion with God and knows His love as far as the finite mind can grasp it, does not need to fear: "Perfect love casteth out fear". It has no need for worry, because of the assurance: "All things work together for good to them that love God". This attitude is not simply a resignation, a lazy submission to something that can not be helped, not an idle folding of hands in the prayer, "Not my will", but an active cooperation with the extension of that prayer, "But Thine be done". Here the Master's great example becomes the ideal to follow. This His prayer has blazed the way for His followers. The human weakness, "My will", merges entirely into the Divine strength, "Thy will"; and because of this merging human frailty becomes power, and power means security and freedom from fear.

Feeling himself thus secure, the individual can and does find it possible to enjoy happy social relationships. Having experienced the love of God toward himself, he feels constrained to show the effects of that love in his social contacts, in family life, in friendship, in business relations. By his very social activities he will prove the worth of a religion which guides him in the casual greeting of acquaintance, the close association with co-workers, the intimate life with family and friends. The peace and harmony of a life lived according to the Golden Rule avoids the tensions, the friction rubs, the lacerations of the delicate mechanism which we call the nervous system, and which is so intimately connected with mental health.

Our list of requirements for spiritual, and therefore also for absolute mental, satisfaction calls for the possibility of creative expression, of creating values, of controlling human power, of gaining ever more knowledge and greater understanding of material and spiritual values. How can religion be of assistance here? Religion, that is, living religion based upon Christ as the foundation, is a mighty power toward the accomplishment of great things. The acknowledgment of the Creator and Provider as a factor in the life of a Christian becomes a sense of responsibility to use mind and body to the glory of God. The source of security becomes the source of strength; the all-powerful Creator of manifold gifts Himself supplies the power to use these gifts. This power, in social contacts, is expressed in terms of service. God, Who is ready at all times to give us all we need, even before we ask Him, commands us to use His gifts to us in the service of our fellow man. Such service, willingly given, and backed by the assurance of an unlimited supply of strength, tends toward great achievements. A quotation from F. R. Barry, whose simple presentation of the relationship of psychology to religion is deeply impressive, illustrates this point: "For to be in touch with Jesus, and to have the right to draw upon His Spirit, is to be in touch with infinite resources. We have only to take and spend them and take more. 'The works that I do', He said, 'shall ye do also, and greater works than these shall ye do because I go unto the Father', that is, because I am with you in spiritual power and presence always. We tap here the deepest experience of the Christian believer, where no language can be adequate to express the great fact that can only be discovered by those who will make the venture for themselves. We can but echo St. Paul in his attempt, when he took words and strained them till they broke, forcing them to say what was in his heart: 'All things are yours, things present, things to come, life and death, all are yours, and ye are Christ's and Christ is God's.'"

Is religion able to fulfill the fourth requirement? St. James says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him". Knowledge, understanding, wisdom, are gifts of God, to be used for the good and the happiness of His children. A study of the Bible reveals the finest in literature, both of poetry and prose; it opens the way to a knowledge of human frailties and weaknesses, it promotes a deeper understanding of human needs. And where can one find an action or expression anywhere to intensify the "feeling of at-oneness of all peoples of all races and all ages" voiced in the statement of our Lord: "And I, if I be lifted up, will draw all men unto Me"?

From the foregoing it is apparent that there is not only a place, but also an actual need for religion in the teaching of mental hygiene. Two questions remain: Who is to teach mental hygiene and how is it to be taught? Obviously, only a person of religious experience will be able to teach it as it should be taught, a person who lives in close communion with the Source of strength and power, who in the midst of noise and confusion finds time for meditation upon and contemplation of the glory and goodness of God, allowing the influence of these quiet periods to permeate his life. Problems are no longer problems when looked at from the perspective of quiet communion with God; weakness becomes strength in the confident expectancy of Divine aid. Only he who has experienced this can hope to become helpful to others who look to him for guidance and inspiration.

Together with other workers in the varied fields of teaching, nursing, and social service, the deaconess needs to be well grounded in the theory and practice of mental hygiene principles. No matter what her station of service, she will need to live according to such health rules herself, in order to maintain her highest efficiency. The intensive religious studies of her period of instruction as a candidate will be of great value to her, as will the continued study of the Bible and its teachings. Formal courses in mental hygiene and psychology will be necessary in order that she may learn to make application of its principles to the diversified problems of the individuals who need her help. With experience she becomes more thoroughly capable of handling her own problems as well as those of others, and will be able to teach, both formally in the class room and informally in her contacts with others.

Christian educational institutions will have to make the start in introducing religion as part of the courses in mental hygiene. What we are not ready to do, we can not expect others, less favored in spiritual matters, to accomplish. And the well founded, well trained teacher will find his task interesting, even fascinating. He will be able to draw upon his own experiences in the guidance of his students. His teaching will not consist in recounting a series of rules of conduct which can not always be kept, yet must not be broken because the transgression of such rules is sinful. Mental health has been impaired in more than one instance by the intense brooding over fancied sins and crimes. The teaching and study of religion is to be a joyous task, its content the searching out of religious truths which have a definite bearing upon the shaping of individual character, the holding up of the Great Ideal to be followed in a life of purity and holiness. Definitely assigned readings of passages in the Scriptures may be supplemented by references from books appropriate to the subject, making this part of the religion-mental hygiene course as much a cause for study as any other portion or assignment.

It must be remembered that the teaching of religion in this connection is not to be substituted for any part of the usual course in mental hygiene, neither is it simply to be added and regarded as a unit separate from the remainder of the course. Separation would immediately imply that the two do not belong together, substitution would mean that the student might remain in ignorance of important information. Rather, if religion in the mental hygiene course is to prove really useful, it must permeate the entire course, enlivening, ennobling, and enriching it. The combined study of religion and mental hygiene will then result in the fulfillment of a great promise: "Ye shall know the truth, and the truth shall make you free". It will lead to a life of security, of effectiveness, of happiness, for it is founded on the faith which is expressed in the words of St. Paul: "*I can do all things through Christ which strengtheneth me*".

SR. M. K.

Reformation — Celebrations

The Reformation Anniversary will be observed by the Motherhouse congregation on Sunday, October 27. At the same service, at 10:30 A. M., two other anniversaries will be celebrated. For Sister Henrietta who entered the work in 1890, it will mark the completion of fifty years, her golden jubilee. Sister Wilhelmine Johannsen who entered the Motherhouse in 1909 and was consecrated in 1915 after an active probationary period, will observe the twenty-fifth anniversary of her consecration, a silver jubilee. Sister Marie Knoell who entered the work in 1934 and has completed her term as a probationer, will be consecrated at the same service.

Our two Sisters have journeyed far along the path on which Sister Marie is taking the early steps. They have seen great progress and great changes, have shared in bearing the "burden and heat of the day", but through it all they have found Him their Strength and Stay, "Jesus Christ the same yesterday, and today, and forever." With confident trust in Him they go forward. We rejoice with them and with our young Sister and pray that God will bless and keep them and grant them many more happy years.

* * *

"The Sun Never Sets—"

"The sun never sets on the Lutheran Church". The words were read with a thrill, a thrill of conscious pride, and then — with a more humble and compelling realization of the entrusted *responsibility*.

It has been the proud boast of England that "The sun never sets on the British Empire." Perhaps in the work of extending the Kingdom greater than any World Empire, the Kingdom unlike those

"Of old that went and came",

and some that have passed and are passing even in these present days, for we have the promise that it "can not be moved", we may not have paused to reckon the extent of our Lutheran Zion. From the Arctic to the South Seas, from the farthest East to the farthest West around the globe, she has sent, she has carried the message of the Light of Life to those who sit in darkness and in the shadow of death, without God and without hope in the world.

"There remaineth yet very much land to be possessed", a task to inspire and to challenge every member of the Church of the Reformation to *action.* And now sinister forces are ceaselessly at work in the world which seems to have become a vast battle field and training camp; nation arrayed against nation in deadly combat, and—Christian against Christian, in a wrestling which is not only against flesh and blood, but against an invisible host of principalities, powers, rulers of the darkness of this world, against spiritual wickedness in high places.

"Soldiers of Christ, arise
And put your armor on."

And our own beloved Lutheran Church, our Mother Church who took us into her bosom in our infant years when we received "The second birth more blest", who has nourished us with the Word and Sacraments, is oppressed and afflicted, suffering and weeping lest she be deprived of many of her children through wars and desolation, particularly on the mission fields.

Shall the light that has been kindled be extinguished? Shall the hunger and thirst for forgiveness and peace which can be found only in Christ Jesus, the only Mediator and Saviour, go unsatisfied while we in America are still enjoying a feast of good things, of spiritual and material blessings? Is it not still true, "Whether one member suffer, all the members suffer with it"?

"*Lutheran World Action* — ACTION — Surely some one prayed and the word was given. It is different from any heard before. "Relief", "appeal", — perhaps our ears have heard them so often associated with various needs that they fail to impress one as they should. They seem to come with a softer, pleading voice which is almost lost in the present tumult and confusion. This is a day of *action*, with armies on the field or mobilizing for service or training, moving in all parts of the earth, ready to make the supreme sacrifice for their country if that be required.

The Lutheran World Action is calling upon the Church to mobilize her forces and to gather her resources for "The Lord hath need of them." As these ANNALS go to press we are looking forward to the observance of the 423rd anniversary of Reformation Day. That was a day of action and it shook the world. It demanded sacrifice and it was made. Surely the call of the church today will be met with prayerful action by the children of the Reformation, even to sacrificial giving to His honor and glory, who "loved the Church and gave Himself for it." "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God."

"Arise therefore, and BE DOING, and the Lord be with thee."

SR. C. D.

Items of Interest

Before the next issue of the ANNALS appears, Advent and Christmas will have come and gone. We take this opportunity, therefore, to extend to our readers cordial Christmas greetings and sincere good wishes for the precious blessings of the seasons. May the assurance of the King's coming, of His presence to save and to help in every time of need, fill each heart with the joy that abides and the peace that passes understanding.

The present need of the Church and the "orphaned" missions was studied and seriously considered by our Sisters as well as the question as to what further help they might give in this crisis. Then came *action* in the form of an expressed wish that the customary Christmas gifts (items of the garb, books, etc.) be omitted this year in order that the amount which might be expended be made an offering, a birthday gift to the King. For some it was an act of self-denial, for others even more, but for all a joyful privilege and thank-offering to which they are adding further gifts.

The Rev. Dr. Fritschel and Pastor Baetke attended the Convention of the American Lutheran Church at Detroit, Michigan, October 11-17. Dr. Fritschel was an active member of Boards and Committees for many years, and Pastor Baetke is on the Board of Education. An outstanding feature of this Convention was the celebration of the Tenth Anniversary of the organization of the A. L. C.

Dr. and Mrs. M. L. Stirewalt of Columbia, South Carolina were our guests for some days in October. Dr.

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Stirewalt is professor of Theology in the Southern Seminary and was on his way to attend the Convention of the United Lutheran Church in Omaha, Nebraska. Mrs. Stirewalt remained at the Motherhouse to visit her sister, Sister Catharine Dentzer.

During the latter part of July and the first days of August we were pleased to have a visit from members of our Missionary Family, Mrs. F. E. Pietz and daughters, Lois and Eulalia, and the little son, Lothar. Their faith and cheerful courage during the enforced separation from the beloved husband and father who is bravely carrying on in distant New Guinea is always an inspiration to us.

During Pastor Baetke's absence from the city while visiting the Stations and during his vacation, Mr. Kenneth Hodum of the Wartburg Seminary, Dubuque, Iowa, rendered very acceptable services as our chaplain. We are pleased to have the future pastors become acquainted thus with the deaconess work.

Sister Elinor Falk is taking advanced work at Ohio State University, in connection with regular duties at the Inner Mission Center, Columbus, Ohio. Sister Lena Bosshard and Sister Gertrude Aper are pursuing studies at Marquette University to complete work for a degree in Nursing Education. Several other Sisters are taking classes at the Vocational School.

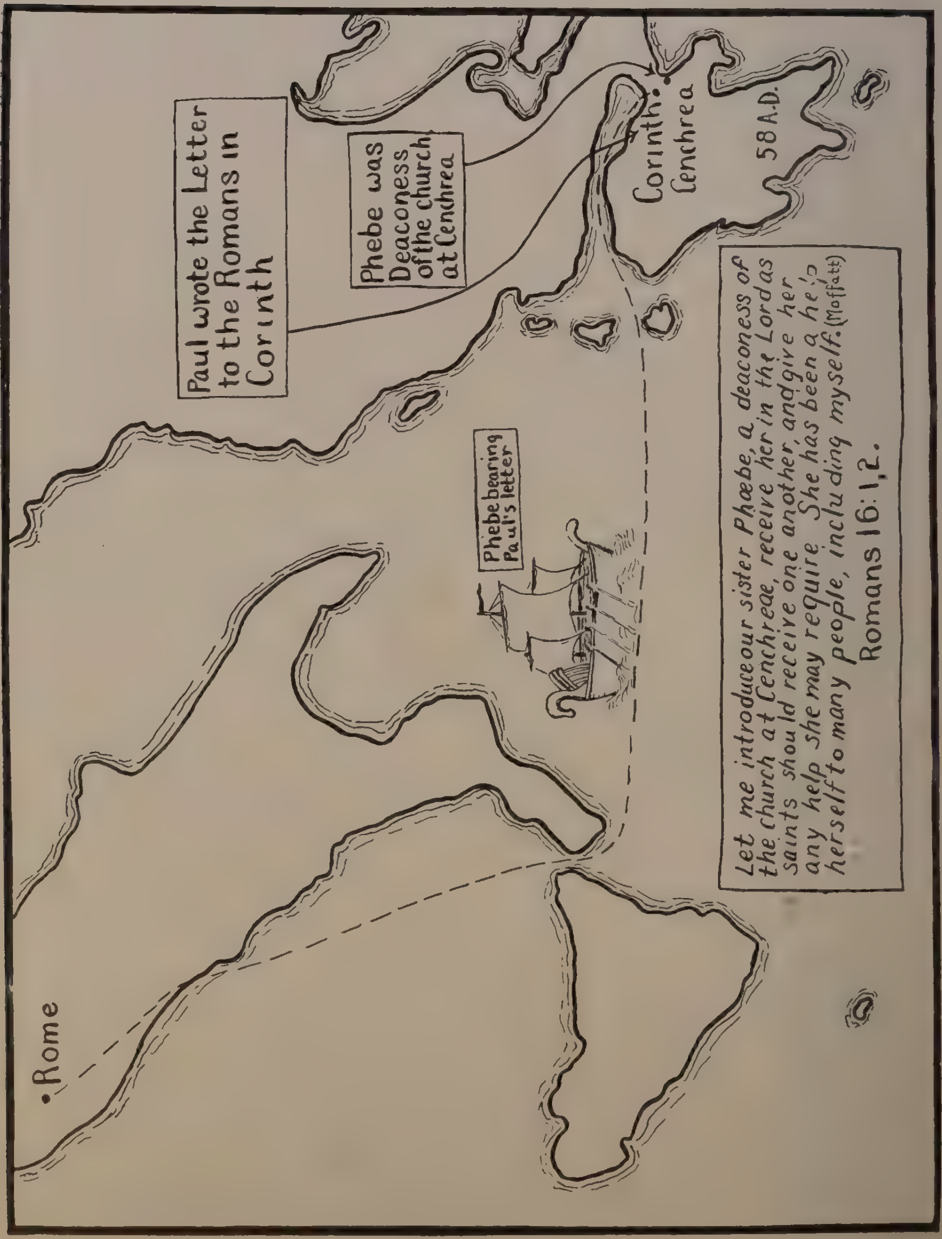
On September 15, we welcomed Miss Esther Roesner of McDonald, Kansas, to our Motherhouse as a deaconess candidate. May God bless her coming in and give her the joy of many happy years of service after the present preparatory course.

Sister Magdalene Krebs attended the Wisconsin State Nurses' Association which met in Eau Claire, September 20 to October 2, and participated in the program, taking part in a panel discussion on the topic "What constitutes good bedside nursing."

September 30 to October 3, Sister Gladys Robinson wrote her State Board examination at Madison, passing successfully, and is now a full-fledged registered pharmacist, in charge of our Milwaukee Hospital pharmacy.

Sister Mina Pape, our Parish deaconess of the Church of the Redeemer, Milwaukee, attended the Convention of the Women's Missionary Society of the United Lutheran Church, Des Moines, Iowa, October 5-9.

Sister Clara Mueller, Sister in charge of our Hospital laundry and an enthusiastic member of the Americman Laundryowners' Association, attended the Convention of that organization together with Sister Vera of the Omaha Motherhouse, at Joliet, Illinois, October 10-12. Sister Clara finds great pleasure in scientific research and studies diligently the art of keeping linen clean and stainless, thereby giving our Hospital a reputation in that line second to none.


Paul wrote the Letter to the Romans in Corinth
Phebe was Deaconess of the church at Cenchrea
Corinth
Cenchrea
58 A.D.
Phebe bearing Paul's letter
Rome
Let me introduce our sister Phœbe, a deaconess of the church at Cenchreae, receive her in the Lord as saints should receive one another, and give her any help she may require. She has been a help herself to many people, including myself. (Moffatt)
Romans 16:1,2.

Preparation for Parish Work and for the Field of Social Missions as well as for Institutional Service is provided by our Motherhouse.

The Deaconess Annals, published quarterly by the Lutheran Deaconess Motherhouse, 2224 W. Kilbourn Ave., Milwaukee. Subscription price, 25 cents per year.

DEACONESS ANNALS

VOL. 12, No. 1 Matthew 25:34-36 JANUARY, 1941

A Fresh Voyage

Another year has swiftly sped,
    We launch the boat of life once more;
Oh, may we ever steer ahead,
    Unfaltering, to the distant shore!

We do not know what may betide:
    Perchance the waves with cruel force
Will compass us on every side,
To drive us from our onward course,

Or fogs may shroud us ruthlessly,
    And fill our hearts with gloom and fear.
But, if we lift our eyes, we see
    Hope's beacon light still burning clear.

Yes, though the winds in fury blow,
    It ever shines serene and bright,
Our heritage, for none, we know,
    But we ourselves can quench its light.

Our voyage may lie through waters calm,
    Our voyage — the year each soul now starts.
Then let us keep all storms of harm
    And fogs of doubting from our hearts,

For then we dare to face the main,
    The swirling waves and shrieking blast,
If we must pass through these to gain
    The peaceful harbour, safe, at last.

L. M. OYLER

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◇ ◇ The Pastor's Page ◇ ◇

Our Deaconess Home during 1940

It is always a matter of satisfaction to stand on the vantage point of a hill above the distance one has covered in travel, — if the way was pleasant and the memories are delightful. And it is a double satisfaction to meet friends there on the hill who are interested in the path that has been traversed and to tell them of the happenings of the way.

That is our situation at this present moment when we are to tell our friends of the "Annals" family and report to them of the blessings of the Lord which His kindness and goodness has permitted our Deaconess Institution to have during the year which lies behind.

We might view the Deaconess Home in two ways, — on the one hand as a unit in itself and on the other hand as a part of a larger whole. It might be interesting to review the work and experiences of the year, emphasizing first the one, The Deaconess Institution as a Unit by Itself, and in the second place, Its Function in the Larger Whole of the Church and of the World.

1.

When we speak of the Deaconess Institution as a unit, we want to stress the oneness, the togetherness. We hope and are not without confidence that the past year has been a year of growth, not only, but also a year of growing together.

To be sure, there is much diversity in this oneness, and a variety of kinds of service in the one service which is the diaconate. Manifold duties are performed by the one Sisterhood. Already a glance at the roster of the Sisters and the list of places of service on the next pages will suffice to show that. It is a far-flung field of service. It extends from Pittsburgh in the east to Central Iowa in the west, and its extent from north to south is several hundred miles. But it is a united service which is rendered and the bond of the Sisterhood extends over this great field, giving the joy of united work and the efficiency of coordinated efforts.

At times in the past we have reported on or quoted at greater length on one or the other stations where our Sisterhood is at work. This was generally done in cases of new places of service or of some other factor of special interest. During the last year some changes in interest have been introduced in the Children's Home in Waverly. There has been a change in administration and some changes of policy. We hold the changes which have been introduced to be in line with progressive and intelligent child care thinking. We quote at length from the report of the Matron of the Children's Home, Sister Hildegard Martins:

> There are four Sisters serving here. Sister Clara is Matron of the Boys' Dormitory; Sister Mary is in charge of the junior and senior girls' group and supervises the first floor. Sister Martha has charge of the Kindergarten Department, and then there is my own work. Our new superintendent assumed his duties here at the Children's Home in January, 1940.
>
> On January 1, 1940 there were 96 children in the Home. 10 children were admitted during the year and 14 were released. Of those who were released, four became of age, two were placed into adoptive homes, four into foster homes, two returned to relatives, one was transferred to an institution of less normal children and one was placed in a sanatorium. On January 1, 1941, there were 90 children in the Home. Since then three have been placed into adoptive homes and one into a foster home, leaving a total of 86 children at the present date.
>
> Managing the Children's Home has several goals besides caring for the physical needs of the children. These goals are:
>
> 1. To provide emotional security and affection through individual attention. Crea-

(*Continued on Page 5*)

THE ROLL OF THE SISTERHOOD

SISTER CATHARINE DENTZER, *Directing Sister*

SISTER NANCA SCHOEN, *Training Sister*

	Entered:	**Consecrated:**	
Henrietta Fischer	June 27, 1890	June 3, 1895	Milwaukee
Ida Buck	March 3, 1891	June 3, 1895	Milwaukee
Lena Rasch	Jan. 6, 1896	June 11, 1905	Milwaukee
Catharine Dentzer	June 12, 1896	Dec. 31, 1899	Milwaukee
Agnes Reck, R.N.	Oct. 5, 1896	May 3, 1903	Milwaukee
Emma Lerch, R.N.	Oct. 6, 1897	May 3, 1903	Milwaukee
Flora Oppelt, R.N.	Oct. 11, 1898	June 11, 1905	Milwaukee
Anna Pingel	Sept. 17, 1900	June 3, 1906	Milwaukee
Caroline Heim, R.N.	Jan. 10, 1901	June 3, 1906	Milwaukee
Minnie Brenner	May 24, 1904	Oct. 3, 1909	Milwaukee
Martha Pretzlaff, R.N.	Sept. 15, 1904	Oct. 3, 1909	Pittsburgh
Ella Kaehler	Sept. 19, 1904	Oct. 3, 1909	Milwaukee
Sophie Schiffler	Jan. 30, 1905	Oct. 3, 1909	Milwaukee
Clara Mueller	Sept. 15, 1905	Oct. 3, 1909	Milwaukee
Elise Heist	Sept. 19, 1905	Oct. 29, 1911	Rochester
Matilda Hertlein, R.T.	Sept. 20, 1907	Aug. 3, 1913	Milwaukee
Wilhelmine Johannsen	March 28, 1909	May 23, 1915	Milwaukee
Mary Rosebrock	Sept. 16, 1912	Oct. 6, 1918	Milwaukee
Elizabeth Krebs, R.N.	Sept. 17, 1912	Oct. 6, 1918	Milwaukee
Marie Eckhoff	Oct. 10, 1912	Oct. 6, 1918	Toledo
Margaret Danner, R.N.	Dec. 16, 1912	Oct. 6, 1918	Milwaukee
Alice Ott	Jan. 6, 1913	May 15, 1921	Milwaukee
Magdalene Krebs, R.N., Ph. B.	Sept. 16, 1913	May 15, 1921	Milwaukee
Sophie Langner, R.N.	Sept. 14, 1914	May 15, 1921	Knippa, Tex.
Mina Pape	Oct. 12, 1914	May 15, 1921	Milwaukee
Helen Panning	Sept. 10, 1915	May 15, 1921	Toledo
Johanna Kutschke	Oct. 31, 1916	Nov. 11, 1923	Milwaukee
Emma Stolle	Sept. 28, 1917	Nov. 11, 1923	Toledo
Emilie Koester	Sept. 30, 1917	Nov. 11, 1923	Milwaukee
Clara Haas, R.N.	Oct. 16, 1917	Nov. 11, 1923	Milwaukee
Emma Blasberg	March 1, 1918	Oct. 31, 1926	Milwaukee
Edith Hansen	Sept. 14, 1918	Oct. 31, 1926	Toledo
Clara Winter	May 16, 1922	Oct. 28, 1928	Milwaukee
Nanca Schoen	July 14, 1922	Sept. 14, 1924	Milwaukee
Anna Seinwill	July 8, 1926	Oct. 28, 1928	Milwaukee
Hildegard Martins, B.Sc.	Oct. 1, 1926	June 4, 1933	Waverly
Maria Reuss, R.N.	June 1, 1927	Oct. 13, 1936	Rochester
Emilia Mayer, R.N.	Dec. 6. 1927	Oct. 28, 1928	Milwaukee
Clara Scheidecker	Sept. 21, 1931	Oct. 13, 1936	Milwaukee
Lydia Becker, R.N.	Dec. 29, 1931	Oct. 13, 1936	Milwaukee
Lena Bosshard, R.N.	Sept. 6, 1932	Jan. 2, 1938	Milwaukee
Lucia Pfluger. R.N.	Sept. 6, 1932	Oct. 13, 1936	Toledo
Lorene Kroner	Sept. 7, 1932	Jan. 2, 1938	Milwaukee
Lucy Blank	Sept. 8, 1932	Dec. 31, 1939	Milwaukee
Elinor E. Falk	Sept. 8, 1932	Jan. 2, 1938	Columbus
Anna Pohlmann	Sept. 11, 1932	Jan. 2, 1938	Herington
Clara Nagel	Sept. 13, 1933	May 28, 1939	Waverly
Dorothea Meyer	Sept. 16, 1933	May 28, 1939	Milwaukee
Mary Eisenbeisz	Sept. 7, 1934	Dec. 31, 1939	Waverly
Gladys Robinson, B.S.	Sept. 13, 1934	Dec. 31, 1939	Milwaukee
Gertrude Aper, R.N.	Sept. 14, 1934	Dec. 31, 1939	Milwaukee
Marie Knoell	Oct. 19, 1934	Oct. 27, 1940	Milwaukee
Erma Shields	Sept. 17, 1936		Rochester
Anna Bieber	Sept. 13, 1937		Rochester
Frieda Bieber	Sept. 13, 1937		Toledo
June Peters	Oct. 2, 1937		Milwaukee
Ida Kloehn	Sept. 15, 1938		Rochester
Helen Michelke	Sept. 15, 1938		Milwaukee
Martha Schnaidt	Sept. 18, 1938		Waverly
Myrtle Lein	Jan. 29, 1939		Rochester
Julia Blake	Feb. 8, 1939		Rochester

61 Sisters

52 Consecrated Sisters
9 Probationary Sisters

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THE PLACES OF SERVICE

LUTHERAN DEACONESS HOME AND MILWAUKEE HOSPITAL

Milwaukee, Wisconsin

Number of Sisters: Thirty-four.
Kind of service rendered by the hospital is general hospital service.
Number of patients admitted during 1940: 7,408.

LAYTON HOME

Milwaukee, Wisconsin

Number of Sisters: Four.
Service rendered to chronic invalids.
Number of patients during 1940: 47.

PASSAVANT HOSPITAL

Pittsburgh, Pennsylvania

One Sister.
Kind of service rendered by hospital is general hospital service.
Number of patients admitted during 1940: 2,659.

PASSAVANT MEMORIAL HOMES

Rochester, Pennsylvania

Number of Sisters: Seven.
Service rendered to sufferers from epilepsy.
Number of patients during 1940: 153.

LUTHERAN CHURCH OF THE REDEEMER

Milwaukee, Wisconsin

One Sister.
Kind of service rendered: group work, religious instruction, missionary welfare and sick calls.
Number of calls made during 1940: 1665.

LUTHERAN ORPHANS' AND OLD FOLKS' HOME

Toledo, Ohio

Number of Sisters: Six.
A home is provided for old people and for under-privileged children.
Number of old folks in home during 1940: 34.
Number of children receiving care during 1940: 85.

WAVERLY CHILDRENS' HOME

Waverly, Iowa

Number of Sisters: Four.
Care is provided for under-privileged children.
Number of children in home during 1940: 106.

THE LUTHERAN INNER MISSION LEAGUE

Columbus, Ohio

One Sister.
Type of service rendered: settlement-house work, religious instruction, welfare and missionary visits.
Attendance at the settlement-house during 1940: 16,650.
Home calls made: 353.

(*Continued from Page 2*)

tion of an atmosphere and aspect away from the institutional in placement in the vacation, foster, and adoptive homes.

2. To provide recognition of the child as a person and to provide the opportunity to build self-esteem and individuality.
3. To give opportunity for self-expression through recreational and cultural activities.

There are various means by which these goals can be carried out. The Boys' and Girls' Council helps in the government of the Home and gives opportunity to develop self-expression, initiative and responsibility.

Just a few weeks ago an allowance system was instituted. This provides for recognition of the child as a person. It is interesting to see that many of the children are eagerly watching their savings amounts rise little by little. A peculiar fact is that the money spent is used mainly for articles of clothing that have been desired but were never obtained. Some of the money is spent for recreational purposes. Frequently on Fridays the superintendent secures a movie film which is shown in the dining room. To develop the understanding that they must not expect everything free of charge, an admission charge is made. Each child pays according to the allowance received. Some pay 1c, some 2c and some 3c. Attending the movie is free choice. The ushers and cashier must be present at first, but may leave when the movie begins. One usher usually does his ushering and then leaves because he prefers to save his pennies. With some children it is a real decision whether to spend it for something much desired or to save it.

Vacations have been of great value to the children. Most of them spent a week or longer in private homes during the summer. At Christmas time every child had an opportunity to be in a private home. For many of them it was the first Christmas actually experienced in a private family. They were too young to remember Christmas in their own homes, 10, 12 and 14 years ago. All of the children returned well and happy, full of many new and valuable life experiences and looking forward to another vacation and home life next summer.

Within two months our new building, consisting of auditorium, gymnasium, library, hospital rooms, laundry and private rooms for staff members, will be completed. It will give us greater facilities and provide opportunities for an enriched recreational and educational program. We are looking forward to it with a great deal of anticipation and joy.

Returning to the thought of the Deaconess Institution as a unit, we would say that there are three things which we would emphasize, — the thought of growth, the thought of growing together and strengthening the bonds of the Sisterhood, and thirdly, the thought of growing more closely together with the Lord Jesus Christ, of strengthening the bonds which unite us with Him. It is especially the bonds of the second and third of these which are sought to be developed and made strong by means of the richly developed order of Divine Services at the Deaconess Home: the Daily Vespers, the Sunday Services, and the impressive services of Holy Communion. These were regularly conducted during the past year.

Then there were special services. We would mention especially the service on Reformation Sunday, October 27th, which stands out with particular prominence. The celebration was made memorable because it combined the consecration of one probationary deaconess, Sister Marie Knoell, the 25th Anniversary of the consecration of Sister Wilhelmine Johannsen, and the 50th Anniversary of her entrance into the deaconess work of Sister Henrietta Fischer.

An extended program of lectures, weekly family gatherings, occasional moving pictures, help to provide for the cultural and intellectual advancement of deaconesses, besides giving much pleasure to those who attended. The weekly Bible lessons have continued to be an inspiration and stimulation. This fall we have begun a course of study in the books of Ezra and Nehemiah, and the sustained interest of the entire class promises to make it pleasurable and helpful. The Sisters' Missionary Society and its monthly meetings are a source of much splendid influence upon the life in our Home. Elsewhere in this issue there appears a report of its work during the last 12 months.

The Deaconess Institution has continued its policy of providing additional scholastic and professional training to a number of the Sisters. One deaconess was graduated from the School of Pharmacy of the University of Wisconsin. Three deaconesses pursued full-time work towards degrees in Nursing Education and the Social Sciences. A larger number have taken individual courses in addition to their regular duties.

During the past year plans towards an enlarged Deaconess Home occupied a considerable portion of our thinking. The Milwaukee Hospital Building Fund Campaign, which was conducted during the spring in the City of Milwaukee, envisioned both a Maternity Annex for the hospital and an enlarged Deaconess Home. Mr. Fred Schroeder, a great friend of our institution, of long years standing, was Chairman of the Campaign. The response to the appeal in the large number of those who worked zealously in the solicitation and in the donations and subscriptions generously given, was more than gratifying and gives us great cause for thanksgiving.

2.

The Deaconess Institution is not only a unit in itself, it is also a part of the larger whole, — the church and the world. It would not exist except for the function it stands to perform in that larger whole.

The Deaconess Home is also a part of a larger body in the field of the diaconate. In our country there exists the Conference of Lutheran Deaconess Motherhouses, representing ten deaconess institutions of our faith. This body meets biennially, and from June 19th to 21st it was the privilege of our institution to be host to the twenty-fourth Conference of Lutheran Deaconesses Motherhouses. Besides the delegates and guests from the nine fellow-members united in this body, there were guests from three other groups of deaconesses. The days of the convention stand out prominently for the blessings and pleasures they provided.

We look upon the deaconess service as a work of the church and when we think of the church, its center for us is the American Lutheran Church. That is the church body with which we are affiliated. It is our Church and we consider the service rendered by our Sisterhood to be rendered in the name of the Church, for the good of the Church, and as representatives of the Church.

The interest of the Sisters in the Church, and in our Church, is reflected also by their liberality in donations of money to the causes of church work and Christian charity. During the last year these donations amounted to $1540.

We are not only a part of the Church but we are also a part of the whole of society, — of our community, of our nation, of the world. Much of the service rendered reaches out beyond the confines of the church into those areas. The influences which are at large affect us; the movements which are at work reach us. We strive to be a source of good wherever our influence and our efforts reach. One thing which has enlisted the very active interest of the Sisters has been the Lutheran World Action in the cause of needy missions. $500 in donations from our Deaconess Institution and in individual gifts from Sisters speak audibly of this interest. About two-thirds of this sum was supplied through the desire of the Sisters to forego their Christmas gift from Deaconess Home for the purpose of aiding the orphaned missions.

The above has given a brief report on the life and the work of our Deaconess Home during the past year. As we look into the future we do not know what it will bring. There will be changes. Perhaps difficulties may increase. Tomorrow may require more strength and wisdom than yesterday. God's arm is not shortened, of course, and we hope that by His grace and power we may grow to meet the challenge of each new day.

AUGUST BAETKE

Rev. J. F. Ohl, D. D., Mus. D.

†

> "They that turn many to righteousness shall shine as the stars forever and ever."

The announcement that the Lord had called His servant, the Rev. J. F. Ohl, to rest from the labors of many years and from the cross of suffering to receive the Crown of Life, was received while this January number of the ANNALS was still in the printer's hands. We paused in their publication in order that we might pay honor and grateful tribute to his memory, and to acknowledge the indebtedness of our Motherhouse to him, its first Rector and the one who organized the work so that it has gone steadily forward in accordance with the best traditions of the diaconate.

When the choice and election of a Director for the institution at Milwaukee was being given careful consideration by the Board of the Institution of Protestant Deaconesses in session at Zelienople, July 14, 1893, Dr. Passavant presented the name of the Rev. J. F. Ohl, Mus. D., of Quakertown, Pennsylvania, as a suitable person for the place. It was then resolved that "Trusting in God for His blessing upon the action and believing that the Rev. Mr. Ohl has special qualifications for the work, this Board hereby extends to the Rev. J. F. Ohl, a unanimous call". The call was accepted and before the year expired, Dr. Ohl had moved to Milwaukee with his family.

He at once set about reorganizing the work. Courses of study for the Sisters and for the training of candidates were arranged. Regular divine services on Sundays and the daily Vesper Service were instituted. "It was he who inaugurated and set in motion the first real Motherhouse in connection with the Passavant institutions." The beginning was made in Pittsburgh but was now transferred to Milwaukee.

In the report of the Milwaukee Hospital for 1894, the Rev. W. A. Passavant, Jr., who succeeded his father as Director, the latter having been called Home that same year, writes thus:— "The presence of Rev. J. F. Ohl, both in the Hospital as the spiritual advisers of the Sisters, and to those patients who desire his services, and also in the community, being the representative of the Director in his absence, has been of very great benefit to the institution. The quiet religious influence that now pervades the house has brightened the exacting toil of the Sisters and helpers, and poured the 'oil of gladness' upon the whole machinery of the Hospital administration, while the daily divine services in the Chapel, are visited by many patients and the music is enjoyed by those whose sickness confines them to their beds. The secular affairs of the Hospital have also been attended to with a system and accuracy that must secure for the institution more than ever the confidence of the business men of the community."

It was during Dr. Ohl's incumbency, June 3, 1895, that the Chapel was dedicated and set apart for the worship of God. At the service of dedication he had the joy of consecrating three Sisters, the first of his pastorate. Two of these are still with us.

To those of us who sat under his teaching and his preaching, who were strengthened by his prayers, guided by his counsel, encouraged by his example of a Christ-like spirit, his memory will be cherished and revered. His pastoral letters to Sisters on Stations, especially young Sisters, struggling with new tasks and difficult situations, were almost apostolic. — "I want to know the trials and difficulties of our Sisters whether here (Milwaukee) or elsewhere, that I may be a father and pastor to them and do as the Apostle says when he admonishes Christians to bear one another's burdens. They do not add to any that I may occasionally have to bear, but only teach me that no sincere follower of Christ is without them . . . The more decidedly one puts himself on the side of Christ, the sharper the conflict, and the more severe and the more frequent the trial of our faith. It is God's way of making us strong and of fashioning us into the divine image."

For five years he labored here, laying firm foundations upon which other faithful successors have continued to build, emphasizing always the spiritual needs and ministering to them, especially in the Chapel services, adorned with the rich Liturgy and hymnology of our Church, upon which Dr. Ohl, as a Doctor of Music and a composer of church music, laid so much stress.

Following his important service to our Motherhouse, he became the founder and organizer of Inner Mission work in Philadelphia in which he was eminently successful in promoting the extension of the Kingdom of Christ and constantly active until impaired health no longer permitted the previous physical exertion. Then with unfailing interest and with a mind keenly alert to the tasks of the church in a changing world, with his pen he continued to serve the Lord to whose work his life had been dedicated and whose service was his joy.

He fought a good fight. He has finished his course. He rests from his labors, and with the Master's "Well done, good and faithful servant", he has received the Crown of Life and entered upon the joy of his Lord."

Sr. C. D.

How the Diaconate came to America

(Conclusion)

"Among all of the six Evangelical Lutheran churches of Pittsburgh, there was great joy over the new deaconess house, and the need of establishing other institutions of mercy, particularly an orphanage, now made itself felt. As the key to the West, Pittsburgh is the point through which all the thousands of immigrants must pass on their way into the interior by means of the Ohio River. Parents often die on the way and their children must then be cared for by the congregations in Pittsburgh. Pastor Vogelbach complained to me of the need of these German orphans. Just now they had again received five through the sudden death of a German immigrant, and if he did not help to provide for them as soon as possible, they might fall a prey to the Romish church.

"How should one proceed to establish an orphanage? From whence obtain the funds, the house, the house-mother? I answered that I wished that the Lord would quicken but five words with life for him. — 'How? What five words?' — 'Lord, increase Thou our faith!' Thereupon I pointed out to him, from the experience of our own institution, that the expenses of an orphanage would not be excessively great. He could collect provisions from the farmers and coal from the miners in the vicinity. The many women's societies in Pittsburgh would gladly make clothes for the children. His faith and courage increased with every passing minute. Promptly he asked Passavant whether he could suggest a little house and when the latter responded by promising him a vacant cottage in the hospital garden as a temporary dwelling, Vogelbach hastened joyfully to me and cried out, 'The orphanage is ready!'

"The following Sunday he told his congregation of this evening-conversation of ours. After the service his church council immediately expressed their willingness to co-operate and promised him that they would provide seven wagon loads of provisions for the orphanage every harvest. Thereupon he requested several deaconesses as house-mothers for the orphanage, a request which, to be sure, I could not yet definitely promise to grant!"

Of his subsequent visit to the parental home of the Rev. Mr. Passavant Pastor Fliedner writes as follows: "Late in the evening we arrived with Passavant at the home of his parents. I found a venerable couple who reminded me of Philemon and Baucis. Both of them were well advanced in the seventies but both still very vigorous in mind and body, and so full of ardent love for the German fatherland as is rarely found among others, of our countrymen, when like these they have been citizens of America over fifty years. The wife was the image of a noble matron and a fervent Christian, actively busy in the house as well as in her large garden, full of love for everything about her and full of sympathy for every activity in the Kingdom of God and for the new deaconess work also. Where could I recuperate better than in this house where at once I felt at home, where spend a sweeter week of rest than with this venerable pair whom I learned to love and honor as my parents? Through their mature experience, free of American prejudice, I became thoroughly acquainted with the lights and shadows of many a situation in this marvelous new world, which, in their judgment, would later be of great advantage to me."

During the remainder of his stay in this country, Pastor Fliedner indefatigably visited institutions of all descriptions, Protestant and Catholic.

Astonished at the size and number of the latter, he warned his friends not to underrate the inherent danger and therefore to become more zealous in all forms of merciful work. He was eager to learn everywhere, particularly in the prisons whither he was constantly drawn.

In one of the cities he attended the inaugural celebration of the newly elected President Taylor, and was greatly astonished at the informal manner in which the excited populace gave expression to their joy. Nevertheless, he took the opportunity to relate, in detail, Taylor's attitude to the Bible and Sunday observance, and of how the President took to heart the admonition of earnest Christians and made the hallowing of Sunday, at first neglected, a regulation. He cries out, "If our German princes, the burgomasters in office, and other magistrates would receive similar frank protests against their frequent journeys on Sunday and their other still worse desecration of the day, it would, indeed, be fruitful of wholesome results."

His return journey took him through the slave-holding State of Maryland where the evils of this system were clearly revealed to him. Here also he visited a hospital, a prison, an orphanage and an almshouse. At church services and other meetings he presented the deaconess work. Finally he writes:

"In Baltimore I still had a difficult task to perform. Pastor Passavant had provided the traveling expenses for the Sisters but not for me, though he had begged and urged me ever so earnestly to accompany them. His means made it impossible. But neither could our poor Kaiserswerth provide the traveling expenses. Although His Majesty, our beloved king, had granted me an additional contribution of considerable importance, it was far from sufficient. It did not seem right either to Brother Passavant or to me that opulent North America should not bear the cost of this deaconess-mission which was for the benefit of this country. He therefore induced a merchant in his congregation to make a contribution toward this end, and entreated me to gather funds myself for the same purpose, if not in Pittsburgh, where just now he must put forth every effort in behalf of the new deaconess house, then in other large cities.

"To be sure I found it very difficult to wander about among the strange merchants of the New World to which I was convinced that I had brought something good, in the servile guise of an alms collector. But to take the lowliest way is always best for the proud heart, and I could perceive that the Lord had commanded me to take it. To my good fortune I had brought many letters of introduction from merchants in Germany to their business friends in America. The latter, mostly Germans, as a rule received their countryman kindly. The deaconess cause, strange as it seemed to them at first, soon commended itself to them because of its practical benefits. Often in case of illness in their own families they had no recourse but to accept the crude and unskilled Irish attendants, and very much desired the services of well-trained and unselfish nurses.

"So after eight days sojourn in Baltimore, very grateful for the constant kind hospitality and the informative talks with my hospitable brother-pastor, and satisfied with my reception by my countrymen, I journeyed on to Philadelphia. This journey also taught me anew to acknowledge with praise and thanksgiving, the faithful care of my Protector, Immanuel. In the morning I read the announcement that a steamboat would carry passengers that same evening to a great religious service in the woods. At first I was quite uncertain as to whether I should travel on that boat in order to enjoy this, to me, unusual form of worship. However, since I had promised to preach in Philadelphia on Sunday evening, I gave the journey to that city the preference. And behold! soon thereafter I read that the boat on which I would have traveled to the service in the woods, ran upon a sand-bank, and that the passengers were rescued only with great difficulty and after being in peril of death for many hours. Thus again, without my knowledge, was my way directed by the Lord, who o'er all things so wondrously reigneth,

Sheltered me under His wings,
yea so gently sustained me.
Yes, my Light is He,
Soul, let it forgotten ne'er be!
Praise Him in eternity! Amen."

With this his song of praise the story of how the Diaconate came to America is finished. New journeys and new labors claimed his interest and attention. Though his return journey was without incident, there was great concern in Kaiserswerth, for the letter in which he announced his safe arrival in England was placed in the wrong mail sack and returned to America. According to earlier arrangements the annual festival of the institution was set for October 8, but how could one celebrate when there was uncertainty as to whether the father was alive or not. He himself awaked them out of sleep on the morning of October 6. The children were jubilant but his wife stood as if transfixed. The transition from the greatest anxiety to the exceeding joy was too sudden for her. In the evening a thanksgiving service was held for which occasion Gustav Jahn, author of the "Hohelied" had written a Psalm of Thanksgiving. For two days there was a joyful celebration. The six Sisters who were consecrated at this annual festival considered it a special privilege that they should be set apart on a day of joy such as this. Fliedner was again in the homeland—one can scarcely say, — at home . . . He lived according to the principle, "We are lights; we shine only as long as we consume ourselves."

From the German "Theodore Fliedner"
by George Fliedner
Translated by Sr. C. D.

The deaconess institution which was established in Pittsburgh in 1849, almost a century ago, and dedicated when Pastor Fliedner brought the four Sisters to America, thus introducing the deaconess work to this country, has continued its merciful service to the present time. And always there has been a directing deaconess at its head. The suburb of Lacyville where the original building stood surrounded by fields, is now the most densely congested district in the city. In the garden where the little cottage, Pastor Vogelbach's orphanage, stood, the first hospital building was erected. It still stands, enlarged by two spacious additions. Its doors have always been wide open to all who sought relief there, and there are very many poor and needy in the great multitude around it, to whom it has been and is a merciful neighbor in their suffering and distress. "Lord, increase our faith" must still be the constant prayer of those who bear the burden of the work. Though faith is often tried, trust in God has proved again and again that "Man's extremity is God's opportunity". "Blessed is the man that maketh the Lord his trust."

With the World's Greatest Missionary

To follow the greatest of all foreign missionaries on his journeys, to see him suffer persecution and gain victories; to hear him utter messages that have influenced the entire world, was our privilege on the evening of November 21st when the sound picture, "*Episodes from the Life of St. Paul*", was presented in the Chapel.

The film, an English production, was dignified, the synchronization so nearly perfect and the picturization so vivid that one forgot the present and lived in the time of St. Paul.

The scenes were viewed with varied emotions. There was the grandeur of courage in times of great trial; the ability of St. Paul to cope with scholars and philosophers, with rulers and with men of affairs in ways that shaped the history of Christianity; the power of the Holy Spirit working in the life of one lonely man.

There were many little personal touches — the clanking of the fetters when the prisoner, St. Paul, tried to write; his kindness to the jailer and to Lydia; his deep concern for Timothy, his spiritual son; the tenderness with which he protects the youthful, run-away slave, Onesimus; his pacing the floor or plying his trade of tent making while dictating letters. The naturalness of it all brought the feeling of reverence and awe and proof that "holy men of God spake as they were moved by the Holy Ghost."

Perhaps, as never before, the dramatic possibilities of Biblical narrative were recognized and the power of its message as well as the place of its heroic characters in the history of the world.

In the social order of today we need St. Paul's justifiable rule for individual conduct that no man should "put a stumbling block in his brother's way", "We who are strong ought to bear the infirmities of the weak" since "no man liveth unto himself." "Awake out of sleep," "Cast off the works of darkness," "Put on the armor of light", is an outline in specific terms of a method and course for us to follow in efforts to eradicate evil and to enthrone righteousness in the world today. And religious motion pictures when presented in a reverent manner, are of great value.

* * *

Christmas Festivities

Our Christmas festival and holiday was again a happy one. Festivities already began on the Saturday preceding the fourth Sunday in Advent, when a large number of employees and their families gathered for the enjoyment of an evening's program, in which particularly the children of the employees took part, in song, recitations and readings, and instrumental music. Pastor Baetke read the Christmas story, Dr. Fritschel and Sister Catharine addressed the assembly, and community singing of carols in both the English and German languages alternated with the other numbers on the program, which was in charge of Sister Wilhelmine Johannsen.

Song also entered largely into the program presented by the student nurses on Monday evening, December 23. The Christmas story, with shepherds, wise men, and angels attendant upon Mary and Joseph at the manger, was accompanied by the singing of carols by the "angels". Two brief humorous playlets were also given. The outstanding play of the program was a presentation of Henry Van

Dyke's, "The Other Wise Man", in which the search of the fourth wise man for the King was beautifully shown in "living pictures". The story was read and the reading made even more impressive by an accompaniment of Christmas melodies played softly on the piano.

Trees were set up in each hospital corridor and trimmed during these days before Christmas, and corridors and wards were decorated with evergreen, holly, and bells. The one hundred and forty patients who had to spend their Christmas in the hospital, away from home and friends over the holidays, were to have as much cheer as could be brought to them by these messengers that helped to bring them "glad tidings of great joy".

On December 24, at an afternoon service, the patients of the Layton Home, in wheelchairs, and beds, filled the spacious corridor to hear the Christmas lessons, hymns, and addresses. Pastor Baetke was assisted by Dr. Fritschel in conducting the service. Mr. Carl Zeidler, mayor of Milwaukee, spoke a few words of greeting to the patients. Mr. Zeidler has attended the Christmas services at the Layton Home regularly since he was a boy in high school. Other visitors, equally regular in their attendance, added to the pleasure of the patients by singing and cello accompaniment.

The Christmas services, Vespers on Christmas Eve, Matins on Christmas morning, and The Service at 10:30 A. M. of Christmas Day, anew impressed upon our hearts the realization of the love of God, Who gave His only begotten Son that we might have life, and peace, and joy. The services were conducted by Rev. Baetke, with Dr. Fritschel, as is his custom, delivering the address on Christmas Eve.

After the Vesper service on December 24, the Sisters spent a quiet but enjoyable evening in the Home. The usual gifts had been omitted. The family gathered round the Christmas tree and passed a large part of the evening in the singing of Christmas carols. These carols, though they may be sung over and over during the pre-Christmas season, in anticipation of good things to come, never seem to carry the same meaning, the joyous sense of fulfillment, as they do on Christmas Eve. Each Sister found a calendar of daily devotions under the Christmas tree to carry away with her. The social hour closed with a meditation and prayer by Sister Catharine. It was a truly happy evening for all, a period of rest undisturbed by thoughts of material things, and free from the bustle and confusion which accompanies the unwrapping and inspection of a liberal number of gifts. Personal gifts in the rooms of the individual Sisters could be admired at other times during the holiday season, and at this time we could give all our thought to the greatest Gift of all, our Lord Jesus, of Whom we sing:

"Were earth a thousand times as fair,
Bedecked with gold and jewels rare,
It yet were far too poor to be
A narrow cradle, Lord, for Thee".

* * *

The Annual Report of the Missionary Society for 1940

The Motherhouse Missionary Society held regular monthly meetings during the year 1940. One new member was added and nine members were lost, due to withdrawals or change of residence. The present membership numbers forty-nine active members plus sixteen members who are at the various stations or on furlough. The average attendance during the year was thirty-two.

At the dawn of the year of our Lord, 1940, our hearts were united in prayer for peace for God's people. So many are sitting in darkness and are yearning for peace. May we who are privileged to live in a peaceful country be ever thankful for this great privilege, and may we continue to pray without ceasing so that greater love and understanding may exist between all the nations.

At the February meeting our thoughts were turned to the topic, "Bring Them In, the Unchurched Millions." The lesson was presented in the form of a radio broadcast. We were admonished to assist in bringing the unchurched millions to the Master's fold.

The March meeting presented a study about the sufferers of that dread disease, leprosy. A film, "Song After Sorrow" was shown which gave a fine picture of what is being done, both in a physical and spiritual way, by the American Mission to Lepers. Mrs. F. E. Pietz gave an interesting description of the leper work on the New Guinea Mission field.

At this meeting it was decided that an effort be made to respond to an appeal made by Dr. C. V. Sheatsley, Executive Secretary of the India Mission Field.

"Home Missions of the Church in New Guinea" was the subject of the April meeting. Rev. R. Taueber, Executive Secretary of the New Guinea Mission Field, had made an appeal for 30,000 Communion wafers for the missions and the society voted to send them this year and a like contribution will be made annually hereafter.

At the May meeting our interest was centered on the topic: "Medical Missions," especially of the Renigunta Hospital in India. This hospital ministers to the sick and wounded Hindus. D. Elizabeth, our Bible woman, acquaints the guests of this institution with the Great Physician, Jesus Christ.

At the June meeting the attention of the members was called to the study of the "American Negro." We had as guest speaker, Mrs. Oziebel Turney, of the Milwaukee Urban League. She cited a few of the difficult problems that her people must encounter and gave a most pleasing address about what the Urban Leagues of various cities are doing to make life more hopeful to the American Negro.

Sister Sophie Schiffler gave an interesting report of the Convention of the Southern Group, Wisconsin District Women's Missionary Federation held on May 15th at Hephatha Church in Milwaukee.

"Our Island Possessions" was the topic discussed at the July meeting. Let us not forget to give thanks and praise to God for all our possessions among the isles of the sea. At this meeting a contribution of fifty-one dollars was made to the American Red Cross.

In the August meeting our thoughts were turned to "The Church in Africa." The American Lutheran Church has no mission stations in that continent, but our gifts and prayers can be given for the work that others are doing.

Sister Catharine opened the September meeting by introducing the topic: "The Future of the Church". She pictured the Church as a mother — a mother for whom we should pray, because she takes us into her bosom and nurtures our spiritual life. Secondly, the Church was pictured as a Bride. To us it is a joy and inspiration to be able to labor for and serve Christ's Bride, the Church.

The October meeting, with the subject "The Church" was interesting and instructive. A study "Let's Have a Quiz" made it possible for every member of the missionary society to take part and learn many interesting facts

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about the Lutheran Church and the various societies therein. A vocal solo "I'll go where you want me to go" was given at this meeting.

"America for Christ" was the topic for November. This being the month for the ingathering of our Thankoffering Boxes, we were reminded of the heavenly Father's gifts which He has so richly bestowed upon us, among them the privilege of having a part in the great program of winning America for Christ. Sister Nanca gave an interesting report of the Sixth Biennial Convention of the Women's Missionary Federation of the American Lutheran Church held at Sandusky, Ohio during the last week in October.

"Peace" was the keyword of the December meeting. The following stanza of one of our hymns will always give us comfort:

"Peace, perfect peace,
Our future all unknown
Jesus we know,
And He is on the throne."

At each monthly meeting a helpful and encouraging Bible meditation in harmony with the topic was conducted by the President, Sister Catharine Dentzer.

Letters of acknowledgment for gifts which had been gratefully received, as well as letters of appeal were read from time to time.

Regularly supported by the Missionary Society are:

A New Guinea Helper

D. Elizabeth, Bible Woman, Renigunta Hospital, India.

By the Missionary Society and Deaconess Motherhouse Congregation:

Rev. E. E. Pietz, New Guinea

May our hearts be filled with thankfulness to God for the many blessings which were bestowed upon our missionary society during the year, 1940 and may the meetings during the new year, 1941 increase our zeal for the Lord's work. May it be

"Another year of service,
Of witness for Thy love;
Another year of training
For holier work above."

SR. L. B., SEC.

Items of Interest

Sister Catharine Dentzer and Sister Nanca Schoen presented the deaconess work at St. John's Lutheran Church, Janesville, Wisconsin on the evening of October 27th. At Thankoffering services of the Women's Missionary Society of St. Matthew's congregation, Indianapolis, Indiana on November 10th; at First English Lutheran Church, Sterling, Illinois, on November 17; at Marshfield, Wisconsin, on November 24th and at Ripplinger, Wisconsin on November 25th, our work was presented by Sister Nanca. Sister Gertrude Aper gave a lecture on the history of the diaconate and showed our moving pictures at St. Joseph's Hospital to a class in Nursing Education in connection with her work at Marquette University.

It was a pleasure to have Sister Helen Panning, Directing Sister of the Orphans' Home at Toledo, with us for a few days during December.

Sister Elizabeth Krebs spent a part of November and December in Texas as the guest of Sister Sophia Langner and her father, Rev. G. Langner.

On the evening of December 12th, Rev. C. J. Lange, pastor of Peace Lutheran Church, Oshkosh, and member of our Board of Directors, gave an interesting and inspiring lecture on his experiences as a Home Missionary in North Dakota. Forty years ago it was a difficult undertaking to plant the Church on the prairie frontier. There was a joyous note in Rev.

Lange's narrative and it seemed to have been a privilege thus to serve the Master as a pioneer. "There were hardships and suffering, but those were the happiest days of my life", he told us. It is thus with every true servant of the Church because there are so many evidences of the nearness of God.

The Milwaukee Section of the Wisconsin Pharmacists Association held a meeting in our class room on December 20. Sister Gladys Robinson is Secretary-Treasurer of this organization.

The year, 1940 was the record one for our Milwaukee Hospital. The number of patients admitted was 7,408. Of these 1,024 were infants born in the hospital, 550 boys, 474 girls. With those remaining over from 1939, total number of in-patients cared for was 7,553 in 81,766 nursing days.

The total number of patients examined or treated in the X-ray department was 4,919. 17,996 exposures were made and 6,425 fields X-rayed. 650 received 3,052 deep therapy treatments. 660 electro-cardiograms were made, 353 on out-patients.

In the physiotherapy department 7,643 treatments were given to 387 persons. The Out-Patient department cared for 2,314, with 4,391 treatments.

The report of 4 decades ago, 1,900, showed 625 patients admitted and there were no special departments. The larger number of 1940 is not only explained by the increased size and the number of beds but by the attitude of the people toward hospitals and the fact that they have become more hospital and health conscious and use the facilities open to them to improve and preserve their health.

At the morning service on the First Sunday of Advent the check for the Sisters' Christmas offering for the "orphaned" missions was laid on the offering plate with the prayer that it would be accepted by the King for His work. The total sum for this objective, given by the Sisters and the Motherhouse congregation was $500.00.

The regular offerings and special gifts of the congregation for 1940, amounted to $875.21. Those of the Missionary Society for dues and special gifts, to $664.81, making a total of $1.540.02. The total disbursements for the Synodical Budget and mission objectives were $1,747.38. Sisters at Stations contribute also to the local churches which they attend.

On the morning of December 21, the mother of Sister Helen Michelke was called to her Eternal Home. It was Sister Helen's privilege to care for her mother during her illness. Our loving sympathy is extended to her and her dear ones in this bereavement.

Sister Hildegard Martins, Directing Sister of the Waverly Children's Home spent a few of the Christmas holidays in Milwaukee visiting her mother, Mrs. F. Storck, and with us at the Deaconess Home. She reported that the new laundry, heating plant and auditorium at the Home will soon be ready for use.

The auditorium, which will be used also for recreation and occupational therapy by the patients of the Passavant Memorial Homes, Rochester, is well under construction and will be a valuable addition to that institution.

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DEACONESS ANNALS

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The Risen Life

Saviour, through the forty days
Of Thy solemn Lenten fast,
By the dreary desert ways
Where the tempter was o'ercast,
We, Thy children, strove to be
In Thy loneliness with Thee.

Saviour, through Thy Holy Week,
When the Sacrifice was made,
From Thy Cross we heard Thee speak,
In the tomb we saw Thee laid,
Humbly striving, Lord, to be
In Thy sorrows, near to Thee.

Saviour, on Thine Easter morn
We salute a Risen Lord,
Praising Thee for hope new-born,
Thanking Thee for life restored,
Asking that our lives may be
Raised to higher life in Thee.

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The Pastor's Page

The Aim of the Diaconate: To Establish the Bonds of Peace

And he came to Nazareth where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath Day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book he found the place where it was written. The Spirit of the Lord is upon me, because he hath annointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.—LUKE 4:16-19.

At present we hear a great deal of something which we should like entirely to exclude from our attention,—if we could. It is the sound and the clamor of war. If we could but turn it off, as we turn off a program on the radio which we do not like. But that is impossible. We could, just a few years ago. There was a war going on then, but it was in such a small area of our civilization that we could disregard it. There was civil war in Spain: brother killed brother and neighbors and friends of yesterday were behind opposing trenches; they had guns, and they shot to kill. But that was in such a small area that we could forget it and nearly make ourselves believe it did not exist. And there was war in Asia, but that was so far, far away that we could think of it as on another planet, and the sound of it hardly reached us at all. But the sound of the war has increased and its area has been extended. It has engulfed whole continents. We can't close our ears to it. We can't build a wall around us and say that the news of it shall not enter.

But the bullets and torpedoes and bombs are only the expression of that which is in the heart. They merely speak loudly of that which is in the soul of nations,—hatred, enmity and greed and pride and lust for power, domination. Now these are loud words. They are really like the echo of a war. "Hatred,"—that sounds like a declaration of war. "Enmity,"—we can nearly hear the clatter of the bullets in that word. And "lust for power and domination,"—there is the roar of a bomb in that. But there are words which are less loud but which perhaps speak of something which is more wide-spread and hurts still more. They do not speak of a fire which can be seen for miles, but perhaps they speak of a fire which burns more deeply. There are these things: there is lack of peace, there is bitterness and restlessness of heart; there is friction between those who are near and between people who might be closest to each other. Bonds of human association have been loosened. And there is a lack of peace between man and God. That is the situation round about us.

And in such a world the Lord has given us in the diaconate a work to do. It is really His work; it is the work which He came to do. It is the work which He did during His early ministry. It is the work which He left behind for us to carry on.

He told the people in Nazareth why He had come. In the fourth chapter of Luke we see Him as He returned to the village of His home. They all knew Him there. They had known Him as He had grown up, as you know a person who lives across the street from you, who passes by your house every day and greets you. In the meantime Jesus had begun His public work. News of miracles which He had done went before Him to Nazareth. Some of His home folks were interested with a friendly interest, others were suspicious and their eyes asked Him the questions: "What do you think of yourself? What are you trying to do? What are you seeking to accomplish?"

He saw the interest and the suspicion in the faces of the people. He looked beyond these things to the depths of their hearts. He saw these people before Him who knew bitterness and lack of peace,—hearts that were bruised, souls that were held captive by friction and sorrow. And on that day He told them: "I am come to establish the bonds of peace."

Jesus has told us that we should continue this work. He has set an open door before us. It is an open door because He has accomplished what was necessary that we might carry it on. It is an open door because there is so much need that this be done; and it is an open door because the avenues of service exist.

I read a story just the other day. Some men visited a village in England to see a church famous for some sculpture. They went to the sexton and asked for permission to see the work of art. He gave them a key, a large iron key for the old lock at the side entrance and said that he would be there a little later. They took the key to the door and inserted it in the lock. The first man sought to turn it. He tried with all his might, but he found it impossible, and so did the second and the third. Even the strongest failed to move it. Just then the sexton hastened after them and said, "I beg your pardon, gentlemen: I had forgotten, the door is open and you need but lift the latch and enter in."

There is an open door before us. The opportunities, the avenues of service are there, an open door. We may help to bring peace and to establish its bonds.

1.

For the sake of emphasis we might consider somewhat more in detail situations where the peace is lacking which we have in mind.

We are thinking of instances where these bonds need to be re-established and amended between those whose lives touch very closely.

One of the finest things in the world is friendship or other bonds of intimate human associations. You know the joys of friendship. You know that when you were children there were those who were your pals. You knew you could rely on them entirely. You would go through fire for each other if need be. Those are some of the most precious memories of childhood. And these things are most important still. Perhaps we do not often speak about it. Perhaps we would not often say to a friend, "Your friendship means more to me than I can say." We fear that it might sound sentimental and we leave it unsaid. There are things which we do not say but we know they are there, and our world is built on the bonds of friendship.

Yet sometimes things come between friends; and sometimes these things are so grave that you realize that you can be friends no longer and something very precious is gone out of your life. That is what I have in mind, for instance, when I speak of lack of peace.

And ties of friendship are akin to those of home. Only these latter ones may well be more tender still and yet more close. But those bonds, too, are sometimes cut and sometimes loosed, and that is another instance of the lack of peace of which I speak.

Whenever tender bonds between people are severed, there is a reflection of it in the hearts of each of the two or more people affected; there is friction and a bruisedness in the individual's soul. The friction between two or more becomes a warfare in each one's heart. We human beings

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are made that way that the contentions about us become contentions within us. The tensions in which we are at first merely a part become part of us and live within us. And that is lack of peace.

And there are bonds more tender than the bonds of home. It is to be at peace with God. It is to know that God loves one. It is to know that He has said of those things which separate: "I have forgiven them."

Yet sometimes people drift away from God, and sometimes He seems far away. Moreover, sometimes the sunshine of His smile is hidden and the heart is wounded even at the thought of God, and that is lack of peace.

It was Jesus' work and it is ours now to bring peace and establish its bonds. This is what we seek to accomplish through the service of the diaconate.

2.

Now let us consider how our service seeks to accomplish this task.

Much of the service of the diaconate has to do with *under-privileged children;* some of them in Orphans' Homes. The superintendent of an Orphans' Home once said to me: "Each of these cases is a tragedy." Some of the children in these homes are orphans, either half-orphans or full-orphans. Somewhere a bell tolled and people heard it and they asked: "Who died?" And they were told Mr. or Mrs. So-and-So, and the people said: "The poor children!"

Some of these children in these homes are not orphans. There was no death, either of the father or the mother. Perhaps only a divorce, only a desertion; — *only* a divorce, *only* a desertion. What was as a beautiful vase lies broken in pieces on the ground. Bonds which were most intimate and precious became chafing and were destroyed.

And then perhaps through our service, new bonds are established. The children are brought to a place where they are loved once more and where they can love, and they are led to Him who loves them very much. That is what we mean by bringing peace to people.

Where our service among the under-privileged children is extended, it reaches into the field of *unmarried mothers.* Many of these cases have a long history. A long history perhaps of many days of broken ties. Why should those go wrong who have experiencel love anl joy and affection at home? Why should they? Perhaps generally they don't. Oh, it is probably the case that sometimes those err who have had joy and love and affection at home, but I think in most instances that has not been the case. The real tender home ties were broken long ago, and bruised hearts seek pleasure on ways which we condemn.

And then there are the months of shame and disgrace. Relationships which have been strained, become more strained still and hearts that were bruised are bruised even more and the loving God seems far away. There is lack of peace.

We say that what is necessary is a re-adjustment, a re-orientation. Those and several other words which are used in this connection are good words. But what do these words fundamentally mean? They mean that the bonds of peace need to be established. And our service seeks to mend the ties which have been broken so that the bonds of loving, trusting family life hold once more; that there is calmness in the heart of the individual that the future may be faced serenely with the comforting assurance that things are right with God. That is the peace our service aims to bring.

Part of our service reaches the *sick,* especially the sick in hospitals. Now there is always concern and worry when people are sick. The smooth and even routine of the family is disrupted and there is anxiety instead. The thoughts of those at home ever reach out towards the hospital with anxious questions; and the thoughts of fear go from the hospital towards home,—whether all is well. And sometimes there is also a lack of peace as the thoughts of the patient and of the family reach out towards Heaven. And when in the ministry of healing we may help to bring health to the patient in the service of Christ, we also bring the gift of peace. And when we may come to them with spiritual consolation, then we approach them not only as the representatives of the church to bring them a greeting from their fellow-members and friends, but we also bring to them a message from their Savior. We are messengers of peace.

It is also a part of our service to stand by the Church in its efforts and influence to help the *poor and needy.*

I wonder whether we have ever been close enough to poverty to know its pangs. Perhaps we have always been so comfortably provided for that we cannot really imagine the lot of those who are really poor. I do not mean "poor" as we sometimes use that word: not having an abundance, but just enough to get along; no filled larder, but at least enough to eat and be satisfied. I mean here the poor who cannot provide themselves with meat and drink and clothing and the other necessities of life.

We may imagine that his children look at such a father and think in their hearts, "Other children's fathers provide for them; why cannot ours?" They do not ask that question audibly, but he hears it as though it were spoken very loudly. And that is lack of peace.

His wife looks at him and her heart says,—at least he thinks she does,—"Other men are able to take care of their families; why did I marry him?"

The man looks at his face in the mirror; he stands before himself, and his heart is bruised and there is bitterness towards others, toward society. Why does it not give him a chance? Why can he not have justice? And often there is bitterness towards God.

And in that which the Church has done, and in that which it can do,—in the amelioration of the distress of the destitute, and even more in fostering justice,—it is our privilege to be bearers of peace.

And when we help to bring peace in each service we render, we take our stand by the Lord Jesus as He was before the people of Nazareth on that Sabbath Day. We say, "That is our work, too; we would follow in Thy footsteps." He tells us that is not always an easy work; that difficulties and discouragements are met and even bitter emnities encountered. But we are satisfied that we may stand with Him and that we may do His command and carry on His work and establish bonds of peace.

August Baetke

* * *

LETTER FROM INDIA

Through the Rev. J. H. Schneider, Secretary of the Beneficiary Work in India, we received the following letter from Dasi Elizabeth, our Bible Woman, in Renigunta, India:-

My Dear Patron:

I offer my hearty thanks to the Almighty for the opportunity He has granted me to let you know my welfare. I am working as a Zanana woman among the sick patients that are in our Mission hospital at Renigunta. This is the ninth year since I have taken up this work. I will have out-door preaching thrice in every week. I spend the rest of the days conversing with the sick patients in the hospital. I have them learn our

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religious songs and relate our Bible stories to them. Finally I show them the Heavenly Doctor.

I am glad to say that I have gotten a lot of experience in serving our Lord among men and women. The number of in-patients in our hospital is increasing day by day. Very often this number exceeds the number of out-patients. There are three India doctors in charge of our hospital. The medical work is being regularly carried out. In other words, to say, it is progressing gradually. The number of Hindu patients exceeds the number of Christians. Expectant mothers who come here for confinement are successfully discharged. Both major and minor operations are successful. Patients are given religious lessons before they are taken for operations. This keeps the patients full of courage until the end. I will have to conduct evening prayers in the male and female wards. A special service is conducted for the workers and the patients during the afternoon of every Sunday.

Miss Kettner has been appointed as our superintendent of Zanana work since the departure of Miss Meyer. Her residential place is Tirupati. Very recently a Bible school has been started for our young women in the Mission. She takes us in her car to the various villages to spread the Word of God. We are very much encouraged spiritually by this kind of work.

We know that God hath chosen us as His disciples. We will have to sow the Seed of His Word in the vast fields of men's hearts. The Bible, our sacred Book says that God has commanded us to do so. It is a divine command that we should have to do it unceasingly. We are now anticipating a good result through our strenuous prayers. Our Heavenly Father would surely respond to our faithful prayers.

In the end, I request you all to pray the Almighty in your daily prayers for a good result of my Zanana work done among Hindu patients. May the Almighty shower His choicest blessings upon you all.

Yours affectionately,
Dasi Elizabeth.

This message from a far country is gratefully appreciated, and we thank God for the devotion and faithful courageous service of our Bible Woman, as she sows the good Seed of the Word and points the sick and suffering to the Great Physician.

Through a Missionary's Eyes

The Church in Japan

"This past year has been full of changes and surprises everywhere. A new world seems to be developing under our very eyes. And Japan, with its history of 2,600 years, is rapidly changing.

To watch the development of the church in this country is like watching a butterfly crawl out of its cocoon and unfurl its lovely wings to the sunshine. How weak and fragile they seem to be! But when they have dried, they have the power to carry the butterfly wherever it wishes to go. I have heard that once some kind-hearted person helped a butterfly in its struggle to get out of its cocoon. The wings of that butterfly were never strong. It had lost something in not being allowed to fight its own way out into the world.

For many years now, foreign missionaries have been working in Japan. They have been developing a church, here. Now that church must become a Japanese church. The government demands this, and the people really want it. The church has been forbidden to accept subsidy from abroad. It must become self-supporting. As the cocoon has sheltered and protected the butterfly, while it grew, so we have been shielding and helping the church in Japan. But the butterfly must get out of the cocoon alone, and so the church must win its way by itself. As its wings are slowly unfurled, we must stand by and watch. We cannot help. Our help would only weaken it for the future. We need your prayer that we may have the wisdom and patience to humbly stand by, and watch. This church needs your prayer that it may come forth strong and glorious. The individuals who make up this church, need your prayer, that they may bear the struggle bravely, fearlessly, triumphantly.

It is going to mean great reductions in salary for all the pastors and Christian workers. It is going to mean that the laymen must "give till it hurts," and hurts. In many cases it is going to mean public ridicule and disfavor, by simply being a Christian, because even yet, there is a "foreign flavor" attached to Christianity, in Japan. For us foreigners to show any understanding or sympathy, would only bring greater suspicion and disfavor to those whom we want to help the most. But prayer, which is invisible, can help more than human knowledge can measure.

Therefore, we are glad to stay in Japan. We can see where and how to pray. There is not much else that we can do now. As long as this government, and you who support us, will allow us to stay, we shall remain here, and do what we can to give the Gospel message, and to pray."

Our readers will appreciate the sympathetic and beautiful interpretation of the church situation in Japan from the above letter of Miss Faith Lippard, a missionary daughter of Rev. and Mrs. C. K. Lippard who gave 40 years to service in the country of the Rising Sun, to make known the Sun of Righteousness. Our particular interest in these missionaries dates back to 1900 when they went out to Japan and our Missionary Society of that time presented them with a bridal gift of a dozen sterling spoons engraved so as to read

J—John 5:12
A—Amos 5:14
P—Psalm 2:8
A—Amos 8:11,12
N—Nahum 1:3

For—Matthew 28:19,20

C—Colossians 3:16,17
H—Haggai 2:22
R—Romans 8:35,37
I—Isaiah 52:7
S—II Samuel 22:2,36
T—Titus 2:11,15

We are told they were real "Missionary Spoons" because of these inscriptions. Dr. Lippard as a young pastor in Racine, Wisconsin, directed Sister Emma Raps to the deaconess calling in which she served most faithfully for 40 years.

Since the above was written, developments in the situation between the United States and Japan appear to have made the evacuation of a number of American missionaries, especially women and children, advisable. A small group of our Lutheran representatives remain to carry on their work under the regulations of the government. May the Great Shepherd of the sheep, mindful of His own in every land, watch over this flock and keep it safe from all harm, and prosper the work of His servants to His glory and to the salvation of Japan for whom also He died and rose again.

The Deaconess *

Hast seen that gentle face,
Touched with a patient grace
All but divine —
That look of tender love,
Inspired from above,
Pure as unharming dove —
A very shrine?
Askest thou the reason why?
Listen to the rapt reply: —
"Meek was my Master and lowly of life,
Calm was His visage in storm or in strife;
Quietly bowing to heaven's high will,
Cheerful and patient through good or through ill;
His lot I take
For His dear sake."

Hast heard that gentle tongue,
With sweetest cadence strung
By Spirit-power —
Those words of hope and cheer
That drive away all fear
And check the starting tear
When dark clouds lower?
Askest thou the reason why?
Listen to the rapt reply: —
"Soft as the dew was my Master's speech,
Lulling the soul, like the wave on the beach;
Soothing men's sorrows and calming their fears,
Stilling their heart-aches and staying their tears;
His lot I take
For His dear sake."

Hast felt that gentle hand,
Not lifted to command
Or stir up strife —
Whose touch is like a spell
The fever's rage to quell;
As draught from Jacob's well
Infused new life?
Askest thou the reason why?
Listen to the rapt reply: —
"Sight was restored by my Master's hand,
Lepers were cleansed at His finger's command;
Even the dumb in demoniac clutch
Sang forth His praise at His marvelous touch;
His lot I take
For His dear sake."

Hast marked that humble toil
For neither praise nor spoil,
(Those lowly works)
Which stoops to meanest state

Nor shrinks from any fate
And serves without abate —
No duty shirks?
Askest thou the reason why?
Listen to the rapt reply: —
Toil was the trade of my Master on earth,
Lowly His lot from the day of His birth;
Work for the world was His life's greatest aim,
Lifting men up from their sin and their shame:
His lot I take
For His dear sake."

J. E. Whitteker.

The above poem was written by the Rev. J. E. Whitteker, D. D., in the Lenten season of 1899, while he was convalescing from illness in the Passavant Hospital, Pittsburgh, Pa. Deeply impressed by the service of our Sisters in that institution, he composed this tribute to the deaconesses. Upon request he gave an autographed copy of the poem to the present Directing Sister of our Motherhouse, who was then stationed at the Passavant Memorial Homes for Epileptics, Rochester, Pa., where, incidentally, she learned of it from him. Only shortly before Dr. Whitteker had accepted a call to become pastor of Grace Church, Rochester, and also conducted Sunday worship at the Homes. Many years later Dr. Whitteker was called from his parish in Lancaster, Pa. to fill the office of President of the Lutheran Theological Seminary in Maywood, Ill. Here, when seeking relief for what proved to be his last illness, his thoughts turned again to the Sisters and their service as he had known it in Pittsburgh, and he came to our Milwaukee Hospital where they ministered to him until the Lord gently took him Home on April 13, 1925.

After lying in state for a little while at the Motherhouse, a brief service was held, attended by members of his immediate family who were guests of the Home, the faculty and student body of the Seminary, and the deaconesses, for whose service and for the work of the Church, which they represented, he held a high regard and cherished a sincere and sympathetic appreciation and understanding.

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Golden Anniversary

On March 3, 1891, a young woman whose attention had been directed to the deaconess calling by the daughter of her former pastor, Rev. Tr. Gensike, entered the work at Milwaukee. Fifty years later, Sister Ida Buck had the joyous privilege of celebrating her golden anniversary in the deaconess work. The public observance was held in connection with the morning service on Reminiscere Sunday, March 9. It was eminently appropriate that it should be on this day, for looking back over a half century of service there were remembrances of multiplied tender mercies and loving-kindnesses of the Lord, experienced all through the years. Pastor Baetke chose for his text II Corinthians 5:14, 15, the verse given to Sister Ida at her consecration by the Rev. W. A. Passavant, Jr. and the Rev. J. F. Ohl, pastor of the Motherhouse, June 3, 1895.

Sister Ida has held many positions of responsibility and authority in the work and we are very happy and thankful to say that she is still active at the Motherhouse. In the early years she nursed and was surgery Sister of Milwaukee Hospital. There were devoted years at the Passavant Memorial Hospital in Jacksonville, Illinois. She shared difficult days with Sister Katherine Foerster in the Passavant Hospital, Pittsburgh, Pa., and for a number of years was Directing Sister of the Passavant Memorial Homes for Epileptics, Rochester, Pa., from which place she was recalled to become Training Sister of the Motherhouse, a position she held until 1930.

By her kind and gentle spirit and her cheerful readiness to use every opportunity for loving service, Sister Ida has endeared herself to all her associates in the work, and we pray that she be long spared to us for many more happy useful years, while we thank God for the blessings He has bestowed upon us and our Motherhouse through her life of service.

Chapel Improvements

Lack of space in the January number of the ANNALS prevented mention of the reconstruction and refinishing of the two tall five-branched candelabra beside the altar. Real candles now replace the former gas lights, fulfilling a long-cherished wish. They were used for the first time on Christmas Eve and they add greatly to the beauty of the sanctuary.

The large center "crown of lights", suspended from the ceiling of the Chapel and which was no longer used has been removed. Since this chandelier somewhat obstructed a full view of the beautiful altar window, its removal has greatly improved the appearance of the Chapel.

Another gift has been added to those gifts and memorials which have been gradually completing the appointments of our beloved place of worship. On Easter Sunday a beautiful Gorham etched brass offering Receiving Basin was set apart for its sacred use. This gift was made to the Sisters for the Chapel, by the Rev. M. L. Stirewalt, D.D. and Mrs. Stirewalt, of Columbia, South Carolina. Dr. Stirewalt is a member of the faculty of the Lutheran Theological Seminary in Columbia and Mrs. Stirewalt is a sister of Sister Catharine Dentzer, Directing Sister of the Motherhouse.

As this number of the ANNALS goes to press another addition is being made which will contribute to the beauty of our worship.

Through the generosity of a staunch friend of the Hospital and a member of its Auxiliary Board, Mr. Frederick Pritzlaff, a full set of Deegan Chimes is being installed in the pipe organ, replacing those formerly in use. They will be dedicated in a service of which our readers will learn in the next number of the ANNALS.

Our very grateful and heartfelt thanks are extended to the donors of these gifts which enrich and beautify the services in your Chapel.

Deaconess Work Presented at Seminary

At the Conference of Lutheran Deaconess Motherhouses which convened in Milwaukee, June, 1940, various means of acquainting the congregations of the Church more intimately with the deaconess calling were actively discussed. Among the suggestions offered was the possibility of presenting this work to the future pastors in the theological seminaries. In consequence a cordial invitation from the Rev. J. Bodensieck, D.D., President of the Wartburg Theological Seminary at Dubuque, Iowa, and a member of our Motherhouse Board of Directors, to present the deaconess work to the students of the Seminary, was very gratefully appreciated.

The Motherhouse availed itself of this very desirable opportunity by sending Sister Gladys Robinson who is in charge of our Milwaukee Hospital pharmacy since her graduation from the Wisconsin University last June, to present and explain the work. A period of discussion followed and many questions were asked concerning various features of the deaconess calling and service.

The cordial reception, the marked interest which was manifested, and the eagerness to become better informed concerning this organized ministry of mercy of women in the Church, was very heartening. It all bore evidence to the fact that the pastors of tomorrow also, are aware that they have a part in the future success of the diaconate and its continued service in the institutions and parishes and in the fields of Home Missions and Christian Social Service.

Sister Gladys enjoyed the hospitality of the Lutheran Children's Home at Waverly, Iowa, over that weekend and was accompanied to Dubuque by the superintendent, Rev. C. H. Becker, Mrs. Becker, and our four Sisters who are stationed at the Home.

"And When They Had Sung An Hymn"

"And when they had sung an hymn— He went forth with His disciples over the brook Cedron—to the Mount of Olives— where was a garden."

From the Upper Room He was going to Gethsemane and Jesus, "knowing all things", lifts His voice in a song of praise, the closing part of the Hallel, Psalm 113 to Psalm 118. It was Israel's festal song used in the liturgy of their great Feasts. And the Lord Jesus was going forth to an agony such as mortal man never knew nor could know, an agony He must bear alone. Yet He was not alone— "I am not alone, because the Father is with Me." In that confidence was the assurance of victory. It was fitting that He should anticipate the triumph of His resurrection—"I shall not die but live, and declare the works of the Lord."

> "Thou hast thrust sore at Me that I might fall: but the Lord helped Me.
>
> The Lord is My strength, and song, and is become My salvation.
>
> The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly.
>
> I shall not die, but live, and declare the works of the Lord.
>
> The Lord hath chastened Me sore; but He hath not given Me over unto death.
>
> The stone which the builders refused is become the head stone of the corner.
>
> This is the Lord's doing; it is marvellous in our eyes."

It was the Victor's song of triumph as He looked beyond Calvary to Olivet from whence He should ascend on high, leading captivity captive and bestowing gifts upon men. Then heaven would resound with the hymns of angelic choirs, cherubim and seraphim—

> "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in.

Who is this King of Glory? The
Lord strong and mighty, the Lord
mighty in battle."

But now the conflict still remains to be fought and "We see Jesus who was made a little lower than the angels for the suffering of death", going forth to the battle.

The Passover moon shed its bright silver radiance over the sleeping city. The air was balmy and redolent with the fragrance of flowers and growing things. —

"For, lo, the winter is past, the rain is over and gone. The flowers appear on the earth; the time of the singing of the birds is come, and the voice of the turtle is heard in our land. The fig tree putteth forth her green figs, and the vine with the tender grapes give a good smell." All nature was vibrant and teeming with new life. — And He who is the Life, from whom comes all life, goes forth to die that He might give everlasting life to all who believe in Him. — "I am come that they might have life, and that they might have it more abundantly."

Over the brook Cedron, softly murmuring its grateful thanks for the bounty of the latter rains, the little band, led by the Master, take their way to the Mount of Olives "where was a garden,'" a spot grown dear to them, "for Jesus oft-times resorted thither with His disciples."

A garden! was it not in a garden that man fell and "by one man sin entered into the world, and death by sin, and so death passed upon all men"? And "by one man's disobedience many were made sinners."

In another Garden, by the obedience of One, by His willingness to drink the Cup, to accept the burden of the sin of the world when the Lord "laid on Him the iniquity of us all," He won in the strife with "The old bitter foe," to bring "life and immortality to light," then went meekly forward to pay the penalty for the transgressors—"obedient unto death, even the death of the Cross."

When the battle was done, and when with His triumphant "It is finished", He commended His spirit into the hands of His Father, He rested from the fray, sleeping a little while in Joseph's garden until the dawn of the glad third day, and then came forth to proclaim His victory with all its promise—"*Because I live, ye shall live also.*"

"The dwellings of the just resound
With songs of victory;
For in their midst, Thou, Lord, are
found
And bringest peace with Thee."
"Man singt mit Freuden vom Sieg
in den Huetten der Gerechten."

The night lies dark upon the earth. Some lights are going out. Others have already been extinguished. But through all the toil and the tumult and the travail of soul is heard again the voice of Him who lifted His voice in a hymn of triumphant praise before Gethsemane and Calvary—

"I am He that liveth, and was dead; and behold I am alive forevermore, Amen; and have the keys of hell and of death."—"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." So in this confidence, "I *know that my Redeemer liveth*",

"Through the night of doubt and
sorrow
Onward goes the pilgrim band,
Singing songs of expectation,
Marching to the Promised Land.
Clear before us through the darkness
Gleams and burns the guiding
Light;
Brother clasps the hand of brother,
Stepping fearless through the
night,"

for

"Unto the hearts that trust Him
He giveth songs in the night."

Recent Activities Of The Nurses Guild

The LUTHERAN NURSES' GUILD; an organization for all Lutheran student and graduate nurses, aims to provide incentives and motives of the highest type by encouraging Christian attitudes toward life's problems, professional and personal.

These aims were carried out when the Lutheran Nurses Guild was entertained at a Christmas party December 25, at the Columbia Hospital. The meeting began with a short devotional service followed by games and general festivities and a lunch served by the Columbia Hospital nurses.

The Mount Sinai Hospital entertained the Guild at the annual meeting Friday, January 31, 1941. The program consisted of a business meeting with reports from various committees. The revised constitution was presented by Sister Magdalene Krebs and accepted by the Guild members. Council members were elected to fill vacancies left by those whose terms of office expired. This was the first time student nurses were elected to serve on the council. The new Council members were installed by Rev. E. R. Larson of Mount Hope Church, (American Lutheran Conference), who is clergyman advisor of the Guild. Miss Mabel Thorstensen, field secretary for the Lutheran Welfare Society of Wisconsin, gave an interesting illustrated lecture on their work among the children. At present the Guild is sponsoring a subscription campaign, the proceeds to be given to the Lutheran Welfare Society of Wisconsin. Refreshments were served after the program.

The Annual Vesper Service of the Guild was held March 2nd in the Chapel of Milwaukee Hospital. Rev. Victor Quello led the service. An octette of student nurses added to the beauty of the service by their rendition of "The Old Rugged Cross."

Dr. Mary Markley in her lecture, "Ladies of the Lamp," brought in review women who contributed to nursing in the past. We all gleaned some new facts about the history of our profession.

A meeting for group discussion was held on Tuesday, March 25, at the Deaconess Home. The program opened with Sister Catharine's introduction to the topic, "What it Means to be a Christian," in which she brought out the thought that for 19 centuries Christ's servants have been called Christian. We were made Christians in Holy Baptism "by the washing of regeneration and renewing of the Holy Ghost." Being made a child of God means engrafted into the Living Vine and the branch must bear fruit, fruit of the Spirit, namely, "love, joy, peace longsuffering, gentleness, meekness, and temperance." Where He finds fruit the Heavenly Gardener must prune away the wandering tendrils—those tendencies that would cause the Christian to cling to earthly things—that the branch may bring forth more fruit to the glory of God.

The thought was also expressed that to be a Christian means discipline and warfare. The first step in following the Lord Jesus is to put self in the background and to put Christ first. We are to nurture and cultivate Christian life by personal and private devotions, by public worship, study of the Word and by partaking of Holy Communion.

To be a Christian means to imitate Him in service. "Who came not to be ministered unto but to minister and give His life a ransom for many."

Following the group discussions, points brought out in the individual groups were summarized by Pastor Larson who impressed upon his hearers that as true Christians we will love Christ because of His great love to us, and we will eagerly be where Christ can be found and converse with Him in prayer.

A pleasant social gathering followed with refreshments.

Sr. L. B.

Recreation --- Inspiration

The Motherhouse Committee on Recreation for the year 1940-41 has provided both educational and inspirational treats in the selection of lecturers and moving pictures.

On January 20th, Mr. William George Bruce, author and publisher, as well as one of Milwaukee's best loved and honored citizens, lectured to us on the history of Milwaukee. Seldom has it been our privilege to listen to a man who has played such an important part in *making* history. Although he has passed the 83rd mile post, Mr. Bruce is vigorous in mind and body. His clear thinking and keen sense of humor, his humility and sympathetic understanding of the present, the past and the future of his city in relation to the world at large, helped us to realize why his his fellow citizens seek his advice on matters of business in the city's important enterprises. His enthusiasm and patriotic pride are contagious and we shall appreciate more than ever before the privilege of living in Milwaukee, because Mr. Bruce told us so vividly what it cost the pioneers to lay the foundations.

Among the works of mercy mentioned in St. Matthew's Gospel, the 25th chapter, verse 40 we read "*I was in prison, and ye came unto me.*" The question is often asked, "But how much of that kind of work is being done in our Lutheran churches?" In a lecture "After prison what?" by Mr. C. Botsford of the Council of Social Agencies, on February 6th, we were told very emphatically that the religious work in prisons is wofully lacking. "The prisoner is an ordinary person," said Mr. Botsford, "and people are marvelously social minded. It is easy for a man to forget the "feel" of the outside. Often the greatest suffering is endured by the family of the one who is sent to prison. A prison worker strives in interviews to gain the confidence of the convicted man and makes an effort to help his family. Discharged prisoners are average men, as a rule, but often when returned to society, even Christians may think of them as 'jailbird, crook, menace, social derelict'. Doubted, despised, distrusted, inefficient, dishonest and unreliable are the labels by which they are known." Many instances were cited by Mr. Botsford of evidences that if the morale of a man could be maintained during his term of punishment and if greater cooperation on the part of his fellowmen after release from prison might be assured, there would be greater hope and more strength of character to meet the many difficulties in the changed and chilly world after he has been set free.

Another interesting lecture was provided by Mr. K. W. Haagensen, Manager of Publicity and Research Department of the Association of Commerce. The subject was "Housing problems and the slum areas of Milwaukee."

Miss Catherine Di Denato of the department of Public Health Nursing, Marquette University, gave an interesting lecture on that subject on March 13th, to the nurses and deaconesses. Miss Di Denato spoke of the importance of hospital training, and of the development of the personality of the nurse who expects to enter this important field of service. Good health, great love, understanding and tolerance for people, a very good basic professional background with the ability to recognize each patient as an *indivdual*, not merely a *case*, are some of the prerequisites for one who expects to be a successful public health nurse.

The moving pictures shown once each month have provided amusement, scientific instruction and missionary information. Some of the films were provided by the Milwaukee Public Museum film loaning service and others were from the Ideal Picture Corporation of Chicago.

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Our Guests

On Sunday evening, February 16th, the Junior Choir of St. Paul's Lutheran Church, Dr. Karl Hoessel, pastor, visited us and rendered several fine selections. Just a year ago this choir, sponsored by Miss Esther Hoge and directed by George Hansler was organized and their first public singing was for the deaconesses. There were many expressions of appreciation to these young people and their leaders for the efforts put forth and for the progress made.

Sister Catharine spoke to the group on the history of the diaconate and Sister Gertrude Aper showed the moving pictures on our work.

Another large group of young people from the Church of the Reformation accompanied by their Pastor, Rev. C. A. Piel, D.D. and Mrs. Piel, attended Vesper service in the Chapel on Sunday evening, March 23, after which they were taken on a tour through the hospital and Deaconess Home. In the class room the moving pictures were shown and a lecture or deaconess work given by Sister Catharine. A social time was then enjoyed by all. We are always pleased to have these groups from the churches come to visit us.

Miss Ruth Krueger of St. Paul, Minnesota and Miss Sylvia R. Fritz of Hibbing, Minnesota, both prospective missionaries to New Guinea, have been recent guests of the hospital and Deaconess Home.

Capping Exercises

The putting on of the cap marks an important step ahead for the student nurse. The event indicates that she has successfully passed through her course of preliminary instruction, that she has made satisfactory progress and is now ready to take up her share of rendering actual service to the patient. It is the day that every student longs for from the time of her entrance into the School until "Capping Day" has finally arrived.

Twenty-four students received their caps on the afternoon of March 8, at an informal service in the gymnasium of the Nurses' Home. Parents and friends, interested and happy with the students, came to take part. Rev. H. L. Fritschel, Director of the Milwaukee Hospital, opened the program with a Scripture lesson and prayer. Sister Catharine Dentzer, Directing Sister, gave the address of welcome and spoke words of encouragement to the class. Sister Emma Lerch, Superintendent of Nurses, spoke to the students on the significance of the cap as a symbol of nursing service, which shines out as a light into the darkness of sickness and suffering. Appropriate hymns were part of the program: "Take Thou my hand, O Father", "Take my life and let it be consecrated, Lord, to Thee", "I'll go where you want me to go, dear Lord". The students came forward, one by one, to the stage decorated with a great bouquet of carnations in red and white, the school colors, and with a picture of Florence Nightingale. Each student received her cap and a lighted candle. At the close of the service, the group marched out of the hall, candles alight, to the singing of the hymn, "Onward, Christian soldiers".

A tea in the living room followed the program, with a social hour for the students and their friends and an opportunity for parents to meet faculty members and students of the school.

SR. M. K.

Items of Interest

On January 31, the work of excavating for the erection of the new Maternity Pavilion of the Milwaukee Hospital, was begun and the work has gone steadily forward, fortunately without delay because of lack of building materials. The steel and concrete framework and floors are nearly completed and the construction of the tunnel connecting the new building with the hospital is under way. While the Pavilion will hardly be ready for occupancy before sometime in the Autumn, yet already minds and hands are busy with plans and preparations for the work to be done there. The months slip by quickly and supplies are not as readily available as in normal times, so preparation must begin early.

While we are rejoicing over the new building in Milwaukee, our Sisters at stations are happy also over the realization of long-cherished hopes. At the Children's Home in Waverly, Iowa, it is over the completion of the "Memorial Hall", and the new, completely equipped laundry.

In Rochester, Pa., the Passavant Memorial Homes for Epileptics will soon dedicate their new Recreation Hall with its rooms for occupational therapy.

And we read that in Toledo, a new Home for the Aged is being planned.

May all find joy in these evidences of the loving favor and blessing of our God and the Lord whom we seek to serve in these various fields.

The Lenten Season was ushered in with the usual Ash Wednesday service of Holy Communion at 6:00 A. M. and each Wednesday evening a special service was held at 7:30, the pastor using the Words from the Cross as texts for the sermons. On Good Friday at 10:00 A. M. regular morning service was held in the Chapel with many of the institutional family and patients in attendance. The Three Hour service held at Plankinton Hall, sponsored by the American Lutheran Conference was well attended.

The holy, peaceful Easter morn dawned bright and beautiful and the Chapel was filled with worshippers at the Matin service. Holy Communion was celebrated at the 10:30 o'clock service and at the Vesper service it seemed every heart was raised in praise to God for a *living* Christ.

Sister Helen Michelke returned to the Motherhouse on February 1st, after five months at her home in South Dakota where she cared for her mother during her last illness. She has again resumed her studies at Marquette University.

Sister Lorene Kroner and Sister Marie Knoell have recently undergone major operations. The former has resumed her work in the Wafer Baking Department and the latter is spending her vacation with her father in North Dakota.

Vacations have already begun. Sister Emilie Mayer is visiting relatives in Idaho and Sister Flora Oppelt will spend a month with her brothers in California.

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DEACONESS ANNALS

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"As thy days, so shall thy strength be."

Deut. 33:25

"Strength for today is all that we need,
As there never will be a tomorrow;
For tomorrow will prove but another today
With its measures of joy and sorrow.

Then why forecast the trials of life
With much sad and grave persistence,
And wait and watch for a crowd of ills
That as yet have no existence?

Strength for today — what a precious boon
For earnest souls who labor,
For the willing hands that minister
To the needy friend or neighbor!

Strength for today that the weary hearts
In the battle for right may quail not,
And the eyes bedimmed by bitter tears
In the search for light may fail not.

Strength for today on the down-hill track
For the travelers near the valley,
That up, far up on the other side
Ere long they may safely tally.

Strength for today in house and home
To practice forbearance sweetly;
To scatter kind words and loving deeds,
Still trusting in God completely.

Strength for today is all that we need,
There never will be a tomorrow;
For tomorrow will prove but another today,
With its measures of joy and sorrow."

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◇ ◇ The Pastor's Page ◇ ◇

Christ the Center of This Group

So we, being many, are one body in Christ, and every one members one of another. ROMANS 5:12.

There is something uplifting in the sense of being united with others into a group. And not only uplifting, but some such feeling of belonging with others to a group would seem to be necessary for a satisfying life on the part of every individual and necessary as well for the best in activity and service.

We may feel such bonds in the realization of our fellowship as one nation when large numbers of Americans gather in a patriotic rally and when we sing our national anthem. Our heart thrills then at the thought of the vast extent of our land, its hills and plains, stretched from one ocean to the other, yet all bound together in one,—and that is *our* land. We may think of the millions of our fellow countrymen, of different backgrounds and following various callings, yet united with us and we with them in one people.

There may be that sense of belonging together in a school, — a college or a university. We call it the school spirit. It is intangible yet it is of great importance. We have something like that in mind when we speak of *esprit de corps,* and its standing up aganst opposition and its maintenance in conflict we call morale.

Among the various groups which we might mention we are here concerned with one in particular. We are not only concerned about that group, we are a part of it. Its center is right here. It is the group which is the sisterhood of deaconesses.

And we are interested that there should be a strong sense of belonging together. It is our concern that all Sisters, from the oldest in the service to the youngest, feel those bonds; that throughout the great territory of our service which reaches from Pittsburgh to the plains of Iowa there might be a prominent feeling of being one. This is the spirit which the Motherhouse is to embody and which it is to foster. For it is characteristic of the deaconess service that it is a united service.

But it is not enough to emphasize the group character of the sisterhood and of the deaconess service. When we emphasize only the group character we do not yet set it forth as a Christian group.

There are many groups with a strong sense of belonging together in whose cohesion there is nothing specifically Christian. A nation may feel as one without Christian bonds. Families may have a pronounced feeling of solidarity also where the Christian religion does not enter into the ties. A strongly developed group spirit may well exist with other bonds than Christ to hold the members together.

We wish to dwell on this as the main characteristic of the deaconess group: We are bound together in Christ, Christ is the center of our group, He it is who binds the group into one.

This is what St. Paul said of the congregation at Rome and concerning the church at large, "we, being many, are one body in Christ." And that is true of the sisterhood. We wish to set forth several considerations which point out that truth.

1.

Christ is the center of our group,— we might say that is already indicated by the fact that Christ has brought us together. In a very particular sense the Lord Himself has brought this group into existence. Except for Him and for faith in Him there would be no Lutheran Deaconess Home, nor would there have been the vision and determination on your part of which your entrance into the deaconess work is the expression.

It was "looking unto Jesus" that you entered the deaconess work. He guided the destinies of your life so that this door of opportunity was opened to you. He put into your heart the desire to help your fellowmen as they might be helped in this work. He came to you and revealed His love to you, you heard Him speak to you and He asked your love and service. And you became a deaconess to do His work. Thus He has called you into the sisterhood. And that is true of the fellow members of this group. He has brought you together, already that makes Him the center of our group.

And not only has Christ stood over the separate paths by which you individually have come into this service, but we see Christ stand behind that great movement in history which has resulted in deaconess work as it is today. We see Him stand behind the establishment of hospitals, children's homes, and the societies for social welfare, and their development from their beginnings until now. We see Him stand over the revival of deaconess work a century ago and its history of a hundred years. Not only do we believe that He guided the course of the centuries from His invisible throne, but we see the faith in Him which has entered into the making of those centuries.

We mean all that when we say that He has brought us together. And He is the center of our group.

2.

Not only has our Lord directed the course of history in general and the course of our individual lives in particular for the coming into being of this group. We are bound together also by a common work, by participation in a united service. A united work unites the sisterhood. And it is Christ who assigns and directs our work. This indicates another reason for looking upon Him as the center of our group. He gives us our common work to do and our particular tasks in the common endeavor which draws us closer together. The conviction that Christ has led you into the diaconate means much to you. But our conviction goes beyond that. Not only are you in this service because the Lord wants you here, but within the diaconate it is He who gives you your particular tasks and your daily work. And in your work of yesterday and today and tomorrow you confidently affirm: I am here because the Lord wants me at this place.

It is true that the Lord makes use of human agencies in order to place Sisters into their particular stations. There is direction and guidance by human beings. Yet also there the ruling and overruling hand of the Lord is never out of reach. Without that certainty there would be neither the courage to guide nor willingness to give one's devotion to tasks assigned.

Sometimes it would appear that the Lord directs almost wholly through human agencies, and sometimes more immediately though unperceived, and often through the intermingling of the two. We have reason to sense His power in a variety of the phases in the situation in which we find ourselves. In the opportunities open for service, in the particular bent of our interest, in the preparation which we have had, in the health and endurance which we possess, in our individual gifts and talents, — in these things and many more: in all of them His hand and power is the common element. Each of them has a part in giving us our particular place in the service, and always His directing presence is at work.

And it is just this common work, our participation in our joint endeavor, which does so much in drawing us together. For the work of the

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sisterhood is not merely the sum of the addition of the tasks of so many individuals. There is something more here than the addition of the parts. The work is one united work done by the whole sisterhood.

That is the way in which people generally regard our service. For instance, when they relate the fact that one of our Sisters serves at some station, they do not generally say: Sister So-and-so serves there. Rather they say: One of our deaconesses serves there. The sisterhood is a unit in their thinking. The work and service as a whole is prominent in their mind rather than the individual in the service.

And when one Sister has served for some time at one station and is then replaced by another, we still think of 'our work" as continuing there. The work is a unit in our eyes.

The work of the sisterhood is a common task in which all participate. And each Sister may feel that she has a part in the work wherever it is carried on by one of her fellow deaconesses. This is emphasized by the special training provided for some of the Sisters. For some of the branches of deaconess service special training and advanced academic and technical preparation is required. And where this training is provided by the Deaconess Home it is really the work of all the Sisters combined which makes this training possible. And when a Sister is serving in a position for which that special training has equipped her, then every other Sister has a right to think: I am serving there through her because I helped to fit her out for that work.

These are a few of the considerations which might impress the fact of the common service upon our mind. And because the common service binds us together, and because Christ gives us our work to do, therefore we say that He is the center of our group.

3.

There is something else besides our work which tends to bind the sisterhood together and to draw it into more intimate association. And in that also Christ is vitally concerned. For this thing which may effectually strengthen the ties of the sisterhood is our common worship, our coming together here at this very place.

We gather at the feet of Jesus, and our common worship binds us together. It would seem that this gives us another reason for saying that Christ is the center of this group.

There is no question about it that our common worship is a powerful factor in drawing the sisterhood together. We meet here at this place frequently, not only every Sunday but every day. We gather here every evening. Our divine services bring more Sisters together regularly than any other thing. Here we sing together. And groups all over the world have long since come to realize the unifying power of singing together. When our congregational singing is really a singing together then it is really a strong force to help bind us into one. Probably there is no doubt in the minds of any of us that our congregational singing has been greatly improved during the last several months. And this improvement is going to continue. This is a matter of greatest satisfaction to us just because this improvement has been in the point of more effectual singing together.

And besides singing together we pray together at our services, we speak the words of our creed together, we go through the forms of worship together. Those are all things which tend to unite a group.

We repeatedly meet with expressions of appreciation of the benefits of our hours of worship. And more often this appreciation is felt than expressed. These services are found to be a source of quiet calm and strength. When Sisters go to serve at stations away from here they very often miss our daily Vespers more than most other things in the Deaconess Home. And upon their return to their home here they drink in, in deep appreciation the refreshing experience of common worship together with their fellow deaconesses. There is something in common worship which can not be had in private devotion. It helps to bind together and to impart a sense of belonging to the group.

4.

What we have said thus far leads us to the main point of our considerations. We may put it into the form of an invitation and a statement of encouragement: May our common love and devotion to Christ actually be the strongest bond which binds us together. It is only when that is the case that Christ is really, as He should be, the center of our group.

Much of what we have said thus far might be true and yet it might not be the case that Christ is the center of our group in that sense in which He would be that and as we would have Him be. Christ has led you into the diaconate, but you might not give it due consideration, neither regarding your own self nor regarding your fellow deaconesses. You would then be here because Christ has brought you together, and your being together here would tend to give you a feeling of belonging together, but your failure to give Christ due consideration would not let Him be the center of the group in that sense in which He has the right to be. Our realization of and participation in the common work of the sisterhood might tend to bind the deaconesses together, but for all that there might be little thought of Him who gives us our work to do, and then He would not be the main unifying bond. It might even be the case that the fellowship and unity of the deaconesses be strengthened by their frequent assembly at public worship, — our worship might be a gathering together while failing to be a gathering together at the feet of Jesus. For that, too, the Lord would be by so much less the center of our group.

But over against all of that it is our plea and our encouragement that our common love and devotion to Christ might really be and ever increasingly become the tie which binds us together.

May it be a very frequent thought of your heart that the Lord has brought you into this service, and your fellow deaconesses also. And you will increasingly feel at one because Christ has brought you together.

May the realization never be far away that here a closely knit group is doing a work which the Lord assigns. And the joys of your work will issue forth in songs of united praise of the Lord, and the difficulties of the work will be shared and brought in common prayer to the throne of our mighty Saviour.

As we bend our knees in common worship may it be with the appreciation of the common sharing of the grace and love of Christ. He loves us, all of us together. He speaks to us together. He feeds us in His word and sacrament together. He would have the sisterhood grow increasingly together. He would have the Sisters grow in mutual love and patience and helpfulness and tact as they grow in their appreciation of His love together.

May both increasingly be true,— one body, in Christ. Amen.

August Baetke.

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A Gift to the Chapel

At a special afternoon service on April 20, a new set of chimes was dedicated in our Chapel to the glory of God. This addition to the organ, replacing an older and less complete set of chimes, is the gift of Mr. and Mrs. Frederick Pritzlaff.

The set consists of twenty-five chimes, two complete octaves, of Deagan make. Soft and melodious, the chimes live up to the name applied to them, "cathedral" chimes. A special appliance makes it possible for the organist to regulate the tone to loud, medium, or soft.

Pastor Baetke read the Scripture lesson at the service and offered the dedicatory prayer. Dr. Fritschel gave the address. Mr. Arthur Bergmann, organist at Sherman Park Lutheran Church, played the organ and chimes, using an Easter chorale, Bach's "Christ Ist Erstanden", as the first selection to be played on the chimes. In addition to the organ music, several choral numbers were sung by the Deaconess Choir and the Nurses' Chorus.

Since that time the chimes have been used frequently and have added much to the beauty of our services. On several occasions, at the time of the Vespers, devotional music took the place of the usual service, hymns sung by the congregation alternating with organ and chime selections. In this setting, the chimes seemed to have a special way of speaking to the soul.

We are indeed grateful to Mr. and Mrs. Pritzlaff for this splendid gift. It will speak to us often of their kindness toward others, their love of music, and their appreciation of what is best in church music. It will encourage and enable us to draw nearer to our God, Who invites us to "worship the Lord in the beauty of holiness".

* * *

Mid-West Regional Conference of Deaconess Motherhouses

Chicago-Milwaukee-Minneapolis

It was resolved at the last Conference of Deaconess Motherhouses in America, meeting at Milwaukee in June, 1940, that regional groups should hold conferences in the odd year between the biennial meetings: an eastern, midwestern and western group.

On June 5-6 the mid-western group convened at the Deaconess Home and Hospital in Minneapolis. Representatives from the Chicago, Milwaukee and Minneapolis Motherhouses were present and Sisters from the Omaha Deaconess Institution who serve at the Augustana Colony in Minneapolis attended the sessions, also a visiting deaconess from the Bethphage Mission of Axtell, Nebraska. Pastor Martin Norstad of Chicago was appointed chairman and Sister Gertrude Aper of Milwaukee, secretary.

The program consisted of a sermon, topical discussions, an inspirational address and meditations. The hours of worship together, stimulating discussions in which all took active part gave a feeling of "oneness" that fulfilled the real aim and purpose for the institution of such a conference.

The opening sermon by Rev. M. J. Olsen, Pastor of Trinity Church, Minneapolis, was based on II. Corinthians 9:8 "*And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.*" Pastor Olsen reminded his hearers that God has provided for a division of labor in His Kingdom and if we could but view the entire intricate pattern, we would see that the whole can be done by the blending of each minute part into one marvelous whole. In these days of confusion when we are assailed by discouragement and doubt we can take courage and go bravely on.

A call for enlistment — in deaconess service and *The training school curriculum* were topics of particular interest and several general ones were discussed at length. Inspiring meditations were given by Rev. T. O. Burntvedt, D. D., President of the Lutheran Free Church, by Rev. August Baetke of Milwaukee and by Rev. O. S. Weltzin of Minneapolis. Sister Lena Nelson, Directing Sister of the Minneapolis Home and Hospital introduced Mrs. J. E. Blagen, President of the Women's Missionary Federation of the Lutheran Free Church and she extended the sincere greetings of that organization and the earnest desire of the women to see the growth and progress of the diaconate.

Personal work and the power of prayer were stressed in an inspirational address by Mrs. O. G. Malmin, Literature Chairman of the Women's Missionary Federation of the Norwegian Lutheran Church. Stirring examples were given by Mrs. Malmin of Christ's way of winning souls. Christians should look upon prayer as a 'golden cord up to heaven', a means by which it is possible to bring our petitions for souls, every one of whom is precious, before Christ.

The recreational feature of the conference was a trip to the delightful summer home of the Sisters. The closing session at 11:00 A. M. on June 6th found delegates and visitors sorry to end a gathering where fellowship, hospitality and inspiration had meant so much.

Our Motherhouse was represented by Pastor Baetke, Sister Clara Mueller, Sister Lydia Becker, Sister Gertrude Aper and Sister Helen Michelke.

Sr. G. A.

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Missionary Federation Meeting

It was our privilege to attend the meeting of the tenth annual convention of the Southern Group, Wisconsin District Women's Missionary Federation of the American Lutheran Church on May 21, 1941, at St. John's Lutheran Church, Janesville.

Delegates and visitors began to register at 9:30 A. M. and promptly at 10:00 o'clock the opening service began with the singing of the hymn "Savior, sprinkle many nations." Rev. G. N. Herbener, Pastor loci, conducted the opening devotions and preached the convention sermon using as his text Acts 9:36 "*Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.*" Dorcas was a woman of the early Church who believed in practical Christianity and Rev. Herbener admonished the women of the Church today to use Dorcas as an example. She was the forerunner of all women who sew for the children in orphans' homes, of those who knit and make garments for the destitute. She did not only *talk*—she *worked*. At her death her friends came and showed the coats and garments she had made. We would do well to imitate Dorcas in discipleship with more practice and less theory. The influence of women like Dorcas goes on long after their death.

The hymn "Spread, O spread Thou mighty Word" was then sung and Rev. Herbener led in prayer.

Sister Nanca Schoen, President of the Southern Group, declared the tenth annual meeting to be formally opened in the Name of the Father, Son, and Holy Ghost.

Mrs. John Wilhelm of the Janesville missionary society extended the address of welcome and Mrs. Della Weigel of Platteville gave the response after which roll call and the seating of delegates took place.

Mrs. John Keiser, Vice-president and Extension chairman reported two new societies. After welcoming them she urged all to encourage those who were not yet affiliated with the Group so that soon "100% federated" might be said of our Southern Group.

At this time greetings were extended by Rev. W. Behrens, President of the Wisconsin District. In his inspiring message he stressed the importance of prayer in the cause of Christ.

Mrs. L. F. Gast, District President was unable to be present but Sister Nanca called to mind the missionary topic for May "Abundant life through prayer" and as a group of the W. M. F. whose privilege it is to reach to the "uttermost parts" there is need for constant communion with God that the work may be done to His honor and glory. Anticipating the message which Mrs. Gast would have given, Sister Nanca urged that as many as possible should plan to attend the convention of the W. M. F. to be held in Chicago in October of 1942. It will be an opportunity for the women of the mid-west to gain both information and inspiration for the great cause of missions.

The secretary, Mrs. Donald Goehl, read the minutes of the Board meeting, and letters of appreciation from the Lutheran Welfare Society and the American Red Cross. The report of the treasurer was read and accepted. A preliminary report of the credentials committee showed 213 visitors, 47 delegates, 16 pastors and three special visitors.

Rev. G. H. Herbener introduced Mr. Allen Smythe who gave an interesting address on "India as I know it." Mr. Smythe was born and reared in India and could give first hand information about the caste system, method of building homes and religious customs of his native land. Characteristic of the natives of India were related in detail. He also acquainted us with the economic conditions and the primitive educational system, and highly praised the missionary schools. Through the act of confirmation on Palm Sunday of this year Mr. Smythe became a member of St. John's Lutheran Church, Janesville.

The morning session was closed with prayer by Rev. E. F. Eske of St. Thomas Church, Milwaukee.

An hour of fellowship was enjoyed by all during the noon time and luncheon was served.

The afternoon session was opened with a devotional service conducted by Rev. H. Michelke of Mayville. The text of his brief meditation was based on Galations 6:2 "*Bear ye one another's burdens, and so fulfill the law of Christ.*" Every one has burdens. Some we bring upon ourselves, some are made for us by others. As Christ took all burdens upon Himself so we should be burden-bearers also.

A song fest was conducted by Mrs. A. Bobert of Janesville. Songs used included "Onward in Faith" written by Mrs. O. Sommerfeld of Peoria, Ill., for the W. M. F. and "Work for the night is coming."

A playlet, "A Share in God's Company" written and directed by Mrs. H. Hoge, Federation Life Membership and Memorials chairman, was given. A detailed picture of the home life of the Mexicans in our country—their ignorance and superstition convinced those who are indifferent to missionary work that all efforts are worth while. The Women's Missionary Federation of the A. L. C. is answering the problem of the Mexican situation through the department of Life Memberships and Memorials.

A pageant, "Golden Opportunities", was presented by the department chairmen; it was a candle light service depicting the work of each department of the W. M. F. In conclusion, the assembly arose and sung the "Hymn of consecration."

Mrs. O. G. Malmin of Minneapolis, who is the Literature chairman of the W. M. F. of the Norwegian Lutheran Church was introduced to the convention by Sister Nanca.

Mrs. Malmin had chosen as her subject "God save the home". The fact is that in some of our schools our children are subjected to teachings, contrary to Christian faith, resulting in conflict and confusion of mind. She urged all mothers to make more use of the Bible, and to establish family altars. The stairway to heaven is Jesus; and the best gift that a mother can give her child is a "Lamp" so that he may find his way up this stairway. Mrs. Malmin surely convinced her hearers of the necessity of looking well to the religious training of children in these times when dangers confront them on all sides.

The Junior band of St. John's Church, Janesville presented a pageant based on the hymn "Around the throne of God in Heaven." The setting of this pageant was in heaven. Children of all lands as well as the Mexicans and Negroes of our own America were together with angels in heaven because the Junior Banders through their thankofferings had made it possible for them to hear about Jesus. A robed choir of children sang appropriate hymns during this impressive pageant.

The offering and a brief business session including reports of committees followed, after which Rev. John Keiser of Johnson Creek closed the session with prayer and pronounced the benediction.

Later all partook of supper and then departed for their homes. We came away with just one regret that more of our members could not have been present to enjoy the fellowship and gain inspiration for further missionary endeavor.

Sister Ella Kaehler,
Sister Clara Scheidecker,
Delegates

An Orphaned Mission

That our readers may have a glimpse into the work on an "orphaned" mission field we present some excerpts from a recent letter of our beloved and devoted Missionary F. E. Pietz who has already given twenty years of service to our Lutheran outposts in New Guinea, 1921-1941.

At work in the Inland after he returned from the furlough in 1939, he was called to take charge of the orphaned German mission of the Finschhafen district with its various stations. He writes "Four circuits are directly dependent on my work. The work of the superintendent besides. I can not do all the work, and yet there is no one here to do it." . . . "Hundreds, yes thousands are asking for Holy Communion. I have no time to give it now. In Azera alone over one thousand adults are ready to be baptized, and I have no time. Areas without their missionaries are asking me to visit them, and I have promised to go as soon as I find time. In Azera I baptized children in a certain group. There were 52 of them. No children had been baptized for a long time. At Kajabit I also baptized children, just 114 of them. Quite a number had died before they were baptized.

"Last November an area asked me to come and give them Communion and also to baptize their children. I have not been able to get there. And so on. And I know that He hears prayers and accepts the sacrifices of those who bring their offerings to the orphaned mission fields through the Lutheran World Action.

"I have had one adult baptism in Azera, and that was on Palm Sunday. I have tried to give a small glimpse of it in the pages which I am in-closing, (A Baptism). But as I said there are over 1,000 adults to be baptized in Azera alone. Some have been under instruction since 1934. The big problem is whom to baptize first. . . . One group is 322 strong. Those are the adults. Several hundred children have to be added to that.

"When I went to Azera to baptize the class of seventy about which I wrote, I arrived at Kajabit on Saturday. Held Sunday services and on Monday early I left for Ngariawang. Arrived there Tuesday noon. Then private confessions until Friday noon. Saturday we had examination and public confession and on Sunday baptism of adults. Monday baptism of children and injection of people. Tuesday back to Kajabit. Wednesday I injected people most of the day. On Thursday I was on the way out here again. Day after tomorrow I shall leave for Salamaua, then right on to Hopoi and so on overland to Finschhafen and Sattleberg. Traveling right along. Then back again to Lae, here. Then get ready to go into the mountains for a week to ten days. Then return and go right back to Azera and baptize people if everything goes well. And so on so that it keeps one well occupied. . . . Am glad that my health has been good. God's kindness is new every morning. His mercy endureth forever."

As one reads of the travels and the ministrations of our Missionary, of the thousands waiting longingly for baptism and the comfort of Holy Communion, one can read between the lines of the burden laid upon the heart of a shepherd whose flock numbers about 40,000, scattered over wide areas, and in danger of again becoming a prey to the enemies of the soul from which they have now escaped. And one catches the vision of another Missionary of the long ago and as we read *his* letter we understand better the meaning of his words, "Besides those things that are without, *that which cometh upon me daily, the care* (anxiety for) *of all the churches.*" And we pray that the Lord Jesus who sustained and strengthened St. Paul and comforted him in the care that burdened his heart, will support and strengthen our Missionary Pietz and all our devoted missionaries as they endure and labor in these difficult latter days, faithful to Him who called them and who still stands by with the promise, the assurance of His power and help in every time of need, "Lo, I am with you always, even unto the end of the world."

Surely the harvest is great and the laborers few. Is not the Lord of the harvest asking "Whom shall I send, and who will go for us?" He waits for the answer, "Here am I; send me."

Sr. C. D.

* * *

A Baptism

An adult class of over 70 catechumens was rejoicing; the missionary could announce the time of their baptism,—only three weeks hence. After many years of preparation in instruction classes "the day" had been set. It is not easy for us to understand the rise of emotions and the flood of thoughts which surge through them at such a time. No one had previously been baptized in this group. It was a new experience they were facing.

With endless planning for those great days in progress,—suddenly into the midst of this a blow struck, leaving them dazed and helpless,—their missionary had to leave. The depth of the following dejection was in proportion to the previous rejoicing. The perplexity into which this cast them accentuated their helplessness. Encouragement on the part of the helper in their midst had an empty ring. Weeks and months passed, and no hope in sight. We are therefore not surprised to learn that their interest in continuing their work flagged. Attendance in classes dropped off. There seemed to be no way out.

The people from the helper's home congregation always send delegations to visit the work of their helpers. An elder had charge of this visiting group. He admonished the people to remain firm and continue their work. The people asked him some pointed questions: What promise can you give us? Are you just talking or have you come to tell us when we will be baptized? He protested at such demands, saying that he could not baptize them. The natives are not in a position to do that. And there is only one missionary available, and he has much work to do. But they should hope and not lose courage.

But the people said: That is idle talk, we want action. You are merely talking. When you are gone we will wait in vain. We do not believe what you say.—Night after night one of the men, Nyaronga, came and asked what about the future. Many times the helper and his people had slept for a long time. They were wakened and had to sit up and answer questions and explain. But all was fruitless. The people did not abandon their effort. One evening a delegation arrived. A man rehearsed the story of their plight and their desire. A long story. When he sat down another rose and repeated the earnest plea. So many had already died without baptism. They did not realize that the helper and his visitors were getting desperate. It was not their fault. What could they do? But more of the men arose and elaborated on what had been said.

The elder from the coast suddenly leaped from the house and took off his waistcoat ready to rend it before their eyes as a sign of his desperation and to silence the people. But the helper interfered and said they must let them speak. After much back and forth the elder said that he would make it a point to see the missionary at Lae, when he passed through there on his way home. He would tell him of his experience and their plight. That was all he could promise. The people left.

This elder was still under the strain of the experience when he related it to me the following week . . . Special assistants were sent to the helper, and on Palm Sunday the baptism of just seventy adults took place at Ngariawang. Intensive preparation of two months, daily classes, morning and afternoon, culminated in the celebration on Palm Sunday. The following day their small children, seventeen, were baptized. We pray that this Palm Sunday was a sincere reception of their King as their Savior.

In outward appearance it was not an attractive group. Sickness and sores disfigured many. At the altar many could not kneel to receive the sacrament, being physically unable. But God "looketh upon the heart" and we trust that the burden of their sins has been taken away. As an outward manifestation they brought their charms to bless their children, their gardens, their pigs, and they also brought their sorcery with which they had "killed" so and so many people. God has established His covenant with them now.

I had planned to inject them with salvarsan, but the medicine had not arrived when I left the coast to go to them. When I saw the terrible ulcers and their many ailments, immediately messengers were sent to get the wonderful remedy. And they arrived just in time for me to inject them and keep my schedule. From 5:30 until 8:30 P. M. 66 people were injected. The next day brought me back to the mission station, Kajabit.

One of the leading men told me of how he had sought for the truth. That group of people had found a large serpent in a tree, years ago. Such a large reptile must have some significance, they concluded. A great spirit must live in her. This spirit might harm them, if they did not care for it. So they fed it, and no one dared harm it, which might bring destruction upon them. They brought food frequently and implored the spirit to eat and be friendly. Evidently the snake enjoyed the food and stayed there.

Ngarongka had heard about the gospel and became dubious about this serpent. He decided by himself to test it whether there were any truth in it. One day he hurled a spear into the snake. Then he shot many arrows into it and it died. Nothing happened to him. But a storm of protest arose from his people. He told them, however, that they should not get excited but wait and see whether he would be punished. They waited in vain, and so the matter was ended and they were convinced that there was no truth in their belief.

Ngarongka had another opportunity to show his "advanced thinking". An exceptionally large iguana lived in a stone cave not far from their villages. As with the serpent the people had feared and served it, or rather the spirit which "must" be living in it. Likewise the iguana was quite satisfied with such good service.

A helper had been given these people because they also wished to be instructed. One day this helper heard a great noise and commotion in the village near by. Ngarongka had come into the village with the dead iguana. His idea of trying out these stories had led him to killing this iguana. As it was sunning itself on the ledge of the opening of the cave, he took a large stone and from a position above the iguana hurled it down and crushed it. Upon sight of this iguana the people of the village fled precipitately. Again nothing happened to Ngarongka. He sat down and roasted the iguana and ate as much of it as he cared to. He lived and his act was vindicated. Another "story" had not stood the test.

This man, of little stature and limping—an ulcer had left its effect—had one more job. There is a cave in the grass hills which serves as the abode of many flying-foxes. At night these animals fly about seeking their food, and during the day they hang on a ledge or something and thus spend their "night" in sleep. No one dared disturb them, though they like to eat these flying-foxes when they find them in trees.

Was there any truth in this belief, Ngarongka asked himself. There was only one way to find out—try. One day he killed some of the flying-foxes, roasted and ate them. Thus he held that he was giving the spirits a full chance to show that they objected to such disturbance. He had by this time begun instruction with the helper. As he sat down to eat them, he folded his hands and prayed (it was most interesting to note how child-like, and artless he is, for he showed us just how he had done it). "God, behold, I am about to eat this. Thou art God indeed, and if this, which my people fear, is a lie, then Thou will show me now." The unembarrassed manner in which he did this was impressive.

"Whosoever committeth sin is the servant of sin." "The truth shall make you free." These crude deceptions are done away with. God has prepared the way for His Word. But more subtile deceptions will come. Greater lies will confront them. We pray for final victory for this little flock.

On the afternoon of Palm Sunday it rained in torrents. Suddenly the helpers rushed out of the house. Through the rumbling thunder another noise was heard, a great landslide had occurred. It was only the first one. Before we realized it, many others, smaller ones were seen. Gardens were swept down hundreds of feet into the creeks. When the rain was over we saw scores of landslides. The trees had been cut down for the gardens, thus the roots had decayed and the ground lost its hold . . . A helper remarked: — "The people have just cast away their rain charms and all their sorcery and garden charms; and now God manifests His power before their eyes. This God Who is their Creator and Lord is a great God." There was no need for me to add anything.

F. E. PIETZ.

* * *

An American Colony of Mercy

Need.—The word is written large in all and over all human life. The needs of man! They have called forth all the faculties of mind, all the intelligence, skill and ingenuity of man for their relief. For their deepest need, that of the soul, God the All-merciful gave His Only-begotten Son that whosoever believeth on Him might not perish but have everlasting life. When as the Son of man He dwelt among the children of men, He shared their creature needs. His heart was burdened with the need of the hungry thousands who tarried with Him, unmindful of common bread while He broke for them the Bread of Life. In His tender compassion He fed them even in the wilderness.

Man's need and God's compassion! They meet in the spiritual and the physical realms, the eternal and the temporal. The rich fields of golden grain and the abundantly fruitful gardens witness to God's loving kindness and His bounteous provision for man's creature needs. His Holy Word and the Cross on Calvary testify to His immeasurable love and care for man's supreme need, the issue of which is eternal.

God-like compassion inspired by the love of God and by grateful love for compassion experienced has, throughout the centuries, sought to relieve the spiritual and physical and temporal need of those who are desolate and afflicted, poor and needy. Compassion and need meet and straightway a loving hand is reached forth to relieve the distress. There it is a mission station. Here it is a hospital for the sick, a home for the helpless orphans, for the aged, for the defective or the epileptic.

It was many years ago, more than a half century. In one of the seminaries of our Lutheran Church a young man was preparing for the ministry of the Word, looking forward eagerly to his future work. He had heard the call and answered it joyfully. A fellow student, a classmate, was the son of one who stands preeminent in the history of the Lutheran Church in America, as the founder of charitable and educational institutions of the Church, the Rev. W. A. Passavant, D. D., by whom also the deaconess work was introduced into this country. The young pastor completed his theological course, was ordained and entered upon his sacred calling. Then a great affliction overtook him. He was unable to continue his labors. Hopeful of restoration he sojourned for a time in Germany and returned improved and with new courage resumed his work. Then there came the time when it became evident that he must relinquish the duties of his beloved calling and *suffer* the Lord's will instead of active service. And what of the future? Again need and compassion met.

Long before he had heard of Dr. F. von Bodelschwingh's Colony of Mercy at Bethel by Bielefeld, Dr. Passavant had proposed to establish an institution for the care of epileptics. As early as 1874 a small contribution had been given for this purpose. Later he wrote that "ample means have been offered for the relief of these suffering ones." He bore their cause upon his heart for years but "the lack of time, strength, means and laborers hitherto prevented an effort in this direction." Now in the pitiful extremity of the young pastor he heard the Lord's call to begin. This was the immediate incentive for the establishment of the institution at Rochester. There was no church institution as yet for these sufferers. Two states had made provision for them. Pennsylvania was not one of them. Before Dr. Passavant could see his long-cherished hope realized "He was not for God took him". Then it was that his son, the Rev. W. A. Passavant, Jr., the former classmate of the stricken pastor, carried forward the plan of his father, and on June 6, 1895, the "Passavant Memorial Home for the Care of Epileptics" was opened and dedicated to their merciful work. The first one received was the pastor whose sore need was the immediate call for this exercise of mercy.

On the broadly sloping sunny hillside in western Pennsylvania, commanding a view of the valley of the Ohio and the flourishing cities, towns, and mills that line the river's banks, this colony of mercy has been building up quietly for nearly half a century. For many years it occupied only the three moderate-sized cottages upon the site, the former home of the Girls' Orphanage over which Sister Elizabeth Huppertz, one of the original Kaiserswerth deaconesses, presided after her return from service in the army hospitals of the Civil War, until her retirement from active service because of declining health.

The passing years have wrought many changes. The cottages have given place to large, modern, well-planned, attractive dormitories or "homes" for the family, now numbering 140. Elizabeth Hall, the administration building was named in honored memory of Sister Elizabeth. faithful in service to the end in this the land of her adoption; Kohler Hall, named in honor of Rev. F. W. Kohler, D. D., the pastor and superintendent of the homes from 1903 to 1937, a man of God eminently qualified for the work, is the latest word in construction of a "home" for those whom compassion met in their need. A churchly stone Chapel embowered among the trees invites to worship and here all the family gathers for worship on Sunday mornings, for Sunday School, and for mid-week services. They unite heartily in the Common Service and are a most attentive audience. The latest addition to the "colony" is a fine Recreation Hall, admirably planned and executed. The auditorium will serve for the weekly entertainments and as a gymnasium. Work rooms for occupational therapy are provided and living quarters for some of the helpers. Appreciating the need of those who have the constant and immediate care of the afflicted ones, the founder had hoped to build a cottage on the hill and call it Bethany. A suite has now been provided to which they may retire in free hours for quiet rest and recreation of soul and body, where they can lift up their eyes unto the hills from whence their help cometh and the joy of service.

The surroundings are beautifully attractive. Stately trees and flowers in profusion adorn the grounds while beyond and around stretch the fields and gardens of the farm. The primitive accommodations of early days, pumps, cisterns, and kerosene lamps, have long since been replaced with modern conveniences, all contributing to the comfort and well-being of those who find a home there and of those who serve them.

Through the years since the establishment of the Homes, 870 persons have been cared for, three of them for more than two score years. The present number is 140 of whom 35 have been cared for from 15 to 43 years. The years of service to these 35 alone totals 777, and of these 32 have no other home. Free care is given to 18 who are entirely dependent on the Homes.—Thus has *compassion* inspired by the love of God and the love of our Lord Jesus Christ met and satisfied the *need* of hundreds of the Father's suffering and afflicted children. The work goes steadily forward under the very competent direc-

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tion of the Rev. Bernard Fetterly who came to the work five years ago, admirably qualified in every respect for the demands made upon the head, heart and hands of the superintendent and pastor of such an institution.

When the Homes were first established an effort was made to secure deaconesses. Failing in this country an appeal was made to Bielefeld in Germany, but without avail. There were none to spare. Two years after the opening, in June, 1897, the Milwaukee Motherhouse, in response to the request for Sisters, sent two deaconesses to the Homes and thus began a ministry of mercy which has continued steadily for forty-four years and we trust will continue many more. No other work has made a stronger appeal to the hearts of our Sisters nor brought a deeper joy and satisfaction to them than this service of loving sympathy and helpfulness to those who are so sorely afflicted.

Recently our hearts were profoundly touched as a large group of the young women and girls gathered around one of their number at the piano in the new Recreation Hall and sang so trustingly:—

"A loving hand guides all my ways
When skies are dark, when skies are fair,
This Shepherd kind through all my days,
Relieves my soul of every care.
My every want He doth supply,
And holds me up when I am weak;
His manna falls from out the sky
And to my soul His voice doth speak."

"*The Lord is my Shepherd; I shall not want.*" It is their confidence and ours.

Sr. C. D.

* * *

Items of Interest

At the May meeting of the Motherhouse Missionary Society, Miss Maya Winther, recently returned missionary from Japan, gave an interesting and impressive picture of the work in that stricken land. Her message concerning the zeal of the Lutherans in Japan made us feel that the good seed has been planted and although many of the missionaries have been forced to resign, the great Head of the Church, by His power and might, will cause this good seed to grow and flourish.

Sister Catharine Dentzer, Sister Agnes Reck and Sister Gladys Robinson spent several weeks visiting our Sisters who are stationed at Rochester, Pittsburgh and Toledo.

Mrs. O. G. Malmin of Minneapolis, Chairman of the Department of Education, Women's Missionary Federation, Norwegian Lutheran Church was our guest for two days. She was en route to the Convention of the Southern Group, Wisconsin District, Women's Missionary Federation, American Lutheran Church, at Janesville on May 21, where she was the principal speaker. On the evening of May 20, Mrs. Malmin spoke to our deaconesses and nurses in the Chapel.

On Sunday evening, May 25th, the Junior Walther League of Hales Corners Lutheran Church attended Vespers in our Chapel after which Rev. H. L. Fritschel gave them an interesting history of the hospital in the early beginnings and, after a tour of the building, he showed moving pictures of the work as it is being done at the present time by deaconesses, nurses, doctors and other helpers in the various departments. A pleasant hour was spent afterward in the Motherhouse with the deaconesses. It is gratifying that this group of young people, of their own accord, had asked that the deaconess work be given a prominent place on their monthly program, that a deaconess be asked to present the work at their parents' program in their own church, and that they spend one evening visiting the Motherhouse and Hospital.

Work on the new Maternity unit has been making steady progress. From the exterior it appears about finished but it will be several months before the interior is finished and ready for occupancy. We hope to give our readers a complete description in the next issue of the ANNALS.

Sister Magdalene Krebs and Sister Clara Haas attended the annual convention of the National League of Nursing Education, May 26-30 in Detroit.

The Deaconess Aid Society, a group of women representing all the Methodist Churches in Milwaukee, spent several hours with us on Monday afternoon, May 26th. Deaconesses from Grant Hall, the Methodist home or hospice for young women for whom this Aid Society functions, were among the number present. They enjoyed a lecture and tour of the hospital by Dr. Fritschel and after seeing the Motherhouse, held their regular monthly meeting in the class room at which time they expressed their appreciation for the cordial welcome extended them and for this opportunity for closer Christian fellowship.

Mrs. A. P. Baetke and Miss Augusta Topping of Sheldon, Iowa, mother and sister of our Pastor, visited him for several days and were frequent guests at the Motherhouse during their stay in Milwaukee.

Miss Caroline Baetke, of Seattle, Washington attended the National Home Economics Convention in Chicago during the last week in June and came to Milwaukee to visit her cousin, Pastor August Baetke.

The work of the Diaconate was presented at an afternoon service on June 2, when the congregation at Lytton, Iowa, the Rev. H. C. Gold, pastor, observed Mission Sunday. This service, as well as morning and evening services, was well attended and many had the opportunity to hear about the various phases of mission work from speakers: the Rev. G. P. Krebs, Assistant Stewardship Secretary of the A.L.C., on Missions as a work of the Church, at the morning service and Foreign Missions at the evening service; the Rev. E. A. Biedermann of Des Moines, Iowa, on Home Missions in Iowa, and Sister Magdalene Krebs of the Lutheran Deaconess Home, Milwaukee, Wis., on the Diaconate as related to Inner Missions, at the afternoon service.

Pastor Krebs and Sister Magdalene also addressed a group of young people at a meeting of the Midwest Iowa Luther League Federation on June 3. Despite a pouring rain, a large number of members had gathered in the pavilion of the State Park about fourteen miles from Lytton. Sister Magdalene told the group of life in the Deaconess Home as it goes on day by day, showing the varied activities of the deaconesses connected with the Home.

The Wafer Department of the Motherhouse again made a contribution of 30,000 Holy Communion Wafers for the New Guinea Mission. We rejoice in the opportunity to thus serve the church, our devoted missionaries, and those who having come from darkness into light, hunger for the Bread of Life.

On June 5th, Lois and Eulalia Pietz, daughters of our Missionary and Mrs. F. E. Pietz were graduated from the High School at Clinton, Iowa. Our hearty congratulations and good wishes are again extended to these dear members of our Missionary Family. May God's blessing follow their further work at the College in Waverly.

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As a Leaf

The leaf presents to God its finished story,
Receiving at His hand its meed of glory;
And floating gently down, with mission ended,
Moulders beneath the bough its life defended.

Freely it gave its all the tree to nourish,
That, by its tiny power, the oak might flourish;
For 'tis the blossomed branch whose vital juices,
Fed by the foliage dense, the fruit produces.

So God delights to teach this lesson ever,—
That His success depends on our endeavor;
That, lovingly performed, each lowly duty
Adds to the inner strength and outer beauty.

Yet we are slow to learn that death is glorious
Only to those who rise o'er self victorious;
Only to those who find the bliss of living
In ever, like the leaf, receiving, giving,

To such, life's autumn day yields rich completeness,
Whose mellow splendors dim youth's early sweetness;
And when to false and true, rewards are meted,
With Jesus' sweet "Well done!" they shall be greeted.

—SELECTED.

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◇ ◇ The Pastor's Page ◇ ◇

Further Notes on the Textbook on the Diaconate

The Conference of the Lutheran Deaconess Motherhouses has long had the matter of a textbook for the Diaconate under discussion. At its last meeting, in Milwaukee, the Conference strongly resolved that the undertaking should be carried through without delay.

Within the last weeks one part of the textbook has appeared in mimeographed form, and copies have been distributed to individuals primarily interested. The reactions which have come in seem to indicate that something worthwhile may have been offered in that which has appeared. This is of course gratifying, and it causes one to give more energetic thought to those parts the preparation of which is still to be done. (We might add, by the way, that the comments generally included words of particular commendation concerning those portions of the material which were written by deaconesses. This is something pleasant to pass on and it is also a satisfaction to one who has repeatedly emphasized that we should increasingly make use of the literary ability of our Sisters.)

The completed part is the third of the entire volume as the whole is being conceived at present. Part I is to show the place which the Diaconate in our country actually occupies in the welfare work of the church and the place which that holds in the general welfare picture of the land. Part II is to give the history of the Diaconate.

Part III, which has appeared and is receiving its first perusals and tryouts just now, deals with the underlying principles of our service and is entitled "Fundamentals of the Diaconate."

Part IV is to have the title "Efficiency in the Diaconate," and is to deal with what we do and what we might do to accomplish the fundamental purpose of the Diaconate. It is this fourth part with which the present notes are primarily concerned.

In order to see most clearly our attitude with regard to the things which we have in mind in the fourth part, we might best contrast that part with Part III. That part—the third, that is, — has to do with the essentials of our work. It is briefly summarized in the following paragraphs from the text:

"There is, of course, more than a little material which needs to be presented in the following pages and more than several subjects require discussion. It seems to us, however, that we may group all this material under three headings. We hope that it may prove helpful to present it in this manner. We feel that a suitable presentation of these subjects would also be an adequate presentation of what is fundamental in the Diaconate. These three subjects will be treated in the following:

Bound Unto Christ
Binding Unto Christ
Bound Together in Christ

"'Bound Unto Christ,' that describes our condition as Christians and as servants of the Lord. That is true with regard to each Christian and with regard to every service rendered to Him. 'Binding Unto Christ,' that is what we seek to accomplish with our service. 'Bound Together in Christ,' that points to the prominent distinguishing feature of the Deaconess service and at the same time to its place within the Church."

While the third part deals with the fundamentals, the fourth part is to deal with the machinery of accomplishment. The one shows fundamentally what we are here for and what essentially we consider our work to be, the other seeks to show how we set out to accomplish that purpose. The one has to do with *ends*, the other merely with *means*.

Now the distinction between ends and means is a very deep-going one. Our whole attitude with regard to the two is quite different. Ends are very dear to us, means are merely tools to produce results. Ends are basic, they are tied up with the very center of our being. They do not change unless we ourselves fundamentally change. Means must be effective or must give way to others which do produce results. The outward forms of our existence and of our training and service are subservient to the fundamental character of our community life and to the purpose of our work,—which is to help bind folks unto Christ.

It seems to us that a twofold attitude is desirable on our part as we face the things we call "means." The one is a conviction that efficient means to attain the ends we have in mind can be found, and that we can help to find them. The other is the spirit of calculating attention to the efficiency of means.

Let us consider the first of these. Whatever the ends are to which we are committed, whatever the fundamental purposes are which we seek to accomplish: we need the conviction that effective ways exist to reach that end and to accomplish that purpose. And they do exist. In those instances where such ways have not been found, they can yet be found. Where efficient ways have been found, there yet more efficient ways may still exist.

The statement that efficient ways can be found to reach a desired goal is, of course, only relatively true. But over against the common disregard of the truth which is contained in that statement we prefer to disregard its relative character. We need the conviction — and there is every ground for us to hold it — that the things which need to be done can be done, that effective ways of doing them can be found and that it's up to us to find these ways. And no efforts which are put forth on basis of that conviction are wasted.

It may be instructive to look at work which is being done in a field which is totally different from what we are considering here. Let us take an example from the field of research. Take, for instance, the vast amount of work which is being done to find a way to combat cancer. These efforts are put forth on basis of the conviction that an effective way can be found. The very fact that a large number of scientists are busy on this problem tends mutually to confirm them in the conviction that there is such a way. And we submit the contention that all those who have worked and are working on it are contributing to finding it. Also those who are on the wrong track in their research, — since many wrong ways must be traversed in order to find the right way.

In that area of life where competition obtains it is not sufficient to be satisfied with merely trying. We mean "satisfied with trying" in the sense of "satisfied with oneself for trying." In religious service people are sometimes prone to let trying and good intentions take the place of accomplishment. People are satisfied to say, "even if I did not succeed,—at least I tried." In that way they excuse themselves in their own eyes and hope to excuse themselves before others. But in the competitive areas of life that simply does not go. And the Diaconate is in a competitive area of life. Where it is a matter of finding and using means, it is not right to be satisfied with good intentions, but each failure must become merely an impetus to further trial and the determination to succeed. When we

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take a car to the garage to have it repaired we are not satisfied to pay for having a mechanic try to find and remedy the trouble. We want the repairing done, and it's up to the mechanic to do it.

Some of the things which we have said already pointed to the second aspect of a desirable attitude in facing the problem of means. Thus far we have spoken of the conviction that efficient means to attain an end exist and are capable of being found. The second aspect of a desirable attitude regarding means is a spirit of calculating attention to the efficiency of means.

This implies a sort of cold-hearted relationship to means. Means are either effective or not. If they are effective we use them. If they are ineffective we discard them and look for others. In other words, the ties between us and ends are entirely different from the ties between us and means. It's not a part of us which goes out of our life when particular means are discarded. Referring again to the example used before, — when a certain procedure to arrive at the cause and cure of cancer has proved ineffective, it is abandoned without deep feeling by the scientist. New experiments are substituted for those which did not work, and the work goes on.

What has been thus said might be summarized in the statement that means are less sacred to us. And the sermonette contained in that is that it is well to guard against undue emotional ties where means are concerned.

In the present consideration of means and ends one thing, however, complicates the situation. It is this: that here there is no absolutely clear-cut division between means and ends. Everything does not belong clearly and unmistakably within the one category or the other. Some things do, but with regard to others the distinction is not so easily made. Instead of having only two categories, we have a continuum, a series, ranging all the way from the one extreme of a line to the other extreme. Let us label the one end of the line "ends," and the other "means." Everything about the Diaconate has a place somewhere along that line. And where we cannot assign their absolute place to some things, we may at least be able to assign to them their relative position, indicating where they stand in relation to others.

This should indicate the connection between the third and fourth parts of the projected textbook. In Part III those things were discussed which seemed to us to be very far towards the "ends" side of our line. In Part IV those things will be considered which in a general way belong under the heading of "means." Some of these belong further to that side than others, but all of them will be considered fundamentally from the viewpoint of effective service. This may explain the title which we have chosen for Part IV of the text book, "Efficiency in the Diaconate."

August Baetke

* * *

Our Candidates

On our monthly Prayer Calendars, prepared so faithfully by our Pastor, we have been often reminded to pray "For more deaconesses". The urgent pleas for help in the various institutions have also been reminders to pray the Lord of the harvest that He would send laborers into His harvest. In answer to our prayers He did send four candidates, Miss Marcella Kramer of Hamberg, North Dakota, Miss Pauline Schmidt of Sidney, Montana, Miss Edith Fischer of Buffalo, New York, and Miss Frances Baumbach of Menominee, Wisconsin.

We rejoice for these young lives, offered for service to the blessed Saviour; for the hearing ear and the willing heart with which His call to each one of them was met. We pray that He will continue to guide them and abundantly bless them in these years of preparation, serving them so that they may go forth to serve Him wherever He may appoint, making them "vessels of mercy prepared unto glory", channels through which His love may flow into hungry, famished, needy lives, and giving them an ever increasing realization of His presence to help in every time of their own need. To Him Who heard and answered our prayers we lift our hearts in grateful praise and thanksgiving.

* * *

Opening of the Course of Instructions

On Wednesday morning, September 24, Sisters and candidates gathered in the assembly room of the Motherhouse for the devotional service with which the course of instruction was formally opened.

After the singing of the hymn,
"Let me be Thine forever
My gracious God and Lord",
words of welcome and greeting were again extended by Pastor Baetke. A Scripture lesson, Isaiah 6, by Sister Gladys Robinson, followed. The address to the candidates was then given by Sister Catharine after which Sister Magdalene Krebs offered the prayer. The service closed with the hymn,
"Take my life and let it be
Consecrated, Lord, to Thee",
and the Benediction by Pastor Baetke.

A new school year had begun with God's Word, and invoking His help and His blessing. May it be for all, the teachers and the taught and the entire Motherhouse family a year of growth in grace and the knowledge of our Lord and Saviour to Whom we would dedicate all, for "All things come of Thee, and of Thine own have we given Thee."

Greetings and Welcome—

These have been offered before but we repeat them again and assure you of the joy your coming has brought to us. You are here, an answer to prayer. We have the command of the Lord Jesus, — "Pray ye therefore the Lord of the harvest that *He* would send laborers into His harvest." And we have His assurance, His promise, — "Whatsoever ye shall ask the Father in My Name, He will give it you. He heard the prayers not only for laborers who might help in His harvest field but who might glorify Him and the Father by their witness to Him in consecrated lives of service. And He called you that He might give you the joy of fellowship with Him in the ministry of mercy in His Church.

Our day of decision is the day that seals His choosing us to be His fellow-workers in ministering to His needy ones in body and soul. Then it is that He speaks to us as once to the Twelve, — "Ye have not chosen Me, but *I have chosen you.*" This assurance is our comfort and strength when doubts arise, when obstacles obstruct the way, making the going hard, and when we feel so keenly, "I am not worthy." Then He whispers to our heart, "*I have chosen you*", and we go on, His strength made perfect in our weakness, so that we can say "I can do all things through Christ which strengtheneth me."

The Scripture lesson told us of Isaiah's call to the service of the Lord. Deeply he felt his unworthiness and until his lips were touched with the live coal from the altar, he could not respond to the Lord's call, "Whom shall I send and who will go for us?" with "*Here am I; send me.*" We know little of Isaiah's personal history but from his writings he appears to have been a man of high culture and education, a man who could feel at home with royalty and who was a friend and counsellor of kings.

Long years later, the Saviour, Son of God, the One of Whom Isaiah foretold so vividly and gloriously, walked by the Sea of Galilee and saw two fishermen busy at their tasks, casting a net into the sea. They were of that little group who were called "unlearned and ignorant men". One of them could use the strong language of fishermen, as we know from the night of the Saviour's betrayal. But that day by Galilee He called them to follow Him, to learn of Him so that they might carry on His work when He returned to the Father, And we read that when He called Peter and Andrew, *immediately* they left their boats and their nets, their every-day occupation and life, and followed Him.

A little farther on He called to James and John and they left not only their boat and nets but their father, and followed Him. He said He would make them to become fishers of men who should launch far out into the deep and let down their nets for a draught. And more than that, out of the fishers He made shepherds with that tender, warm, affectionate devotion to the flock, so much more satisfying to their hearts than fishing. And long after, the rough Galilean fisherman could write to his flock, "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." So working together with Him Who called them, they became more and more transformed into His likeness.

Then one day on the Damascus road, the Lord Jesus called to another to come into His harvest, one to whom also was given a vision of God. A young man, a "citizen of no mean city," and one whom we might call a "university" man of his day. Family, rank, outstanding position in the Jewish Church, so zealous for God that he persecuted the Christians to prison and death! But the Lord called and he answered, "*What wilt Thou have me to do?*" And he labored more abundantly than they all.

Did St. Paul as a boy and a youth learn of the great games of his day, the Olympic and the Isthmian games? Did one of the successful contestants, perhaps, live in his native Tarsus? Did he hear of and see the honors heaped upon that one because he was the winner of the race, or won in the boxing game? We do not know, but three times in his Epistles he sets forth Christian life and service under the figure of those games.

Today you stand on the threshold of preparation for the ministry of mercy in the deaconess calling. May I bring to you the resolute determination of St. Paul as he viewed Christian life and service in terms of an athlete, ready to run the race, "*This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.*" Phil. 3: 13, 14.

"Forgetting those things which are behind". — What were they? For others there were the boats and the nets, the old accustomed daily tasks, yes, even their father. For St. Paul? There was ancestry, family, rank, position, high honor for one who was "an Hebrew of the Hebrews; as touching the Law, a Pharisee; concerning zeal, persecuting the Church; touching the righteousness which is in the Law, blameless." Yet, "this one thing I do, forgetting those things which are behind", — "what things were gain to me, those I counted loss for Christ".—"*For me to live is Christ.*"

Did it cost him a struggle? He gives us a glimpse into it in I Corinthians 9: 24-27. He is in a race for an incorruptible crown. He is fighting "not as one that beateth the air". He knows of the rigid discipline, the self-control and training necessary for the games of men. They must be exercised also in the realm of the spirit, in Christian life and service, not for a perishable crown and worldly honors but for the Crown of Life and the Master's "Well done." When the race was well-nigh done, when he had labored "more abundantly than they all" and knew "the fellowship of His sufferings", he still could write, "Not as though I had already attained, either were already perfect (crowned): but I follow after if that I may apprehend that for which also I am apprehended of Christ Jesus." When the crowning day was at hand, still in terms of the athlete he could write, "*I have fought a good fight, I have finished my course.*" The goal was at hand and the incorruptible crown from the hand of the Lord Jesus Christ, the "crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only but to all them also that love His appearing."

He went on to join

"The glorious company of the
Apostles:
The goodly fellowship of the
Prophets:
The noble army of martyrs"

and all those who have finished their course, who kept the faith, and have entered into the joy of their Lord. "*Looking unto Jesus*" was the secret, the source of their strength and of their victory. "Wherefore seeing *we also* are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily best us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith."

"Awake, my soul, stretch every nerve,
And press with vigor on:
A heavenly race demands thy zeal,
And an immortal crown.

A cloud of witnesses around
Hold thee in full survey;
Forget the steps already trod,
And onward urge thy way.

'Tis God's all-animating voice
That calls thee from on high;
'Tis His own hand presents the prize
To thy aspiring eye.

That prize with peerless glories bright,
Which shall new luster boast
When victors' wreaths and monarchs' gems,
Shall blend in common dust.

Blest Saviour, introduced by Thee,
Have I my race begun;
And crowned with victory at Thy feet
I'll lay my honors down."

Sr. C. D.

* * *

Rev. George J. Fritschel, D.D.

On Sunday morning, October 5th, the Rev. George J. Fritschel, D.D., beloved brother of our Rev. Dr. Herman L. Fritschel, entered into life and the rest that remaineth for the people of God.

Dr. George Fritschel was the son of the Rev. Dr. Gottfried Fritschel who with his distinguished brother, Rev. Dr. Sigmund Fritschel, was a professor at the Theological Seminary, located at St. Sebald, Iowa. It was there that Dr. George Fritschel was born, in 1867. He was but a lad of seven years when the Seminary was moved to Mendota, Illinois. There he attended the Wartburg College and the Seminary. A brilliant and proficient student, he was graduated already in 1885.

With keen insight into the need of the English language in the ministry and work of the Church in America, he enrolled as a student at Thiel College, Greenville, Pa., from which school he received his B.A. and his M.A. Later he studied abroad in the German Universities of Erlangen, Leipzig, and Rostock.

Ordained upon his return, he was active in the ministry, especially in Home Mission parishes to which service he gave himself with great zeal and self-denying labors. He participated also in the educational work of the Church, and issued a German translation of Dr. Jacob's History of the Lutheran Church in America.

In 1906 he accepted the call to become Professor of Church History, History of Doctrine and Lutheran Symbolics at the Seminary in Dubuque, which had been removed thither in 1889. For thirty years he filled this chair and endeared himself to his students by his kindly sympathetic understanding and friendly interest in them. His zeal for Missions influenced a number of his students to offer themselves for the foreign field.

Actively doing the will of God in the preparation of young men for the ministry, in 1936 he was called upon to suffer that holy will. Patiently he accepted the cross. Handicapped by a stroke, he continued, nevertheless, though with much labor, to prepare manuscripts for the publications of the Church until it was no longer possible to do so. He now rests from his labors in the Church Militant but unites in the joyous service of the Church Triumphant, in the very presence of the Lord whom he loved and served so long and so faithfully. And there "His servants shall serve Him, and they shall see His face."

"For all Thy saints who from their
labors rest,
Who Thee by faith before the
world confessed,
Thy Name, O Jesus, be forever blest.
Alleluia!"

Changes

"Time and change are busy ever" in our changing world, and life in the Motherhouse is not exempt from this experience. The most important change this summer brought was that Sister Nanca Schoen, our Training Sister for over ten years, was relieved of that work in order that the request for her services by the Inner Mission League of Columbus, Ohio, might be granted. Sister Nanca has taken over the work in which Sister Elinor Falk labored happily for three years, and which was relinquished so that, in accordance with the plan of the Motherhouse, she might continue and complete the course in social service training which she had begun in Milwaukee before entering upon the work in Columbus. This course will be taken at the Ohio State University in Columbus.

Sister Nanca entered upon her new field of labor not only with the experience of a decade's work as the teaching and training Sister of our deaconess candidates, but also with that of a successful missionary to Porto Rico and the Virgin Islands where she was engaged in educational and institutional service from 1917 to 1928.

Having had the opportunity from time to time, to present the deaconess work to the various groups of the Women's Missionary Federation in Ohio, Sister Nanca did not come as a stranger to Columbus and Ohio, but already enjoyed a wide circle of friends and acquaintances in that State. This, together with the fact that the headquarters of our American Lutheran Church and of the Women's Missionary Federation are in Columbus, makes the opportunity to labor there, particularly in the Inner Mission field to which Sister Nanca had looked forward and cherished the hope of engaging in at some time, a very happy privilege. Sister Nanca entered upon the work at the center, September 1st, but the official installation has been set for November 2nd. We pray that God will abundantly bless her efforts to advance the work of His Kingdom and give her the joy of seeing the fruits of her labors.

Another change worthy of special notice was the return to the Motherhouse of Sister Elise Heist after a continuous service of thirty-one years at the Passavant Memorial Homes for Epileptics in Rochester, Pennsylvania. In June, 1910, Sister Elise began the work which was to extend over three decades and to which the passing years only increased the attachment, and to which it was her fondly cherished hope that she might devote all the years of her life. However, when for the benefit of her health it seemed expedient that she relinquish the work she so dearly loved, she accepted it as God's will for her and returned to the Motherhouse after the many years on a station. Here, with improved health, she is finding work to do for the Master, assisting with needful tasks for those who seek relief in the hospital. Having offered herself for service to the Lord Jesus early in life's day, she may look forward, we pray, to many more happy useful years in the work to which He called her and in which she has found so much joy and satisfaction.

Diaconate Presented to Luther League

The Illinois Northwestern group of the Luther League held their convention October 5, 1941. This group of young people, representatives of five Lutheran Churches, was entertained by the St. Paul's Lutheran Church at Warren, Illinois, Rev. O. Kreiter, pastor.

The morning session was an inspirational service. Rev. Julius Bodensieck, D.D., president of Wartburg Theological Seminary of Dubuque, Iowa, led the group in considering the passage found in Psalms 27:4: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple". How necessary it is that young and old have this desire and diligently seek after it was shown clearly. This does not mean that we spend our whole life in the physical structure which we name God's house, but that we feel His presence and see evidences of Him in our daily environment wherever it may be. We will then live lives which are fit to be in God's house.

The afternoon session was given over to the business session of the League and a message from one of our Sisters, (Sister Gertrude Aper), who spoke of the work of the diaconate in the Church. She spoke of how this work is carried on and of the importance of supplementing the "Ministry of the Word" with the "Ministry of Mercy" in order to bring Christ to mankind. During the evening session films were shown on the work of the diaconate. Following the showing of the pictures, the social hour was spent in playing games followed by the Luther League pep session.

This was truly a day spent in Christian fellowship both in worship and in social activity. All participants felt that spirit of "oneness" and realized more than they had before the necessity for all Lutheran groups to pull together towards one great end, namely, service in the Kingdom of God by bringing souls to salvation.

News Items

Before another issue of the ANNALS appears, Advent and Christmas will have come and gone. The shadows lie dark and deep over the earth as the old Church Year draws to a close but since the "Dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace", we go forward in faith and hope and knowing that nothing can separate us from the love of God which is in Christ Jesus our Lord. And so we extend to all our readers our sincerest good wishes for a very blessed Advent and Christmas season.

Summer at the Motherhouse was a very delightful season. Rarely have as many Sisters from the various stations been "home" at the same time as this year. Vacations can not always be arranged to permit this. There were the pleasant little visits with one another, goodly fellowship, strengthening ties of friendship and bonds of common service, little outings, picnics, Lake trips, all making for happy, wholesome, and refreshing recreation during the days spent at the Motherhouse, as the Sisters came and went to their own homes. For this happy, heartening experience and for the new courage and strength with which they returned to their service for another year, we thank our Heavenly Father, the bountiful Giver of all good gifts.

The summer brought sorrow and loss to four of our Sisters. The shadow fell first on Sister Anna and Sister Frieda Bieber when the Lord called their beloved father to His eternal peace and rest. In July, Sister Anna Pohlmann's mother was released from the pain and suffering she had borne so patiently for several years, and went Home to be with the Lord she loved and Who sustained her with His all-sufficient grace through the long trial. In August Sister Marie Knoell received the message that her dear father had been summoned to his Heavenly Home. Our hearts go out in tender sympathy with our Sisters who miss these loved ones from their family circle yet they have the joy of knowing that they have but gone before to the Father's house, and to be with Him Who was their Strength and Stay during all the changeful years of time, and who comforts those who mourn with His own blessed comfort.

It is always a pleasure to have our missionaries visit the Motherhouse and we were very happy to have Rev. and Mrs. A. W. Wilch and family, home from Nayudupet, Nellore District, S. India, as our guests. At our Motherhouse Missionary meeting in July, Rev. Mr. Wilch gave us a very informative sketch of the work being done there, and we were especially pleased to hear more particulars about our new protege in India, D. Moses, son of the native pastor in Nayudupet.

September 21st was a day of rejoicing in the Norwegian Lutheran Deaconess Home in Chicago. It marked the dedication of the new Home for Deaconesses and Nurses. At the festive evening service of dedication, the 60th anniversary in the deaconess calling of Sister Superior Ingeborg

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Sponland, now retired after many active service-filled years, and the 25th anniversary of four deaconesses, was observed. In addition to a message of greeting and congratulations sent by Pastor Baetke for our Motherhouse, five of our Sisters were present to represent us in person. We congratulate the members of our sister Motherhouse upon having attained the fulfilment of a long cherished hope for which they labored and prayed. May God abundantly prosper and bless their work and send many willing and consecrated workers to fill the new house.

The Women's Missionary Society of Peace Lutheran Church, Oshkosh, Rev. C. J. Lange, pastor, visited the Motherhouse in July. Coming by chartered bus, their first call was at the Lutheran Business Girls' Club (Hospice) which was followed by a visit to the headquarters of the Wisconsin Lutheran Welfare Society. Arriving at the Motherhouse about noon, they enjoyed their picnic lunch on the spacious lawn before our Home. Afterward a brief sketch of the deaconess work was given before a tour of the institutions was begun, Motherhouse, hospital, our Layton Home for Incurables. Even the sudden storm which arose did not appear to dampen their ardor, and though weary, perhaps, but happy and pleased with the experiences of the day, they began their homeward journey, leaving behind them good cheer and encouragement because of their sincere and friendly interest in the institutions of the church. We hope they will come again and other Societies also.

On Monday evening, September 22nd, the Fidelity Missionary Society, a young woman's organization of St. Luke's Lutheran Church, Waukesha, Wis. visited the Motherhouse. After a tour through the hospital they assembled in our class room where the history of the diaconate and its introduction into America were briefly sketched and followed by films showing the work at the various institutions where our Sisters are serving. We were much pleased to have these fine young folks with us and pray that some of them will hear and answer the Lord's call to service in the diaconate.

Sister Helen Panning who suffered an infection in the hand, supposed to have been caused by a spider's bite has about fully recovered from the effects of it. Seemingly insignificant at first it developed into a very serious condition which required hospitalization in Toledo and later some treatments here in our physiotherapy department. Our hearts are very thankful to our God for His gracious kindness to us all and to the children in the Orphans' Home in Toledo where Sister Helen has been Directing Sister for many years. On Sept. 16, she completed twenty-five years in the institutions there, having been sent out to the Old Folks' Home in 1916. May God grant her many more years in His service to the little ones. The Pastor of the Homes there suggests that if Sister Helen were to write a book it might bear the title, "Over Thirty Years in His Service and Still Smiling." She has proved, "The *joy of the Lord* is your strength."

In August Sister Lena Bosshard completed her work at Marquette University and received her degree, B.Sc. in Nursing Education. After enjoying a welcome vacation in her home in Texas, Sister Lena is engaged in teaching work in the hospital.

During Pastor Baetke's vacation in August, Mr. Charles Schmidt, of the Wartburg Seminary at Dubuque, Iowa, conducted Chapel services very acceptably to all. Our sincerest good wishes for his final year and his future work in the service of our Lord and Saviour, are extended to him.

Upon the invitation of Pastor A. E. Christiansen the work of the Diaconate was presented at a meeting of the Ladies Aid Society of Our Saviour's Lutheran Church (Danish), Hartland, Wis., on Tuesday, Oct. 9. Sister Magdalene Krebs, the speaker, was welcomed with the wholesome friendliness and hospitality characteristic of the Scandinavian people. The gathering was well attended. The audience manifested much interest in the work of the deaconesses, with which some of those present had become acquainted through personal contact, and others, by means of "Föbe", published by the Eben-Ezer Motherhouse, (Danish) at Brush, Colorado. It is such active interest of Lutheran congregations that will help the Diaconate to continue to grow and develop within the Lutheran Church in America.

Capping exercises for twenty-one students in the Milwaukee Hospital School of Nursing were held October 20 in the nurses Home gymnasium. Sister Catharine Dentzer gave the address of welcome and Pastor Baetke read the Scripture lesson. The student nurses received their caps from Sister Emma Lerch, Superintendent of Nurses. A tea for the class, their parents and friends followed the exercises.

The Lutheran Nurses Guild held a welcoming party for all Lutheran student nurses for the purpose of acquainting them with the work of the Guild. The party took place at the Lutheran Business Girls Club Oct. 16. Sister Lydia Becker is president of the local Guild.

At the annual meeting of the Women's Missionary Federation of Wisconsin District, which convened in Oshkosh, Oct. 2nd, our Motherhouse Missionary Society was represented by Sister Gladys Robinson and Sister Johanna Kutschke. The former was the delegate from our society and gave a very interesting and comprehensive report of the proceedings at our October meeting. On her return from the Convention, we had the pleasure of a week-end visit from Miss Katherine Lehmann, President of the entire body of the Missionary Federation, and a member of our Motherhouse Board.

We were greatly pleased to have a visit recently from Rev. F. E. Bachmann, D.D., and Mrs. Bachmann, of Philadelphia, Pa., where Dr. Bachmann is pastor of the Deaconess Motherhouse. They were returning from Minneapolis, Minn., where they had attended the marriage of their son, the Rev. Theodore Bachmann. As President of the Conference of Lutheran Beaconess Motherhouses in America, Dr. Bachmann is well known to all the deaconesses and enjoys their honor and high esteem.

Sister Lydia Becker, Sister Gladys Robinson and two of our student nurses, Miss Doris Gertenbach and Miss Lorraine Benz, and Mr. Charles Schmidt our student supply from the Wartburg Seminary, attended the Ashram of the Lutheran Students Association of America, at Lake Geneva, on August 24th. They found inspiration and profit in the fellowship of the day which they spent there with the members of our household of faith.

It was our hope to give our readers a detailed description of the new Maternity Pavilion of our hospital in this number of the ANNALS. However, since some finishing touches remain to be given, the report will be postponed until the January number appears.

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Deaconess Annals

Vol. 13, No. 1 Matthew 25:34-36 January, 1942

A New Year Prayer

I ask not Fortune's envied smile
Nor that her lavish gifts she pile
Into my hands; not fame nor wealth,
Prosperity, nor even health —
I covet more!

A heart that can rejoice and sing
Content with what each day shall bring,
A loving heart that can forgive
And always unto others live,
That knows not hate or bitterness
But foe and friend alike can bless;
That dares to stand for truth and right,
That works at day and rests at night;
That sees in seasons' snow and shower
In towering tree and lowly flower,
With reverent awe and open eyes
The hand of a Creator wise.
A heart that can be calm and still,
Attuned to His almighty will,
With childlike faith to understand
My times are in the Father's Hand!

Not years in empty joy to live,
I ask a Christian life to give
My Lord!—Of His most precious store
I covet more!

Edith E. Fischer

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◇ ◇ The Pastor's Page ◇ ◇

Our Deaconess Service During 1941

To bring blessings from Christ—health, care, comfort, security, and other joys of living—and to help bring Christ Himself to those whom we meet in line of service: this is what we conceive to be our task in the Diaconate. And looking back upon the year which has been traversed we think mainly of the hundreds and thousands of people whose lives have been touched during the same by the ministration of our Sisters. We are grateful for the opportunities and we are confident that One who walked with infinite power and love where we walked was strong even when we were weak in service and that He has used our efforts in order to bless as only He can bless.

A roll of the Sisterhood and a list of the places of service accompany this report. These tables show where the individual Sisters are serving and give some indication of the services rendered. One new station appears for the first time on the list. Since December 1st, Sister Lucia Pfluger is stationed in Round Rock, Texas, as matron of the Trinity Old People's Home. Her description of the Home appears elsewhere in these pages. We hail this new place of service and express the hope that our Deaconess Home may be able to continue to make a significant contribution to the work done there.

Of the sixty Sisters more than half live at present in the Deaconess Home in Milwaukee, and it is "home" for all the Sisters, also those who are serving elsewhere. It is the aim of all of us to make the life of the Sisterhood as rich and as full as possible. Lectures, entertainments, and family get-togethers are a part of that endeavor. The family spirit is much in evidence. We believe that our richly developed program of divine services—Vespers every day and weekly services on Sunday — deserve special mention. We consider this coming together for common worship a source of strength and inspiration for our work. The Deaconess Home Missionary Society also occupies a very prominent place in cultivating the religious energy among us.

The Deaconess Home family has been increased by the coming of five candidates for the course of instruction; we express the confidence that they will render efficient service in this part of the Lord's kingdom. The following are the five candidates:

Miss Marcella Kramer
Hamberg, N. D.

Miss Pauline Schmidt
Sidney, Mont.

Miss Frances Baumbach
Menomonie, Wis.

Miss Edith Fischer
Buffalo, N. Y.

Miss Lenore Hennings
Wheatland, N. D.

A change was effected during the year with regard to the office of Training Sister. The desire for the continued service of a deaconess on the part of the Inner Mission League in Columbus prompted us to discontinue that office for the present time in order that Sister Nanca Schoen might serve there. All Sisters were asked to assume a larger measure of responsibility towards the candidates, helping to make them feel at home in our midst and a part of our group. A larger number of Sisters also serve on the teaching faculty. Sister Gladys Robinson was appointed counselor of the candidates. Each one is taking hold of her tasks in an admirable way and helping to make these arrangements work out very satisfactorily.

The course of instruction has undergone some revision—as it should constantly be revised to meet the needs and to reflect growth in experience and insight. The schedule of classes which is being pursued during the semester since September follows:

Biblical Introduction	Sister Catharine Dentzer
Augsburg Confession	Pastor Baetke
The Church and Her Forms of Worship	Sister Magdalene Krebs
Fundamentals of the Diaconate	Pastor Baetke
The Diaconate in America Today	Pastor Baetke
Reading Course with Discussion	Pastor Baetke
Church History	Sister Gladys Robinson
Nursing Principles	Sister Lena Bosshard
Psychology	Sister Gertrude Aper

These classes add up to eighteen hours a week.

A number of Sisters are taking part time work in school, being enrolled in individual courses either in High School or college undergraduate study. Three Sisters are enrolled full time in university work, two at Marquette and one at Ohio State.

A heavy cross of illness was laid on the Sisterhood during the past year. Several Sisters have had to relinquish their duties for the present due to sickness. We pray that the mighty Lord may soon restore them to health. A number of Sisters were temporarily taken away from their service by sickness but have been able to return by the gracious help of God.

We are looking forward to the building of an addition to the Deaconess Home. We are confident that if conditions had been normal we would now be reporting that building operations were under way. Perhaps we may anticipate no construction for the duration of the present emergency. But the needs are being studied and plans are being completed for the addition. Thirty thousand dollars of the Campaign Fund has been turned over to the Deaconess Home Building Fund. We gratefully acknowledge receipt of this sum and express our cordial thanks to the donors and to the Campaign workers.

The year which is covered by this report ended with our country being at war. This deeply affects our prospects of the future. As a part of the American people we are committed to our foremost task as a nation, the waging of this war to a successful conclusion. We also realize that this task and the entire situation of our nation at war means grave difficulties for the church and for an organization of Christian charity in the carrying on of its work. Increased difficulties, but also new opportunities. It is not without fear that we look into the future. But deeper than our fear is our trust in the Lord, and trusting in Him we look steadfastly ahead, with determination and assurance.

August Baetke

* * *

The offerings of the Motherhouse Congregation and Missionary Society are devoted entirely to the benevolent work of the Church and various institutions established by it, at home and abroad. The total offerings for 1941 amounted to $1,079.06. Supported by regular and special offerings are a missionary and a boy's scholarship in New Guinea, a Bible woman and a boy's scholarship in India.

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WITH OUR SISTER IN ROUND ROCK, TEXAS

Since December 1st, Sister Lucia Pfluger has been serving at the Trinity Old People's Home in Round Rock, Texas. We bring a description of her work from a letter received from her.

Work here is intensely interesting. I arrived on Thanksgiving Day, and thus had a few days to get acquainted, and then started to serve on the first of December.

The Trinity Old People's Home is perhaps the smallest in the Lutheran church, and possibly the youngest. It was opened six years ago.

At the present time the family consists of ten inmates, and the relationship between them is characterized by congenial fellowship. The atmosphere of institutional life is hardly felt at all. There are no rising bells and no buzzers for meals. The family spirit prevails.

The superintendent of the Homes conducts services every morning. Sunday morning services are conducted in the living room. On the first Sunday in Advent, the first candle on the Advent wreath was lighted and each individual turned devoutly to hear the message from the heart of God, proclaiming the coming of our Blessed Saviour.

The Christmas Eve service took place in the living room, near the Christmas tree which, according to the wishes of the inmates, had been decorated with apples, oranges, cookies, and candy. We listened to the wonderful story of Jesus and His love, sang carols, and opened the gift packages. It was delightful to see how joy and peace spread over the faces of the weak and the weary, the helpless and the deformed . . . . .

Occupational therapy is practiced in connection with domestic duties, especially among the women. Each one is active in work of her particular choice,—sewing, nursing, music, and cooking. Our laundry is stationed on the back porch. An electric machine does excellent work. The tumbler, extractor, and mangle occupy the back yard in the form of wind, sun, and a clothes line.

The front yard is quite attractive. On Christmas Day bouquets of chrysanthemums, poinsettas, and roses decorated the Home.

Jesus bids us shine
    With a pure clean light
Like a little candle
    Burning in the night.
So we must shine,
    You in your corner
    And I in mine.

Sr. L. Pf.

MATERNITY PAVILION

THE ROLL OF THE SISTERHOOD

SISTER CATHARINE DENTZER, *Directing Sister*

	Entered:	Consecrated:	
Henrietta Fischer	June 27, 1890	June 3, 1895	Milwaukee
Ida Buck	March 3, 1891	June 3, 1895	Milwaukee
Lena Rasch	Jan. 6, 1896	June 11, 1905	Milwaukee
Catharine Dentzer	June 12, 1896	Dec. 31, 1899	Milwaukee
Agnes Reck, R. N.	Oct. 5, 1896	May 3, 1903	Milwaukee
Emma Lerch, R. N.	Oct. 6, 1897	May 3, 1903	Milwaukee
Flora Oppelt, R. N.	Oct. 11, 1898	June 11, 1905	Milwaukee
Anna Pingel	Sept. 17, 1900	June 3, 1906	Milwaukee
Caroline Heim, R. N.	Jan. 10, 1901	June 3, 1906	Milwaukee
Minnie Brenner	May 24, 1904	Oct. 3, 1909	Milwaukee
Martha Pretzlaff, R. N.	Sept. 15, 1904	Oct. 3, 1909	Pittsburgh
Ella Kaehler	Sept. 19, 1904	Oct. 3, 1909	Milwaukee
Sophie Schiffler	Jan. 30, 1905	Oct. 3, 1909	Milwaukee
Clara Mueller	Sept. 15, 1905	Oct. 3, 1909	Milwaukee
Elise Heist	Sept. 19, 1905	Oct. 29, 1911	Milwaukee
Matilda Hertlein, R. T.	Sept. 20, 1907	Aug. 3, 1913	Milwaukee
Wilhelmine Johannsen	March 28, 1909	May 23, 1915	Milwaukee
Mary Rosebrock	Sept. 16, 1912	Oct. 6, 1918	Milwaukee
Elizabeth Krebs, R. N.	Sept. 17, 1912	Oct. 6, 1918	Milwaukee
Marie Eckhoff	Oct. 10, 1912	Oct. 6, 1918	Toledo
Margaret Danner, R. N.	Dec. 16, 1912	Oct. 6, 1918	Milwaukee
Alice Ott	Jan. 6, 1913	May 15, 1921	Milwaukee
Magdalene Krebs, R. N., Ph. B.	Sept. 16, 1913	May 15, 1921	Milwaukee
Sophie Langner, R. N.	Sept. 14, 1914	May 15, 1921	Knippa, Tex.
Mina Pape	Oct. 12, 1914	May 15, 1921	Milwaukee
Helen Panning	Sept. 10, 1915	May 15, 1921	Toledo
Johanna Kutschke	Oct. 31, 1916	Nov. 11, 1923	Milwaukee
Emma Stolle	Sept. 28, 1917	Nov. 11, 1923	Toledo
Emilie Koester	Sept. 30, 1917	Nov. 11, 1923	Milwaukee
Clara Haas, R. N.	Oct. 16, 1917	Nov. 11, 1923	Milwaukee
Emma Blasberg	March 1, 1918	Oct. 31, 1926	Toledo
Edith Hansen	Sept. 14, 1918	Oct. 31, 1926	Toledo
Clara Winter	May 16, 1922	Oct. 28, 1928	Milwaukee
Nanca Schoen	July 14, 1922	Sept. 14, 1924	Columbus
Anna Seinwill	July 8, 1926	Oct. 28, 1928	Milwaukee
Hildegard Martins, B. Sc.	Oct. 1, 1926	June 4, 1933	Waverly
Maria Reuss, R. N.	June 1, 1927	Oct. 13, 1936	Rochester
Emilia Mayer, R. N.	Dec. 6, 1927	Oct. 28, 1928	Milwaukee
Clara Scheidecker	Sept. 21, 1931	Oct. 13, 1936	Milwaukee
Lydia Becker, R. N.	Dec. 29, 1931	Oct. 13, 1936	Milwaukee
Lena Bosshard, R. N., B. Sc.	Sept. 6, 1932	Jan. 2, 1938	Milwaukee
Lucia Pfluger, R. N.	Sept. 6, 1932	Oct. 13, 1936	Round Rock
Lorene Kroner	Sept. 7, 1932	Jan. 2, 1938	Milwaukee
Lucy Blank	Sept. 8, 1932	Dec. 31, 1939	Milwaukee
Elinor E. Falk	Sept. 8, 1932	Jan. 2, 1938	Columbus
Anna Pohlmann	Sept. 11, 1932	Jan. 2, 1938	Rochester
Clara Nagel	Sept. 13, 1933	May 28, 1939	Waverly
Dorothea Meyer	Sept. 16, 1933	May 28, 1939	Milwaukee
Mary Eisenbeisz	Sept. 7, 1934	Dec. 31, 1939	Waverly
Gladys Robinson. B. Sc., R. Ph.	Sept. 13, 1934	Dec. 31, 1939	Milwaukee
Gertrude Aper, R. N.	Sept. 14, 1934	Dec. 31, 1939	Milwaukee
Marie Knoell	Oct. 19, 1934	Oct. 27, 1940	Toledo
Erma Shields	Sept. 17, 1936		Rochester
Anna Bieber	Sept. 13, 1937		Rochester
Frieda Bieber	Sept. 13, 1937		Milwaukee
Ida Kloehn	Sept. 15, 1938		Rochester
Helen Michelke	Sept. 15, 1938		Milwaukee
Martha Schnaidt	Sept. 19, 1938		Waverly
Myrtle Lein	Jan. 29, 1939		Rochester

Candidates

Miss Marcella Kramer	Sept. 20, 1941
Miss Frances Baumbach	Sept. 22, 1941
Miss Edith Fischer	Sept. 22, 1941
Miss Lenore Hennings	Sept. 22, 1941
Miss Pauline Schmidt	Nov. 1, 1941

59 Sisters 52 Consecrated Sisters

7 Probationary Sisters

THE PLACES OF SERVICE

LUTHERAN DEACONESS HOME AND MILWAUKEE HOSPITAL

Milwaukee, Wisconsin

Number of Sisters: Thirty-one.
Kind of service rendered by the hospital is general hospital service.
Number of patients admitted during 1941: 8,032.

LAYTON HOME

Milwaukee, Wisconsin

Number of Sisters: Three.
Service rendered to chronic invalids.
Number of patients during 1941: 52.

PASSAVANT HOSPITAL

Pittsburgh, Pennsylvania

One Sister.
Kind of service rendered by the hospital is general hospital service.
Number of patients admitted during 1941: 2,585.

PASSAVANT MEMORIAL HOMES

Rochester, Pennsylvania

Number of Sisters: Six.
Service rendered to sufferers from epilepsy.
Number of patients during 1941: 157.

LUTHERAN CHURCH OF THE REDEEMER

Milwaukee, Wisconsin

One Sister.
Kind of service rendered: group work, religious instruction, missionary welfare and sick calls.
Number of calls made during 1941: 1,396.

LUTHERAN ORPHANS' AND OLD FOLKS' HOME

Toledo, Ohio

Number of Sisters: Five.
A home is provided for old people and for under-privileged children.
Number of old folks in home during 1941: 30.
Number of children receiving care during 1941: 94.

WAVERLY CHILDREN'S HOME

Waverly, Iowa

Number of Sisters: Four.
Care is provided for under-privileged children.
Number of children in home during 1941: 144.

THE LUTHERAN INNER MISSION LEAGUE

Columbus, Ohio

One Sister.
Type of service rendered: settlement-house work, religious instruction, welfare and missionary visits.
Home calls made from September to December: 160.

TRINITY OLD PEOPLE'S HOME

Round Rock, Texas

One Sister.
Home is provided for old folks.
In home during 1941: 12.

The Maternity Pavilion

In this number of the ANNALS we have the pleasure of presenting to our readers a description and pictures of the new Maternity Pavilion.

On January 31, 1941, excavation for the new building was begun, and in December, 1941, the work was completed and the Pavilion formally received from the hands of the architect, Mr. Rubens Clas, and the Dahlman Construction Company.

Then followed the interior decoration of the entire building. Walls and corridors were done in soft pastel shades of green, blue, peach, and yellow. Floral-patterned draperies to harmonize were hung. New furniture of modern design and finish was placed, one floor in steel and one in wood. The circular lounges on each floor were made pleasing and attractive by appropriately designed furniture. A committee of ladies who had been very active in the Campaign, again contributed much time and thought and service toward making the Pavilion most attractive and enjoyable for the mothers, and a place where the entire surroundings would suggest springtime with its tenderest sweetest flowers of all the year, so significant of the inestimably precious little lives which will here begin the adventure into life, each one a "new thought of God", His gift to the homes they come to bless and enrich with their presence.

The dedication of the Pavilion took place at 2:00 P. M., Sunday, January 11, 1942, with an appropriate service, at which time it was set apart, in the Name of the Triune God, for the purpose and the work for which it was erected. The program follows:

"O Be Joyful in the Lord" .... Sisters Choir

Scripture Lesson and Prayer .... Rev. August Baetke

Address and Dedication .... Rev. Herman L. Fritschel

VIEW FROM NORTH — STATE STREET

VIEW FROM SOUTH — KILBOURN AVENUE

"God is our Refuge and Strength".... .... Sisters Choir

Address by Mr. Rudolph Hokanson, President of the Milwaukee Association of Commerce.

Address by Dr. G. F. Burghardt, Deputy Health Commissioner.

"Praise to the Lord the Almighty" .... Sisters Choir

Benediction

General Reception and Inspection of Building.

Following the service, hundreds of friends and visitors thronged and inspected the building, expressing their congratulations and pleasure at the results which had been achieved in the construction, decoration, and furnishing of the Pavilion. Many lovely floral expressions of friendly interest and good wishes, adorned the corridors, lounges, offices and nurses' stations. To acquaint our readers with the details of the building we quote from notes given on the program folder:

"On the Main Floor are administration offices, two Birth Rooms, an Operating Room, and such accessory rooms as Sterilizing Room, Preparation and Labor Rooms. In a separate section are Isolation Rooms for mothers and infants, and a Pre-Natal Examination Room, also a Nurses' Cloak Room. The Second and Third Floors are devoted to private and semi-private rooms, with one, two and four beds each, totalling fifty-two beds. There are five Nurseries on both floors, with provision for viewing the babies from the corridors. One of these is set aside for premature and special feeding babies, which require the attention of the nurses after the mothers have left the hospital.

Surmounting the edifice is a penthouse with quarters for the house doctors.

On the Ground Floor are the Kitchen, the Central Milk Modifying Laboratory, a Pharmacy, a Laboratory, two Nurses' Rooms, a large Central Linen Room, the Air-Conditioning Room and several large Store Rooms.

The Main Entrance to the building is from the South, facing the open court. By building the Pavilion in

V-shape, all rooms have direct sunlight, either from the East or the West.

According to those who are familiar with Maternity Hospitals, it is said that this Pavilion, exclusively for Maternity cases, with its modern equipment, 'is far in advance of anything else of its kind in the State and in the Mid-West'.

If fully occupied, more than 1400 babies may be born here annually.

The building stands as a noble monument, erected by the gifts from the many friends of Milwaukee Hospital in this community and to all the workers who devoted their time and efforts in raising the money. Their benefactions are sincerely appreciated. May it serve its purpose in years to come, in the Spirit of Christian service, to the glory of God and the benefit of mankind."

The first floor of the building was made a memorial to Mr. William G. Hanson whose very substantial legacy defrayed the cost of this portion of the Pavilion. A bronze tablet to the memory of this kind donor whose generous gift contributed greatly to the erection of the new building, will be placed on this floor.

Special recognition was given to Mr. Frederick J. Schroeder who organized and directed the Campaign of 1940, as he did that of 1925, with marked success. As a token of the sincere and grateful appreciation of his tireless and invaluable services for the benefit and growth of the Hospital, a bronze tablet will be permanently placed in the main lobby of the Hospital.

The Pavilion which offers accommodations for 52 mothers and 72 infants is now ready for the reception of patients and January will see the entire work of the Obstetrical Department transferred from the main Hospital to the new building, thus releasing additional rooms and beds for other patients.

With increased facilities and multiplied opportunities for service and aware of the privilege and responsibility which this confers, we pray, "Establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."

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An Address By

Rudolf Hokanson, President, Milwaukee Association of Commerce

Dedication of New Maternity Pavilion, Milwaukee Hospital, Sunday, January 11, 1942

As a member of the Hospital Board I consider it an honor and a privilege to have a part in this dedication program of the new Maternity Pavilion, which marks another milestone in the long and glorious history of the Milwaukee Hospital. Over forty years ago I first learned of the fine Christian atmosphere that was the underlying spirit of the Milwaukee Hospital, from the sainted Rev. Dr. Frick—and thank God that type of Christian atmosphere has been rigidly adhered to during all these years, and as a result today the Milwaukee Hospital is held in the highest esteem and spoken of in terms of reverence.

This beautiful structure, the finest in the country, the architecture of which was especially designed to meet the specific needs of a Maternity Hospital, has taken full advantage of the most advanced developments possible, as applied to mechanical apparatus and unlimited health precautions in the interest of those who will come here to bear their children.

It gives the city of Milwaukee—which has always been looked upon as a great leader in industrial, civic;

social, professional and service fields —another singular achievement that adds tremendously to the hospital facilities of this great community.

With the world at war, and America and its allies striving to protect the democratic way of life, we have no way of knowing what the future may hold for us in terms of our own protection. Through our program of civilian defense, we are coordinating all of the agencies whose efforts are concerned with protecting life and property. Perhaps, and let us hope so, we shall never have occasion to call upon these resources, but if and when the time should come, we would pay costly for any negligence in not being prepared.

One particular phase of this program is the protection of health and public welfare and in which are coordinated all of the medical services and hospital facilities available in the community. Today with the dedication of this fine new building and the increased facilities it provides we have greater assurance that, come what may, we are better prepared. The fact that in this building are facilities for 52 mothers and 72 babies means that the main hospital will be relieved of that many cases, thereby making it possible to care for an additional number of patients in the principal building.

The completion of this new building is due to the foresightedness of those who had planned for it, to the wisdom of those whose efforts made possible the financing of this unit and to the graciousness of the many Milwaukeeans who gave both of their time and money in the interest of this great project. Milwaukeeans have always been known to respond willingly and generously to a worthwhile cause. Today we look upon another example of that great community spirit.

We often speak of precious metals, precious pieces of art, precious monuments of the historically great, of precious and costly buildings. But nothing is more precious universally than mothers and the children of the world—for the children hold the destiny of the future in their hands. And so it is quite deserving that here in Milwaukee we should recognize this great progressive step in bringing together all of the latest improvements in hospitalization, methods and facilities in maternity care, so that instantly that the child is born medical science starts a series of protective measures to guard that life.

Today this is just a mere building, a rather inanimate thing; tomorrow it becomes alive with lusty voices, though they come from mere babes, and busy with the activity required in caring for those who need attention and comforting those who suffer pain.

The completeness of this building should not be taken for granted without some mention of the unusual facilities for the restless, worn, tired, nervous and jittery fathers-to-be. According to hospital records, although never having lost a father, they have taken unusual pains in providing a place where the expectant father may wait in peace and restfulness and with the greatest comfort, where he can shout with joy and exuberance when told it's a boy, or faint with ease and safety when told it's quadruplets.

Some folks have been wondering at calling this maternity hospital a "pavilion", but it is not at all unusual. It is a very common term on the continent. The division of a hospital, such as in this case, where a separate unit is built and connected so conveniently by a subway as this, is referred to by Webster as a pavilion hospital.

As President of the Milwaukee Association of Commerce and representing the business structure of the community, I extend congratulations to you, Rev. Fritschel, to the devoted Sisters and to the whole hospital staff for this fine addition to its service. I extend heartfelt appreciation to all those whose time, energy, and funds made possible the erection of this building, and right here I wish to pay tribute to that "God's nobleman", Fred J. Schroeder, who became a member of the Hospital Board in 1925, and in that same year organized and executed a campaign for a building fund which produced $466,000.00 and resulted in the building of the west wing of the hospital and a unit of the nurses' home. During the years that followed he was an active and loyal member of the Board. Again in 1940 Mr. Schroeder accepted leadership as general chairman of a building fund for this Maternity Pavilion and an addition to be built to the Motherhouse, and this campaign was a complete success.

I know that Mr. Schroeder wishes me to express sincere appreciation for the magnificent results produced by the initial gifts committee under the chairmanship of Walter Kasten, President of the First Wisconsin National Bank, and the Vice Chairmanship of Mrs. John E. Schroeder, the hospital staff as well as the large army of men and women workers.

In sincere appreciation of Mr. Schroeder's priceless contribution the following inscription on a bronze plaque — the plaque which has been very graciously donated by Mrs. Charles F. Hase—will be permanently placed in the main lobby of the hospital— ,

"This tablet is dedicated as a tribute to Frederick J. Schroeder for his many years of interest in, and devotion to, the Milwaukee Hospital, and for his eminent service in organizing and conducting the fund raising campaigns of the years 1925 and 1940, which made possible the erection of this Hospital addition and the Maternity Pavilion."

◆

My First Advent At The Motherhouse

"Advent morning"! . . . How eagerly we had awaited that day—expectantly, yet not knowing just what to expect! And how curious we were to learn the meaning of those mysterious preparations which had taken place Saturday afternoon and evening, and hidden from our sight until Sunday morning.

That morning, November 30, 1941, has left an indelible impression on our minds as well as in our hearts. What a scene to behold for the first time! . . . The large Motherhouse family assembled very early, greeting each other and wishing God's blessings in the "New Year". (Would that this custom were more prevalent among all His people as a new Church Year is entered!) . . .

The two glass panels in the doorway proclaiming in brilliant red, transparent lettering, "THY KING COMETH" — "PREPARE THE WAY", and as a beautiful color contrast, branches of cedar lending their evergreen charm as well as their fragrance. Then, the triumphant strains from the organ, "Lift up your heads, ye mighty gates" — and all joining in singing heartily, following Sister Catharine and Pastor Baetke into the dining room.

What a sight our eyes beheld there! One so beautiful and pure and shining that it seemed almost too much for mortal eyes, and filled one with indescribable ecstacy. A huge wreath of cedar, suspended from the ceiling, containing one large, lighted candle—typical of that ray of light that shone in the darkness of Eden—the first Promise of the Saviour! These words (Genesis 3:15) written upon a star, hanging just below the candle, were repeated in unison while standing, and Pastor Baetke led in prayer. Adding their radiance, white candles gleamed in their crystal holders on the tables and banked in groups of three on the organ. At each place an "Advent bun", containing a small, white, lighted candle, reminded us of the "Bread of Life" Whose coming as the "Light of the World" we were about to celebrate. With the singing of the hymn, "O Come, O Come, Emmanuel" this Advent Worship was brought to a close.

Each morning thereafter, an additional candle with its "Star of Hope", was placed on the Advent Wreath and lighted. These glorious Promises had been learned and were repeated in unison each morning, as part of the family devotions. Thus, the "Way of the Lord" was prepared so our King of Glory might come into our hearts. As the light of the Advent Wreath increased with each additional Promise, so His Promises brought ever growing Light into a dark, sin-sick world.

With what holy joy, then, was their fulfillment hailed on Christmas! The last "Advent Promise", on December 24, (Isaiah 9:6-7) we found consummated in the Wonderful Child that was born unto us, the Son that was given. He Who is also our Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. No longer did the Advent Wreath point to His coming. Now the Christmas Tree bore witness to His having come!

When Paradise was closed to our first parents, the Tree of Life was guarded or kept by Cherubim with a flaming sword. Now, in the fulness of time, God, Incarnate in the flesh, came to re-open the way for us to the Tree of Life in the Heavenly Paradise, and to its glorious fruits. He who was laid in a wooden Manger, and, tho He knew no sin yet was made to be sin for us, and bore our guilt in His own body upon the "Tree of Life"—the Cross!

With this thought in mind, the evergreen Christmas Tree took on added significance—its lights reflecting, as it were, the radiance of Him Whose Birthday we celebrate at the time of year when the days are shortest and shadows deepest. How typical of His coming into the hearts of men!

The tidings of joy brought by the angels came to us also, and found expression in songs and in happy festivities, as well as in gifts. The Unspeakable Gift of the Father's love, hallowed and beautified the sharing of human expressions of love! Special services, such as that held at the Layton Home; the Christmas Eve Vespers, Christmas Matins, and the regular Christmas Day service in the Chapel; special Choir music; carolling in the Hospital corridors; parties for Hospital employees, nurses, our own "family celebration" at the Motherhouse — all these ways of partaking and giving Christmas joy were possible only through that wonderous Light Who came into the world!

Having knelt at the Manger with the shepherds, and not only having beheld something of the Glory of the heavenly host but knowing that we have become heirs to the glorious Home which Christ left to dwell in a cold, dark world that comprehended Him not; having heard the glad tidings of the angels, shall we not, also, "return, glorifying God, and making known all we have seen and heard concerning the Child?"

As we go forth to serve Him in our humble everyday tasks this year, a year that is especially dark and which has been entered with considerable foreboding and trepidation throughout the world, may we so reflect His Light that our lives may be radiant and shine as candles in dark places, glorifying our Father in heaven.

And may we thus prepare the way for His second Advent—when He will come to earth in glory and triumph, to take His own back to the heavenly Home He once left for their sake, to that Light and bliss of which all this has been but a beautiful foretaste!

One of the Candidates,
E. E. F.

The Light of the World

When darkness shrouded Eden
In overwhelming gloom
And man sin's way had chosen
And consequential doom,
When conscience's voice, accusing,
Made our first parents hide
From God, their righteous Maker,
Their Joy, their Friend, their Guide,
He came in all compassion,
His erring children sought,
And to their hearts enshrouded
In night, a candle brought.

Ere He in justice banished
Them from His Paradise,
In love He gave the Promise,
Of Him who would arise
To crush the foe forever—
The Woman's Promised Seed—
Who "Mercy" for lost sinners
By His own Blood would plead.
The radiant flame grew brighter
As years and ages rolled.
Through Patriarchs and Prophets
Behold God's plan unfold!—
It flickered oft uncertain,
Then, as a glowing fire
Fanned by the Spirit, kindled
Anew this rapt desire
Until was come the fulness
Of time. In sin's dark night
Shone forth from Bethl'em's Manger
The world's long waited Light.
Angelic choirs proclaimed Him
The Saviour of our race,
The Father's glorious Brightness,
Now come in truth and grace.

The Glory that was hidden
From mortal eyes, now dwelt
In human flesh; our weakness,
Temptations, woes, He felt.
Through Him we now come boldly
Before the Father's Throne,
Our Mercy-Seat, our High Priest,
Our sacrifice alone.
He is our Light, our Saviour,
To God we are restored.
May we, His Light reflecting,
With gladness serve the Lord!

E. E. F.

* * *

Twenty-fifth Anniversary

September 15 marked the exact day of Sister Helen Panning's anniversary of service at the Orphans' and Old Folks Home in Toledo, Ohio. Because of Sister Helen's absence for a short rest and treatment at Milwaukee, following a serious illness, due to infection from a spider's bite, the Superintendent and Board of Directors of the Home chose December 11 on which to observe the anniversary.

Since it was to be a complete surprise, preparations were made secretly for the event. The Board members, their wives, and the workers of the Homes were invited and shared in the plans, the Old Folks Home being selected as the place of celebration. It was there Sister Helen first served.

About forty guests sat down to the banquet table, decorated with centerpieces of red candles and evergreens, sprayed with silver. The festive meal was served by older girls from the Orphanage, for whom it was a real labor of love.

Rev. Theodore Klinksick was master of ceremonies. Rev. M. Schleicher was the chief speaker, taking for his theme, "Service". He stressed, especially, the need for more consecration, more dependence on the Lord and less on self. He expressed the fear that much so-called church work will not be accepted by the Lord because the Lord Himself is not made the inspiration and object of the service. "How often has the Sister we are honoring not wrestled with God over some child that was unruly, while others were asleep!" Our success and strength for service must come from God.

The superintendent, Rev. H. Schalkhauser, then presented a large painting which was later hung in the Orphans

Home. In a few well-chosen words, he described it as a "warm winter scene", because of the blue haze which seemed to envelop it. As the soft blanket of snow covered the ground and the rough rail fence, even so the grace of our God covers our mistakes and shortcomings. A trail leading through the woods was visible only a short way, but it seemed to catch a reflection of light from the farther end, even as our hope does in dark days.

As a more personal gift, a radio, suitable for her own room was presented to Sister Helen. What gave her great pleasure was the presentation of a Life Membership Certificate and pin of the Women's Missionary Federation, by her co-workers. Several groups of children sang, accompanied by Mrs. Schalkhauser. The nursery group presented twenty-five red roses.

The celebration was closed by Rev. M. W. Bruckner with prayer and the Benediction. All declared the fellowship to have been most inspiring and wished Sister Helen many more years of happy service.

Sr. M. E.
O.F.H.

Christmas Memories

"Now art Thou here, we know Thee now,
In lowly manger liest Thou,
A Child, yet makest all things great,
Poor, yet is earth Thy robe of state.
Now fearless I can look on Thee,
From sin and grief Thou set'st me free;
Thou bearest wrath, Thou conquerest death;
Fear turns to joy Thy glance beneath".

The Christmas message of "peace, good will", was never more joyously repeated or heard in our Homes and Hospital than during the season just past.

Perhaps it was because but two weeks before, our country had entered the world-wide war, and we felt a longing for the peace that we, as a nation, no longer had. Perhaps it was due to a realization that only by keeping our hearts at rest and our minds at peace we could best combat the disquietude and unrest that came with the daily news over the radio and in the papers; but in truth there seemed to be a new note in the Christmas chimes and a new beauty in the Christmas carols.

There was, too, a new assurance in the majestic words of Isaiah's prophecy: "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *His* government and peace there shall be no end". Confident in the strength of this Child who rules the nations, the heart could not help but sing His praises.

A beautiful cantata, "Bethlehem", sung by the Ladies' Chorus of the Clark Street Social Center, appropriately ushered in the season for us. On December 20, the Fourth Sunday in Advent, the musical presentation took the place of our regular Vespers. Under the direction of Miss Clementine Malek and accompanied on the organ by Miss Margaret Zachariasson, the choral singing stirred the hearts of the audience, and the concluding "Alleluias", rose high and clear, filled with the joy of anticipation of the festival to come.

The days following were given over to the preparation for evening gatherings of the various hospital groups. Christmas trees were set up in all corridors of the hospital, for the benefit of the patients and their friends. The employees of our great hospital household, floor girls, nurse helpers, janitors, laundry workers, and engineers, came, with or without their families, for an evening's pleasure on Monday, December 21. Small chil-

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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dren of these families participated in the program by reciting, singing, or playing according to their abilities. Pastor Baetke read the Scripture Lesson from the second chapter of St. Luke's Gospel. A group of young women employees presented several tableaux depicting scenes from the story of that first Christmas of which the Scripture lesson had told. Young and old joined in singing Christmas carols, never seeming to tire of asking for "just one more".

Carolling reached its height on the next evening when, in the Nurses Home, student and graduate nurses, resident physicians and internes, gathered in the living rooms for a cozy social hour, after a program which had been given by the student nurses in the gymnasium. The lighted Christmas tree, the cheery fire in the fireplace, and a festively decorated tea-table were the first attractions, but after tea the group, seated on sofas, chairs, the floor, the stair steps, began to sing. Informal and spontaneous, carol after carol rose to delight listeners, had there been any, but there was no one left to listen. Everyone was singing.

Long after the larger group had dispersed and close on to midnight, one last glimpse into the livingroom, now darkened except for the light from the tree, revealed the shadowy forms of young student nurses, still closely gathered, still carolling softly.

The Layton Home patients "turned out" in full numbers to attend the service held there at three o'clock on the afternoon of December 24. Beds, chairs, and wheelchairs filled the spacious corridor. Dr. Fritschel read the Lessons; Pastor Baetke gave the Christmas address. The Sisters' Choir sang several anthems, with faithful friends of many years standing aiding in the service, both by their presence, their singing and instrumental accompaniment.

The Christmas Vesper Service in Chapel was conducted by Pastor Baetke, with an address by Dr. Fritschel. Sisters and nurses, patients and their friends attended. The beautiful transparency of the Babe in the Manger, the shepherds in the field, and the wise men from the East, surrounded by small trees and pine boughs, was the first of the Chapel decorations to attract the attention, and probably the one to leave the most lasting impression. The larger tree, in its dress of twinkling silver stars, seemed a living thing with the tiny flames of light darting up at every movement of air. Lilies on the altar and poinsettia plants banked on the chancel steps made a beautiful picture.

The opening hymn of the service sounded the note of invitation to the manger, and to Him Who can relieve all need and distress:

"Hark, a voice from yonder manger,
Soft and sweet, Doth entreat:
Flee from woe and danger.
Brethren, come, from all that grieves you
You are freed; All you need
I will surely give you".

Like an answering echo and at the same time a gracious benediction came the closing stanza of another hymn, sung by Miss Verna Lean, soloist friend whose singing has become part of our every Christmas Vespers, near the close of the service. Full acceptance and confidence were expressed in the lovely words of this traditional song of the centuries:

"We come to Thee, Lord Jesus,
Our Hope and Joy Thou art.
From sin Thou wilt release us
And comfort every heart".

Matins at 6:15 on Christmas Day and The Service at 10:30 brought us further messages of the unspeakable goodness of God in giving us His Son, to be our Redeemer-King. At each Vesper Service the Scripture Lessons and the hymns voiced the same thought. Other music contributed to brighten the season for the hospital patients. Several choral groups carolled in the hospital corridors. A program of instrumental and vocal music was given by the Sisters and deaconess candidates on the Sunday following Christmas.

New Year's Eve brought its special blessing at a midnight service with Holy Communion. The first greeting to the Sisters in the New Year was the benediction closing this service and brought the assurance of the presence and protection of the Triune God very close.

Rounding out two weeks of special services was another cantata, at the time of Vespers, January 4. It was entitled "The First Christmas" and beautifully sung by the Student Section of the MacDowell Chorus.

The Epiphany Vespers once more struck the chord of adoration of a little Babe, with special music and song and the reading of the Gospel lesson from the second chapter of St. Matthew. May the prayer sung that night ever keep us reminded of the joys in store for us if we continue to let that Light lead us which God gave to the world that first Christmas:

"Holy Jesus, every day
Keep us in the narrow way,
And when earthly things are past
Bring our ransomed souls at last
Where they need no star to guide,
Where no clouds Thy glory hide.

In the heavenly country bright
Need they no created light;
Thou its Light, its Joy, its Crown,
Thou its Sun which goes not down.
There forever may we sing
Hallelujah's to our King".

SR. M.K.

News Items

The midnight Holy Communion service on New Year's Eve was very beautiful, solemn and impressive, especially so in view of the grave perils of the world-wide war in which our own beloved country is also involved. As the Litany was prayed the old year passed into the eternity out of which it had come to us and a New Year of our Lord was entered. Over its portal, as over all its days, with all its precious promise and comforting assurance, *The Name* is written which is above every name—JESUS. "The Lord of Hosts is with us; the God of Jacob is our Refuge." In this confidence we extend to all our readers our sincerest good wishes for a happy and blessed new year.

"A little one shall become a thousand." — As we contemplate the growth of our Hospital's service during the decades of the 20th century, these words keep recurring to our mind. In 1900, the closing year of the old century, 625 patients were admitted and it was considered a very busy and successful year. In 1941 there were 8,032 admissions, including 1,174 babies born in the Hospital, 588 boys and 586 girls. With the 156 patients remaining from 1940, a total of 8,188 were cared for in 1941, in 85,313 nursing days.

Sister Hildegard Martins, Sister Clara Nagel and Sister Mary Eisenbeisz from the Childrens' Home at Waverly, Iowa, came "home" for the midnight Holy Communion service on New Year's Eve, and spent a few days with us. Sister Elinor Falk divided vacation days of the Ohio State University, between the Motherhouse and her home in Oshkosh.

Sister Lucia Pfluger spent several days at the Motherhouse before entering upon her new field of service in the Trinity Old Peoples' Home in Round Rock, Texas.

On November 1, our class of candidates was increased to five by the entrance of Miss Lenore Hennings of Wheatland, North Dakota. We pray that God will abundantly bless her and give her many happy years in the service to which He has called her.

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DEACONESS ANNALS

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Easter

Crucified,
Jesus Died
For my sin
Life to win.
Lo, He bore my sin and anguish;
In the garden see Him languish.
Depths of woe no man has suffered!
When His soul for sin was offered,
Mocked and scourged and crucified,
"It is finished:" loud He cried.
Not His life
But the strife,
For today
Angels say
"He is risen!"
Burst His prison.
Calm thy fears,
Cease thy tears.
See Him here
In flesh appear.
Life Eternal,
Hope e'er vernal
For us won,
God's dear Son.
I am Thine;
Thou art mine.
Praise to Thee
Eternally!

E. E. F.

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◇ ◇ The Pastor's Page ◇ ◇

THE PLACE OF THE CHURCH IN WELFARE WORK

The title heading of this article should really read "The Question of the Place of the Church in Welfare Work." But that is too long a sentence to make a good caption and it might look too forbidding to invite the attention of the casual reader. Nevertheless, it is as a question that the matter interests us here. And the question which is indicated weighs heavily on the mind and thinking of many today.

There are really two questions which confront us in this matter. The first is this, Does the church have any place at all in welfare work? This question can be asked in many different ways: Does the church have a place in the field of charity? Does the church have a duty towards the temporal welfare of people within and without the congregation? Is it our duty as a Christian church to clothe the indigent, for instance, to feed the hungry, to provide care and homes for dependent children, to aid the sick, to help the unadjusted to attain satisfying personal relationships, and to take a part in the many other services which make up welfare work?

A second group of questions follows if the first is answered in the affirmative. If the Church has a place in welfare work, then what is that place to be? This general question can not only be asked in different ways but is one of many facets: Is the corporate church actually to engage in these services? Or is the part of the church only an indirect one? Should the church merely encourage its members to take part in the welfare activities which the community carries on? If the corporate church has a program of charity, should this cover the whole field of recognized need? What should be the relation of the program of the church to that of other agencies? Should the church plan its program together with other churches? Can there be cooperation where there is no fellowship of faith? Can our corporate efforts be united in this field with other sectarian efforts, with non-sectarian agencies, with public efforts?

There are undoubtedly those in whose eyes we have to justify ourselves for asking the first group of questions. These people have never thought of the matter referred to with a question mark in their mind. And they cannot see an interrogation point next to a statement about the duty of the church in the field of charity without a feeling of a great wrong. To them it questions something which is self-evidently true, and begins to shake something which to them has always had the quality of a very solid foundation.

We do not deride this attitude. We respect it deeply. But we are afraid that that attitude defeats its own purpose. It is hardly possible that an efficient program of charity can be built upon it. It does not answer the questions which arise in the hearts of other sincere Christians. And it does not enable one to meet the objections of those outside of the church.

These questions are really agitating the minds of many church members. And the reasons why the questions are arising in the heart of many would seem to be various ones.

On the part of some it may be a matter of convenience. After all, it would make it a lot easier if the church did not have a duty in this field of welfare work. Less money would have to be raised. Many appeals could be disregarded without pangs of conscience. Much effort in planning and execution could be saved.

It would lighten the burden considerably if it were the duty of the church to care only for the specifically spiritual needs, "to preach the Gospel," and to leave the temporal welfare of mankind to other agencies. And thus questions arise.

For many others these same questions arise out of the consideration of the comparatively limited resources of the church. We compare, for instance, the resources of the church with the resources of the government. The funds of the church are laboriously gathered, sometimes accumulated in meager amounts, and the final figure often still seems pitifully small. The government can easily and painlessly obtain large amounts by taxation. Sometimes our efforts seem to be just a crawling along on a side lane in comparison to a majestic powerful marching along on the great highways. Are the efforts of the church worthwhile then? Should the church busy itself with this matter at all?

Probably the question — the first question we mean — is asked most often by those who keenly and deeply feel that the church does have a place in this field. They feel that the church has a duty, but they want to think the matter through. Probably many of them are asking these questions in the interest of their own security. We do not mean economic security, but emotional security, — the security of the satisfaction which only answered questions can give, the security which is connected with the consciousness of doing a worthwhile and necessary work. These people want to be able to give an answer to questions and objections which arise in their own heart and which come to them from without. They believe furthermore that only on the basis of a satisfying answer to the first set of questions can the second set find intelligent answers.

This article is concerned mainly with asking the question, rather than with giving an answer. Surely, we are concerned about finding a satisfying answer, — eventually. But we are of the opinion that stating and exploring a question and really becoming alive to its implications are the first steps to finding satisfying answers. So we are content with merely pointing out the question, the question of the place of the church in welfare work. After all, perhaps that should be the title.

"MY CUP RUNNETH OVER"

The first months of this newest year of our Lord were rich in spiritual blessings. They began with the Holy Communion service on New Year's Eve which is always a special privilege for our comfort and strengthening as we pass over the threshold into the unknown future, assured that Jesus, the Mighty God, the Everlasting Father is our help in every time of need.

Then came Epiphany, the joyous Feast of the Manifestation of Christ to the Gentiles, for we who were once "aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world" are made nigh by the blood of Christ". And now in Christ Jesus we are "no more strangers and foreigners, but fellow citizens of the saints, and of the household of God". What wonder then that this is our missionary season calling us again to send the "Tidings of Jesus, redemption and release" to those who are still "afar off" in darkness and the shadow of death!

Lent was ushered in with our customary early morning Holy Communion service at 6:00 A. M. This is always a beautifully solemn and impressive service with which to enter upon the walk with our blessed Saviour up

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to Jerusalem, to Gethsemane and the Cross. Special mid-week Lenten services were conducted by Pastor Baetke, Rev. C. H. Becker of the Children's Home at Waverly, Iowa. preaching the sermon on one occasion.

On February 20, the World Day of Prayer was observed by the Women's Missionary Federation of the American Lutheran Churches of Milwaukee. The service was conducted in our Chapel which was filled to capacity. Five pastors participated and the sermon on the theme, "And I, if I be lifted up from the earth, will draw all men unto Me", John 12: 32, was delivered by the Rev. Henry J. Whiting.

The program used was that prepared and arranged by Miss Katherine Lehmann, President of the Women's Missionary Federation. The service was an impressive one, and we felt our hearts bound together in the unity of spirit as we worshipped with the great invisible host whose prayers had been and were now ascending, and would continue to ascend until the day was done, encircling our troubled world, as we made common confession, "supplications, prayers, intercessions" before the Throne of Grace of our God. Our Sisters' Choir led in the singing of the hymns and sang appropriate anthems.

Regular morning worship was conducted by Pastor Baetke at 10:00 A. M. on Good Friday, after which, as customary for two score years, the altar cross was veiled in black.

The Three Hour Good Friday Service under the auspices of the American Lutheran Conference of Milwaukee, was observed in the Plankinton Hall of the municipal Auditorium, which was thronged with reverent worshippers.

The Meditation on "The Glory of the Cross" was given by the Rev. Henry J. Whiting. This was followed by a meditation on "The Magnetism of the Cross" delivered by Rev. S. D. Cloth of the Kingo Church, Danish Synod.

The guest speaker was Dr. Walter Schuette of Sewickey, Pa., whose general subject was "The Height of the Cross", and which in the four succeeding meditations, he compared "With our Contrition", "With our Faith", "With our Life", and "With our Love". Dr. Schuette's forceful, comprehensive and timely presentations provoked to honest heartsearching and the earnest purpose to measure our life and conduct against the height of the Cross and the Love manifested there, and in sincere humility to seek to order our life so that it will be pleasing unto Him.

Hymns and special numbers, chosen with reference to the central thought of each presentation, interspersed the meditations.

The Three Hour Service was widely observed in Milwaukee, and there were many worshippers.. The service at the Church of the Redeemer, U.L. C., and that of the Gesu Church, R. C., were put on the air by local stations.

The Lutheran Woman's League of Milwaukee, observed their Day of Prayer with a service in our Chapel on March 20. Four pastors participated: Rev. Dr. Fedders of Lake Park Lutheran Church, Rev. Henry J. Whiting, who also delivered the sermon, Rev. Arthur L. Swenson, and Pastor Baetke who conducted the worship, following the order provided in "Orisons".

There was a large attendance and our Sisters' choir, under the direction of Sister Magdalene Krebs who also presided at the organ, rendered suitable anthems.

This service also was profoundly impressive, comforting, heartening, and inspiring to all who so reverently united in prayer, praise and thanksgiving to our God and to our gracious Lord and Redeemer, and to the Holy Spirit who brought again to our remembrance the things which belong to our peace.

As the climax to all these opportunities for worship and the blessings they bestowed, there came the joyous Easter Festival with its message of comfort and peace for the present, its hope and assurance for the future. The dawn gave promise of a clear, bright day, but because of "war-time", it was too early for the brilliant sunlight which usually streams in through the eastern windows, flooding the chancel with such radiance that the candle lights are lost in the glory, and lighting up the gleaming unveiled cross, which proclaims, "He is not here. He is risen".

Though the sunlight was missing when Matins began, it was a real *sunrise* service. It rose while we worshipped.

Easter lilies were very rare. These lovely blossoms, beautiful symbols of the Resurrection, pouring their sweet fragrance from snowy chalices, have become such a part of the Easter festival it could not be but that they were missed. It was a sad surprise to learn that the country from which they had formerly come to us was now our enemy. Remembering the mercies of our God, we pray that the Sun of Righteousness may arise upon that land, with healing on His wings and that its national emblem may become a symbol also of His Light to guide its people into the way of His peace.

The chief service, with Holy Communion, was at 10:30 A. M., and Vespers at 6:45 P. M. closed this day of rejoicing even amid the present distress.

"I know that my Redeemer liveth". He will yet speak His word of "Peace, be still", to the nations. And there will be a great calm.

"Peace, perfect peace, the future all unknown,

Jesus we know, and He is on the Throne".

On Sunday afternoon, April 12, a sacred concert of Easter music, vocal and organ selections, was given by Sister Magdalene Krebs, organist and choir director, and the Sisters' choir, in the Chapel, a beautiful closing to the multiplied spiritual blessings of these first months of the newest year of our Lord.

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AT HOW MUCH AM I PRICED BY YOU?*

. . . . We entered upon your jubilee day with the question, "What shall I render unto the Lord for all His benefits toward me," Psalm 116:12. O, that we all, whether our day of jubilee lies behind us, or is still in the future, might continually seek and find the solemn and the true answer to this question!

On the Sunday following your festive celebration, the Sunday Misericordias Domini with its Gospel of the Good Shepherd, this question, based on the text, Zechariah 11:12, 13, was impressed upon our hearts anew, as we were assembled in the little church of the Kaiserswerth Motherhouse, and I am so vitally imbued with the same that I have no more fervent desire than that the Lord Himself may keep this question burning within us day and night.

After He, Jesus Christ, revealed Himself to us all as the Good Shepherd promised to the fathers, He comes before us, no more the mere prototype, as to the prophet Zechariah, but in His own Person, and He speaks beseechingly, — "If ye think good, give me My price; and if not forbear".

"At how much am I priced by *you* ?" This is the question, cutting deep within, which, after Good Friday and the Easter festival, the Bishop of our souls addresses not only to me but to you, also, my dear Sister, whatever your name may be. Has it ever pleased you to tell yourself and your Lord clearly and openly, how much or how little He is worth to you? Or have you thus far put off telling yourself, short and concise, the truth concerning this?

The mode of speech which the Lord uses in this instance is almost unique. Otherwise, He, the Lord of Lords, and King of kings, is not wont to inquire about what pleases us, and much less to add, "If ye think good, — if not, forbear". Why such language? my dear Sister.

If it pleases you to come to a clear understanding of how much your greatly extolled Saviour is really worth to you, can you give Him an answer to His question? If, however, it does not please you to do so, and you would rather grope about further as in mist and darkness, and deceive yourself and others, oh, then forbear to speak of the worth of the Blessed One.

"If ye think good". — Yea, Lord, we think good to set forth before Thine eyes, before ours and before the eyes of the whole world at how much Thou art priced by us. May I, my dear Sister, give this assurance, in your name? I hope and pray. — Yes. Then let each one look into her heart and life in order to learn what price she has heretofore brought for the Lord.

"So they weighed for My price thirty pieces of silver". This was the sum, which, according to the law of Moses, was the price of a slave. How this prophetic word was fulfilled you know. If Judas had demanded thirty thousand, yes, thirty thousand times a thousand instead of thirty pieces of silver, and the high court of the Jews had weighed out this amount, would the Lord less readily have said, "Cast it away; a goodly price that I was priced at of them!" The answer is not doubtful to any one of us. If we then weigh in the balances whatever of silverlings, of copper, or of gold, whatever of thoughts, of words, of deeds, of feelings and of vows, of confession of sins and of faith and of love, in our Christian life and calling; whatever we have weighed out for Him, He, measuring all this with His eyes of flame and weighing it Himself upon His own balances, will say of it all, "A goodly price that I am priced at by you! Cast it away! It has no more value than an earthen vessel which one buys of the potter, and which is broken into fragments when thrown down; or of the potter's field in which they bury strangers!"

Think not that I would in any wise underestimate the spiritual and the before God acceptable worth of all your confessions, your solemn vows, and your offerings of thanksgiving and praise, which you, in any wise, even to this day, have brought to God, your Saviour. I am not the searcher of the heart and reins, nor your judge. I have enough to do with myself and with measuring and weighing of my own silverlings. But, therefore, I know that, as for me, so for you, there is need of an honest examination of that which we have brought, as equivalent value, to Him in whose eyes we are so highly valued that for our sakes He spared not His Only Begotten Son.

To His people Israel God spake —
"I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before Me.

I will take no bullock out of thy house, nor he-goats out of thy folds. For every beast of the forest is Mine, and the cattle upon a thousand hills. If I were hungry, I would not tell thee: for the world is Mine and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats?"

Have you translated these words for yourselves into the language in which God speaks to us today? I beseech you, do so. I hope you have sufficient understanding to do it and sufficient sincerity to desire to do it. As little does He hunger after what man today calls works of mercy as after the flesh of bullocks or the blood of goats.

His word of old stands — "Thou desirest not sacrifice, else would I give it: Thou delightest not in burnt offering". You have brought many, as I also have done. Lay your best, your purest, your most unselfish gift upon the balances. The more honest and the more experienced one is among you, the more she will confess, before the Lord begins to weigh, — "Weighed in the balances and found wanting". Lord, Lord! With myself and my heart, deliver also my words and works from all the selfishness that cleaves to them or is hidden within them.

And, above all, if our customary ways and actions, our daily intercourse with those committed to our care, and among ourselves, be weighed as a compensation for the love of Jesus Christ which passeth all understanding, shall we not hear this word — "Cast it away!: a goodly price that I am priced at by thee!" May the Lord and Master give to all of us an open eye and ear, that we may see Him always before us and that we may behold how we conduct ourselves in joy and sorrow, among ourselves, and toward the sick, the poor, and the children under our care, and that we may always hear Him ask, "At so much am I valued by thee? A goodly price that I am priced at by thee!"

Then "*What shall I render unto the Lord for all His benefits toward me?*"

"Give Me, My son, thine heart". Heart for heart. He gave you His heart, give your heart to Him again. Give Him your heart as it is, simple and unadorned." The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise". But a reconciled, redeemed, sanctified heart He will also not despise. If you will give Him the guilt-stained and the cleansed heart, He will gladly accept with it whatever you have and will bring besides; your mites and silverlings, a glass of cold water, and a pound of costly ointment of spikenard, a little word spoken in season or also repressed, a tear in the eye or a sigh in the heart, a watch in the night, or a day in the sweat of your face, or whatever other form your offering of praise and love and thanksgiving may take. Be of good comfort, even when the accuser condemns you, together with your offering. He, your Lord, will arise to defend you as He did Mary, — "Why trouble ye her? She hath wrought a good work on Me".

Still further, have you given Him your broken, guilt stained heart so that He may heal and sanctify it, then, even when in His purifying love He reminds you by this question of the deeply humiliating past as He did His disciple Peter, you may answer in the confidence of faith, "Lord, Thou knowest all things, Thou knowest that I love Thee". And He, the Chief Shepherd, will no longer say, "Cast it away", but He will grant you to hear the blessed word, "Feed My lambs; Feed My sheep".

*From "PASTORAL BRIEFEN"
by Rev. Dr. J. Disselhoff, on the occasion of a silver consecration anniversary of thirteen deaconesses.
Translated, Sr. C. D.

Victory Gardens

Springtime — when Nature
"*her crown of verdure weaves*
And all the trees on all the hills
Open their thousand leaves",
and what seemed barren and dead is clothed with new life and beauty. Springtime is planting time and the husbandman parts with his precious grain and scatters it wide over the broad earth in faith and in the hope of an abundant harvest.

The wonder and the mystery of planting time! The mystery of life in the kernel of wheat and in the tiny grain of seed, too small ever to be found again if it be lost. Yet one holds harvests for a world's sustenance and the other, color, fragrance, beauty and cheer to gladden the world. And marvel of marvels, countless kernels and seed grains more, each possessing that mysterious element of life which only God the Creator can give. The miracle of a garden! And all are "victory gardens", revealing the victory of life over what seemed death, because God commanded in the beginning, "whose seed is in itself", and life from Him Who is the Source and Giver of all life, was placed within it.

Springtime brings thoughts of gardens. — Flower gardens for their cheer and beauty. Kitchen gardens for food and the joy of growing things— Great truck gardens for health and for wealth. Such there have been for long, long years.

This year we are hearing of a new kind of garden, "victory gardens", to help keep those at home fit for the tasks and burdens the present imposes and to release the larger supplies for those in the midst of the conflict or preparing to enter it.

Gardens arouse memories. The Lenten season and Easter lie just behind us. In both we were led into a garden.

The most *disastrous defeat* this world has ever known, with consequences that reached into heaven itself, happened in a garden.

And the most *glorious victory* was announced by heaven's messengers in a garden.

Man's love for gardens! Is it because of a faint far off memory of man's first home with its fruitful trees by the softly flowing rivers that watered the garden, its singing birds — for surely they were there — and fair flowers and the peace among all created things in Eden. For "The Lord God planted a garden eastward in Eden, and there He put the man whom He had formed . . . And the Lord God took the man and put him into the garden of Eden to dress it and to keep it".

Into that beautiful peaceful garden came the enemy of God and man.

"Sowed the seeds of doubt and sin,
Left it dark, despoiled and lonely,
Strife without and fears within".

Darkness and despair and the oppression of sin and guilt without one ray of hope or light burdened the souls of the man and woman until God came into that glorious garden in the "cool of the day". In His infinite compassion and mercy, He gave them a promise, a promise that involved what only the passing of ages would reveal "God so loved the world that He gave His Only Begotten Son that whosoever believeth in Him might not perish but have everlasting life."—And the promise, the faint ray of light in the deep darkness of that night — "I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head and thou shalt bruise His heel". It was the promise of a Saviour, a Deliverer from the awful sin and guilt that oppressed their souls and the souls of the children of men.

That was Eden — the *Garden of defeat.* But God's Word is "Yea" and "Amen" and His promise never fails.

"When the fulness of time was come, God sent forth His Son, made of a woman" . . . "Born of the Virgin Mary". The promised Seed was come to crush the Serpent's head.

On that long ago Day of Resurrection, the victory in the dread conflict was announced in "Joseph's Lovely Garden" where the Mighty Victor rested after the "strife that won our life", the Incarnate Son of God.

That was the *Garden of Victory*, the Victory Garden for all mankind who put their trust in Him. "I am the Resurrection and the Life; He that believeth in Me, though he were dead, yet shall he live". "He that overcometh will I grant to sit with Me in My Throne, even as I also overcome and am set down with My Father in His Throne".

"This is the *Victory* that overcometh the world, even our faith".

But there is another Garden between the Garden of Eden and the Garden of the Resurrection and Victory. Reverently and with deepest awe we approach Gethsemane. There the battle for our souls was fought by the Captain of our salvation.. Alone, while the disciples slept, He agonized in prayer over the Cup the Father's hand held out to Him. Our eternal destiny was bound up with it. He drank it to the bitter dregs and bore the burden of our sin and guilt to the Cross, making atonement for us. A mighty Victory was won in that Garden!

Every heart is a garden plot, where the good seed of His word, sown and nurtured, may bring forth much fruit to His glory and the glory of God the Father. And the fair flowers of Christian graces bloom there and make of the heart a garden, a place where the Master of the gardens delights to tarry. May we pray the Holy Spirit, in the words of one in the long ago, "Awake, O north wind; and come thou south; blow upon my garden, that the spices thereof may flow out. Let my Beloved come into His garden, and eat His pleasant fruits". And each one shall have a real "victory garden" with fruits and flowers which shall help to sustain and cheer other soldiers of Jesus Christ who may be weary with the conflict and in need of the ministration and refreshment we can give.

Our beloved country has known the bitterness and sorrow of defeat. She looks forward with confidence to victory. A Gethsemane between, with its tears and agonizing prayers, may not be spared her. But making the motto on the coins of our country, "*In God we trust*", our true and sincere watchword, we shall not be put to shame.

"The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him".

Sr. C. D.

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Easter Day at the Children's Home

Easter! What a happy day for the children! The clock had hardly struck six when all of the children were ready for the day. The older ones appeared rather sleepy-eyed. Easter eggs and Easter baskets were not their main concern. The little ones, however, were wide awake, bright-eyed, and as excited as could be. What a joy it was when, after being washed and combed, each one opened his case in the playroom and found an Easter basket. It was tremendously difficult to leave the baskets behind when the seven o'clock bell called for breakfast. However, in the dining room more surprises awaited everyone.

The dining room tables were gaily decorated with proud, colorful bunnies and fluffy little chicks and ducks. A large nest with brightly colored eggs decorated the center of each table. Each child, staff member, and guest found a little basket containing candy eggs, rabbits, chickens, and a beautiful cross at his place. Happy faces were seen everywhere. The happiest, however, seemed to be the nine little tots who had just been released from chicken-pox quarantine.

Services began at seven o'clock. At the announcement of the hymn, *All hail the Power of Jesus Name*, all thoughts turned from bunnies, chickens, and eggs to the real celebration of Easter, and to Christ, our risen Lord. Here and there a little three or four year old would nudge his little neighbor and look toward the tempting basket, but the reverence of the group called him also to reverence. The Junior Choir sang *Christ the Lord is Ris'n Today,* and Pastor Becker delivered a short Easter meditation on the word, "*I know that my Redeemer liveth*". All members of the staff and their families together with a few guests were present at this service. Following worship, breakfast was served.

Excitement ran high when the children dressed to attend Sunday School and Church. How many adults do not look forward to new clothes on that day! Our children had no thought of "parading" their clothes, but, nevertheless, they were proud of the fact that this was the first day on which they were permitted to wear anklets. How many of us do not recall a similar experience? Four of the girls, one of them only eight years old, had saved enough money to buy their own spring coats. What a pleasure to be wearing them and to feel that they are really your "very own".

While moving pictures were shown in the dining room in the afternoon, some of the Sisters and staff members hid eggs for the egg hunt. The preschool and primary children found theirs on the east side of the grounds, while the intermediate, junior, and senior high school groups had all other parts of the grounds and the orchard as their territory. All eggs, even the prize eggs, were found. The egg rolling contest was enjoyed by young and old. Some of the staff members found it difficult to walk the next few days.

Games kept everyone occupied and busy until supper time. Some of the little tots were ready to fall asleep at the supper table. Even the older children wanted to retire early. And that is unusual.

The day was ended, as it had been begun, with prayer and joyful Resurrection hymns. The free prayers offered by the children at bedtime showed that the day had meant much more to them than candy, games, and fun; they showed a real understanding of our Lord's suffering, death, and triumphant resurrection. With this in mind, tired eyes closed for the night and ended Easter Day at the Children's Home.

SR. HILDEGARD M.
Children's Home, Waverly, Ia.

Deaconesses in Defense

In a world made insecure by war, a vast army of civilians are rapidly being drawn into defense activities. Large industrial centers, it is believed, will be early points of attack, should the enemy be able to pass our coastal lines of defense. Milwaukee, prominent among industrial cities of the United States, has many and varied organizations busily cooperating with one another in preparation for possible future catastrophes.

Our Sisters, too, are active. They may not lag behind in preparing for the evil times which may come upon the inhabitants of the city before the war is over. The keynote of their lives is to be of service to the sick, the needy, the distressed in the world in which their Lord and Master placed them. Theirs can not be a service with the lips only. It must also be a service with heart and hand. They must become skilled in caring for those entrusted to their charge. The Civilian Defense activities aid them in becoming more proficient in gaining such knowledge and skill as will be required of them in the emergencies to be faced in times of war.

To this end the Sisters are participating in a number of Civilian Defense projects. Quite a number attended a lecture series on War Emergencies. Others took part in Air Raid Warden or Red Cross Standard First Aid

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courses. One Sister has completed the Red Cross First Aid Instructor's Course. Another is a member of the Nursing Council of Defense, cooperating with the Milwaukee County Civilian Defense program. This Council has established a course of Clinical Reviews for inactive nurses, for the purpose of bringing them back into active nursing service in homes and hospitals, where the shortage of nurses is acute because of the fact that many have been called into army and navy nursing services, or into defense industries. It is also responsible for staffing the First Aid stations throughout the city.

Our hospital nursing staff, both Sisters and nurses, are helping materially to train Volunteer Red Cross Nurses Aides. One graduate nurse employed by the hospital has charge of the group, with floor supervisors assisting in the training.

As loyal citizens of our country we are taking part in these defense activities. We must not forget, however, that "except the Lord keep the city, the watchman waketh but in vain". It might be very easy to become so busy with our own efforts that we lose sight of their inadequacy if they are not performed to the honor of our Lord. We must rely on His strength, place our trust in His mercy. In themselves, we realize, our works avail but little.

We can not see into the future. Our defense activities may not be needed or they may be brought to naught. We can only hope that what we are doing is right and good in the sight of our great King, and pray in the words of the Resurrection hymn:

"Jesus Christ, my sure Defense
And my Saviour, ever liveth,
Knowing this, my confidence
Rests upon the hope it giveth".

SR. M. K.

News Items

The Missionary Society of St. Peter's Lutheran Church, U.L.C., visited the Motherhouse on the evening of February 12. After a tour of the hospital they gathered in our assembly room to hear something concerning the diaconate in general and of our institutions in particular. They were attentive and interested and we were much pleased to have them with us. It is always a pleasure to become better acquainted with members of our household of faith.

Preceding the hour for worship on the World Day of Prayer, the Ladies Aid Society of St. Luke's Lutheran church of Glendale, Rev. L. M. Mohrhoff, Pastor, made a tour of our institutions. These also were welcome guests and we assure them of our sincere appreciation of their interest and visit.

After thorough renovation, including redecoration and refurnishing, the floors vacated by the transfer of the Maternity department to the new Pavilion are being assigned to other services. Already the third floor, Central and West, with exception of former nurseries which are being remodeled into rooms and small wards, is occupied by patients and now constitutes the Medical unit of the hospital. This meets a long-desired and much needed department of medicine. The rooms on the fourth floor will be reconstructed as an addition to the surgery. Up until 1898, one single room, not especially built for operating purposes, constituted the early surgery where the nationally known surgeon, Dr. Nicholas Seun, performed notable operations. Today, four general and three special rooms do not suffice; hence the expansion.

During the week of March 23 - 28, the Rev. C. H. Becker, Superintendent of the Lutheran Childrens' Home in

Waverly, gave a series of lectures each morning to our class of candidates on the subject of "Service in a Children's Home".

The Rev. Mr. Becker is exceptionally well qualified to present this subject, having been a teacher of Sociology in the State Agricultural College, Fort Collins, Colorado, previous to having accepted the call to the Waverly Home. That the presentation made a deep impression upon the class was evident from the resulting increase in the various phases of work with children.

Fine reels of motion pictures on the work of the Children's Home were of interest to us all.

We were pleased to have Rev. Mr. Becker and Mrs. Becker visit us at the Motherhouse.

With gratitude to our God for His goodness, we are happy to say that Sister Emma Lerch who was compelled to some weeks of rest in the hospital was restored so that she could again take over her manifold duties. She is now enjoying a much needed vacation in the country.

Sister Marie Eckhoff, who had been recuperating from a serious illness at the Motherhouse, is now completing the necessary rest at her home in Ada, Minn.

Sister Elizabeth Krebs, improved in health, and with renewed vigor, has resumed office duty with a glad and thankful heart.

On April 13, the Executive Committee of the Lutheran Women's League of Milwaukee, met in session in the assembly room of the Motherhouse. By request, the opening meditation was given by Sister Catharine Dentzer. The Committee was then occupied with business pertaining to the League and its various projects. The deep interest and hearty participation of the members was heartening. Refreshments, provided by the League, were served in the dining room at the close of the session. It was a real pleasure to have the women of the League as our guests and we hope they will come again.

The Lutheran Student Association and the Senior Lutheran League of St. John's Lutheran Church, Madison, Wis., have been studying the various works of the church. At their request, Sr. Gladys Robinson who was a member of this group while a student at the University of Wisconsin, 1938-1940, presented the deaconess work to them on March 22. Besides the young people a number of other members of the congregation were present.

The St. John's Lutheran Church of Anchor, Ill., Rev. Hartwig Harms, pastor, planned a spiritual program for the week, February 11-23. This included a film entitled: "The Power of God". The speakers for the week's services were a missionary from New Guinea, the Secretary of Stewardship, a member of the Board of Trustees, and a deaconess, all of the American Lutheran Church.

Sister Lydia Becker of the Lutheran Deaconess Motherhouse in Milwaukee, Wis., spoke on the subject of the Diaconate. After a brief history, the opportunties for services were pointed out, for under the two great divisions of nursing and teaching the diaconate has a wide range of activities. The practical experiences related, vividly depicted the services of a deaconess. The hearers by their attention and questions showed their marked interest in this work of mercy, and clearly saw the church's endeavor to interpret love in living terms to the world.

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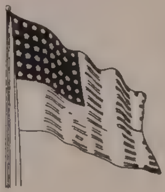

O God of Love, O King of peace,
Make wars throughout the world to cease;
The wrath of sinful men restrain;
Give peace, O God, give peace again.

Remember, Lord, Thy works of old,
The wonders that our fathers told;
Remember not our sin's dark stain;
Give peace, O God, give peace again.

Whom shall we trust but Thee, O Lord?
Where rest but on Thy faithful Word?
None ever called on Thee in vain;
Give peace, O God, give peace again.

Where saints and angels dwell above,
All hearts are knit in holy love;
O bind us in that heavenly chain;
Give peace, O God, give peace again.

H. W. BAKER.

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◇ ◇ The Pastor's Page ◇ ◇

A Still Better Country

A Sermon during the Season of Independence Day.

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. . . . And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord. — Is. 65: 17-19, 24, 25.

We have just celebrated the Fourth of July, the great national holiday of our country.

Perhaps the celebration this year was different from those of previous years. Repeatedly we heard it said, What a quiet Fourth. Perhaps our thoughts and those of our fellow citizens were deeper for all that quietness. Perhaps the consciousness of danger was more alive, our appreciation of blessings greater, and our prayers more earnest.

There is something great and holy about the love of a people for their home land. We think with deep emotion of the millions of people who are united in patriotism. Our hearts thrill together when we sing the anthem of our nation and when we look at the symbol of our great Union.

For us Christians there is a special bond which unites us with our country and makes us love the same. We are not only living in this country, but in this country we are looking forward to a still better land. We are not only passing through, but we are passing through in order to reach our home in heaven. For us Christians this our earthly land is a symbol and promise of our eternal home. Here we receive the blessings from on high. Its scenes supply the color and the lines for our imagination to picture the life which is to come. — In other words, in our thinking the two are somehow connected, our earthly and our heavenly country. May our thoughts dwell on both our countries today, — our present one and the still better one which is to come.

I.

We love this our country and we want our work to be for its benefit.

Our land is dear to us because it is ours. For most of us it is the only country we have ever called our own. Some of us may have visited other lands and liked it there. And yet we always knew that we were not at home. This is our own, our native land.

We love this country for the gifts which God has bestowed upon us. Here He has not only given us the blessings of this life but also of the life which is to come. Here He has made us His own in baptism, and has ever and again spoken to us. Here He has set forth the Cross for us to see. Here we have beheld His footprints and experienced His nearness. Here, we expect, His final summons will one day reach us, and from here He will take us Home.

And we love it in particular for that for which it stands in contrast to many others. We call that thing democracy. It's something elusive, yet very real. It's there, we know it is. And this country is different because of it. — Let us describe it by calling attention to the emphasis on the importance of the individual. Perhaps that is its essence. And we have breathed its air. Now other atmospheres seem thick and stifling. Our hearts are filled with appreciation of our country and with gratitude to the Lord Whose pervasive influence we discern in this very thing.

Perhaps we mean the same thing, at least in part, when we call our country the Land of Freedom, even as the Statue of Liberty stands at a principal gate-way of our land. When we speak of freedom we do not mean only freedom of enterprise, nor do we even mean mainly that. It is true, that kind of freedom has been characteristic of our way of life. But it is something relatively superficial, and even if it would have to be restricted, freedom in its deeper aspects could yet remain. And again we do not mean merely freedom of movement, horizontal or vertical. Certainly there has been much of that, — people here have been free to move from place to place and out of one class into another. We mean rather a deeper and more intimate kind of freedom. The expression "freedom of speech and thought" somehow points in the direction of that which we mean. And especially do we mean freedom of conscience, the liberty to worship God according to the dictates of our heart.

We remember the man who had not lived in a land with that kind of freedom. For years he had read the Bible in secret, and even when he came to this country the feeling of apprehension lingered on. But an understanding friend laid his hand upon his shoulder and pointed to the flag overhead. As long as the Stars and Stripes waved over him there was no need of fear. — For all these things we love our country.

And we would want to have our work be for its good. It is stressed today that the efforts of all people should be directed toward the goal of defending and strengthening our country. That determination on the part of all citizens is needed in this time of national emergency. But at this point we want to look at our particular work in the light of service to our country. We wish to see the deaconess service as being rendered for the benefit of our nation.

More generally perhaps we think of our service in relation to the church and in terms of contributing to its growth and benefit. But even viewed in that light we see our work as a service to our country. For it is also the aim of our church as a whole to benefit our nation. As a church we would help to build this nation, — its foundations and its aspirations, its bonds of loyalty and patriotic devotion. We would bring God to our people and our people to God.

And also through our own particular service in the diaconate we would make a contribution for the good of our land. Ours in large part is a service to the sick and needy, to old folks, to dependent children. Our very existence as such a service organization constantly points out the need of the underprivileged in our society. During the last decades there has been a growing understanding of and emphasis upon the responsibility of our entire nation for these classes. And that very emphasis helps to underscore the fact that we are serving our country through the diaconate.

And in this connection may we not think of God's own promises contained in our text. Here are two of them: "But be ye glad and rejoice," "weeping shall no more be heard." What a vision those words might give us if we could understand them in terms of increasing social welfare and social justice in our land. Of course we would not say that those promises refer exclusively to earthly blessings,

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nor would we even say that they referred mainly to this earthly life. But neither may we exclude this earth entirely from the rich treasure of those gracious words. Here, on this earth, we are to experience the beginning of their fulfillment. And in so far as that is the case, God means our country, too. Then what has been gained in overcoming need is a fulfillment of these very promises and in our service we are doing God's work and helping to make His word come true.

II.

But there is yet another country. And it is meant in fullest measure by the promises of our text. Let us consider the still better country, which God's own hand will establish.

"For, behold, I create new heavens and a new earth." Our present country cannot grow into that which we now have in mind. It cannot even be the bud out of which the other grows. With all its blessings our present country can be only a symbol. The still better country will not be a development of anything that is found upon this earth. It is a new creation.

The Lord even says, "And the former shall not be remembered nor come into mind." The new will be so glorious that the old will be entirely forgotten. With all its joys and with all its grief, — the present life will be no more, even the memory of it will have faded away.

It is as though the Lord said to us, Think of all that is pleasant in this your earthly country, all that gives delight to your soul, — behold, that new country which I create for you is so much more wonderful that you will not remember even the joys of the past.

But those words mean more. They point also to the difficulties and sorrows of this present life. Sometimes we forget the difficulties and the hard road we had to travel when the goal is won. And here the Lord says, Think of all the sorrows that weigh down your heart, — the joys that I have in store for you are so great that you shall not even remember the difficulties anymore.

The still better country, it will be something so fine and glorious that it will be a joy for the Lord Himself to behold it, "I will rejoice in Jerusalem."

And in contrast to our puny efforts to lighten the burdens of our fellow men God says in sovereign assurance of His mighty power: "And the voice of weeping shall be no more heard in her." We know something about how hard it is to help, to restore, to comfort, to make this world a better place in which to live. We should know, for our work is in that direction. We have ever and again experienced the impossibility of rendering aid even to one individual. Or, as far as efforts for peace are concerned, how useless they seem, how impossible even to prevent or postpone one single war.

But of the still better country toward which we look the Lord says not only that one grief of one of His children shall be taken away, or all of the ills of a favorite child, but all woe of all His children everywhere. And there will be perfect peace.

This is something so great that we might begin to question whether it can come to pass. But the Lord says, I will do it. He doesn't leave this to our feeble strength. He looks upon His own almighty hands and says, "Behold, I create new heavens and a new earth."

Christians are greatly blessed. We are citizens of this our country which we love. And we can work for its good. But even this our land with all its blessings is only a symbol of a still better land, and God's own hand will establish His work.

August Baetke.

Twenty-fifth Biennial Conference of the Lutheran Deaconess Motherhouse in America

The twenty-fifth biennial Conference of Lutheran Deaconess Motherhouses in America, convened in the Lutheran Deaconess Home, Chicago, Ill., June 1-3. Preceding the official opening of the Conference, the Sisters met in an afternoon session to consider and discuss matters pertaining to the more intimate and personal side of the deaconess life and work.

The Conference was officially opened at 8:00 P. M. on Monday evening, June 1, with divine service in the Chapel of the Deaconess Home. The sermon was delivered by the Rev. Martin Anderson, D. D., President of the Eastern District of the Norwegian Lutheran Church in America, who chose for his text, II Corinthians 5:14, "*For the love of Christ constraineth us.*"

These words could well have been the central theme of the Conference for they were expressed in some way in every session. Dr. Anderson brought out that it was this love for Christ, motivated by Christ's love for him, that inspired St. Paul. Where others considered it madness St. Paul knew it to be the only true motive. The test of any life is found in its motives and *the motive* above all is love for Christ. The love of Christ constrains one negatively, that is, it drives out conceit, ambition, love of self, love of praise. It also constrains one positively, to be obedient to God, to witness for Him, to enter the ministry of the Word or mercy, to extend the kingdom, to render unselfish service, to love those who are difficult to love. Christ says to His followers, *Give my love to the world.* This can be done through service.

After the sermon words of welcome were extended to the Conference by Rev. Martin Norstad, Rector of the Lutheran Deaconess Home and Hospital, Chicago, Illinois. Dr. Anderson brought greetings from the Norwegian Lutheran Church. Rev. E. F. Bachmann, D. D., President of the Conference and Rector of the Philadelphia Motherhouse, responded to the words of welcome for the Conference. A pleasant social hour and reception after the church service was enjoyed by all in the parlors of the Home.

The opening devotions of the Tuesday morning session were conducted by Rev. M. Jorgensen, Rector, Eben-Ezer Mercy Institute, Brush, Colorado. He considered the text Psalm 5:4 *My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.* To begin the day right is important. Not with a special toothpaste or cereal as the advertisements of today would have us believe, but with God. The early morning hours are conducive to prayer and meditation. For the deaconess this time of communion with God should not be neglected.

Dr. Bachmann presided at the business session. After first disposing of routine matters the reports of the regional Conferences held in 1941 were read. Sister Marie Freese of the Philadelphia Motherhouse reported for the Eastern Conference, held in Baltimore; Sister Anna Berglund of the Deaconess Home in Minneapolis, reported for the Mid-west Conference, held in Minneapolis; and Sister Julianne Holt of the Bethphage Deaconess Home in Axtell, Nebraska, for the Western Conference which was held at Axtell.

A distinguished guest at the Conference was Rev. C. E. Krumbholz, D. D., Secretary of the Department of Welfare, National Lutheran Council, New York City. After bringing greetings to the Conference from the National Lutheran Council, Dr. Krumbholz spoke briefly on the recent trends in welfare work. 1. Self-appraisal by welfare organizations, including the Deaconess Homes, is a good sign. 2. Vast spiritual needs of our day are confronting us. He cited as an example the mental problems in the armed forces arising out of maladjustments on the part of certain individuals. The Church and her organizations should take the lead in the work.

Intense interest was shown by the group in a paper, "The Church and the Diaconate," presented by the Rev. William Eckert, professor at the Lutheran Theological Seminary, Maywood, Illinois. Some thoughts gleaned from Professor Eckert's paper:— Three aspects of the Diaconate in relation to the Church were considered. 1. The historical side. 2. Modern problems. 3. Hints for solutions of the problems. The Church developed the organized Diaconate. The Church has pioneered in every form of uplift and has used the organized Diaconate in its work. There are many problems confronting the organized Diaconate today. An important one just now being the appeal of other organized movements such as the Red Cross, Youth Movements, and Social Agencies, to the young women of the Church. Since these groups seem to offer more individual freedom, participation in them is preferred to the work of the Diaconate.

The problem of the lack of candidates for the sisterhood was discussed at some length. The author of the paper seemed to feel that the crux of the matter lies in the lack of piety in our American homes, which gives rise to the lack of consecration on the part of the individual. In his consideration of solutions to the problems confronting the Deaconess Homes he suggested the following:- 1. There must be a spiritual revival in the Church at large. 2. Since God works through earthly means the Church must be made deaconess-minded. 3. The Deaconess Homes should be more evangelistic. They should put away their ancestor worship — their following of what was done in the past. 4. Perhaps the Deaconess Homes could establish graduate school work or aid in such work. 5. It might be profitable to allow the deaconesses to take courses at the Seminaries. 6. Higher qualifications for candidates should be considered by all the Deaconess Homes. 7. More freedom in the communal life might take care of some problems. 8. Would it not be well to consider an auxiliary to the Deaconess Work thus providing for part time church work for other women of the Church? In his closing words Prof. Eckert pointed out that the Church desires the Diaconate to remain. This paper called forth a profitable and thought provoking discussion.

Rev. E. G. Chinlund, S.T.D., Emmanuel Deaconess Institute, Omaha, Nebr., in his paper "Some Effects of the War on Our Work and How to Meet Them," spoke of the uncertainty it gives us as individuals. To our institutions it brings increased operating expenses, shortage of labor, increased wages, difficulty in securing funds, etc. These are the present effects but the post-war effects may be greater. There will undoubtedly be poverty on a large scale, much physical and mental suffering, wide-spread epidemics, alarming enmity toward the Church and Gospel. These post-war effects will open doors to the Diaconate. To meet this it will require that we be conscientious in the care of our resources, reduce demands, practice great economy in use of supplies, meet the added responsibility thrust on the deaconess both physically, mentally, and spiritually. We will be sustained by the knowledge that God lives and He is still with us.

The Tuesday evening meeting was a Memorial Service for the Deaconesses Magdalene von Bracht, Ragna Nord, and others. Representatives from Homes having lost Sisters during the past two years memorialized each Sister. Dr. Burntvedt, President of the Lutheran Free Church, gave the memorial address, using as his text St. Mark 14: 3-9 . . . "*there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of ointment made? . . . . and Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on Me.*" Had we been there we probably would have joined in with those who criticized her act. This act of service by Mary was motivated by her love for Him. Jesus said, in appreciation of her service, "*she hath wrought a good work on Me.*" From this we learn that anything bestowed upon Him is a good work. We notice that this service was spontaneous. The precious ointment was freely and willingly given. This self-sacrificing act was foolish to some. "*And there were some that had indignation within themselves.*" But the Lord considered it a good work. It was a timely act showing her love for Him when He sorely needed it. There are more Josephs and Nicodemuses than Marys in the world. We need the Marys who will serve Him out of love, spontaneously and self-sacrificingly. All service should be characterized by love for Christ which is motivated by His great love for us.

Rev. M. G. Olson, Minneapolis, led the devotions Wednesday morning. He based his meditation on Acts 3: with this central thought — Jesus Christ is the center of all—God works through the Risen Christ.

In her paper, "The Deaconess and Spiritual Defense," Deaconess Olive Cullenberg, Directing Sister, Immanuel Deaconess Institute, Omaha, Nebr., brought out these points:- For spiritual defense the deaconess should use and study the Word of God daily, study the Catechism, learn Holy Scriptures, live up to the Word of God and personally experience God.

Dr. Chinlund, president of the Lutheran Welfare Conference, reported on the biennial meeting of the Conference at Baltimore in 1941.

A timely and stimulating paper on "Training Deaconesses for Social Work" was presented by Pastor A. Baetke. His first consideration was the Diaconate itself. The Diaconate is marked by a distinct emphasis upon the religious character of the service — both in motivation and results. Testimony of a good Christian life is demanded of a candidate and further religious training during the first years at the Motherhouse is provided. We desire and provide a religious background for the deaconess because we are convinced that the Diaconate is an office of the Church. The Diaconate is marked by group service, in which its strength lies and also its weaknesses. The group may shield incompetencies of individuals which in ordinary walks of life would be outstanding. Then, too, the chilly winds of reality often bring out abilities which, in the shelter of group life, may be hidden. Finally, the deaconess work is characterized by its historical background. We prize this link with the past but there is danger that because of this we may hold too much to the forms of yesterday in our work and thus retard our progress.

With the important features of the Diaconate in mind, the problem of organizing, co-ordinating and fitting the Diaconate for social welfare work was considered. Deaconesses must be trained in recognized schools of social work and in sufficient numbers to give us leadership in the field. It is not enough that certain deaconesses be specially trained for social work but the entire sisterhood should become social welfare minded. Just as in certain Motherhouses which have hospital connections, all the deaconesses, whether they work in the hospital or not, are informed of the work and are interested, so they should become acquainted with and be interested in the social welfare work of our Church. Introductory courses in this field should be included in the educational program for our candidates.

Pastor Baetke discussed at some length the problem of interpreting our work to the Church in general. He warned us about becoming irritated when we find ourselves misunderstood or not understood. We ought to consider these experiences as opportunities to explain the Diaconate. It may be possible that a feeling of inferiority retards our progress. However, we should realize that we have something in the Diaconate — we are filling a need of today. As a means of entrenching ourselves in the Church let us identify our work in the mind of the Church with Lutheran Social Welfare Work; let us identify our work with the important interests of our Church.

At the closing session of the Conference, Rev. Herman Fritschel, Director of Milwaukee Hospital, read a paper on "American Pioneers in Deaconess Work—Their Message and Our Answer." From the American pioneers in deaconess work we can draw many lessons of consecration, faith, and courage which help us carry on the work.

The newly elected officers of the Conference were, President, Rev. August P. Baetke, Rector of the Lutheran Deaconess Motherhouse, Milwaukee; Vice-President, Sister Anna Ebert, Directing Sister of the Philadelphia Deaconess Motherhouse; Secretary, Sister Nanca Schoen, Lutheran Deaconess Motherhouse, Milwaukee.

Dr. Bachmann was tendered a rising vote of thanks by the Conference for his many years of faithful and efficient service as president of the Deaconess Conference.

The Conference was invited by Eben-Ezer Mercy Institute to hold its next meeting, two years hence, 1944, at Brush, Colorado. The invitation was heartily accepted.

After a business meeting including resolutions and a discussion of the new text-book, the Conference was fittingly closed with a short service by Dr. Bachmann, the retiring president.

Sr. G. R.

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Pentecost --- Investiture

"Pentecost, day of rejoicing had come." — This day when the coming of the Comforter, the Holy Spirit of promise, and the birthday of the Holy Christian Church is observed, is always a day of rejoicing in our Motherhouse and congregation. The Pentecost, May 24, 1942, was no exception, despite the dark clouds which hung low on the whole world's horizon.

The day began with Matins at 6:15 A. M. At the chief service at 10:30 A. M., the Holy Communion was celebrated and we all were "Children of the Lord's Supper." . Later followed the festive meal of the day. The tables were strewn with sprays of white blossoms and fresh green twigs, reminders of the new and renewing work of the Holy Spirit, begun on that long ago first Pentecost when He came to fulfill the promises made by God through the prophets and by the Saviour, and the Holy Christian Church was established, and by the power of the Spirit has gone steadily forward through the centuries. At present being proved in the furnace but assured that

"All her foes shall be confounded,
Though the world in arms combine."

Three o'clock on Pentecost afternoon found the Motherhouse family and friends assembled in the Chapel for the service of investiture at which time our five candidates were received into the Sisterhood and as members of the Motherhouse congregation.—

Sister Marcella Kramer, Hamberg, N. Dakota,

Sister Pauline Schmidt, Sydney, Montana,

Sister Frances Baumbach, Menomonie, Wisconsin,

Sister Edith Fischer, Buffalo, New York.

Sister Lenore Hennings, Wheatland, N. Dakota.

Our hearts rejoiced and we thanked God for these young Sisters who had been sent to us as an answer to our prayers, and who had given a good account of themselves in the year of class-work just closed, and above all for the gift of the Holy Spirit, the Paraclete, the Helper ever at our side to guide, to comfort, and to bring to our remembrance the things which belong to our peace.

The service with the liturgy for Vespers was conducted by Pastor Baetke who also preached the sermon, taking for his text, Deut. 3:24, "O Lord God, Thou hast begun to show Thy servant Thy greatness, and Thy mighty hand." The theme of the sermon was "The Greater Glory Ahead". The message was one of inspiration and encouragement not only for the five candidates but for all of us and, by request, the full text of the sermon is found in this number of the ANNALS.

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The Greater Glory Ahead

An Investiture Service Address

O Lord God, Thou hast begun to show Thy servant Thy greatness, and Thy mighty hand.

. . . . . DEUT. 3:24.

At this service when five young women are being received into the Sisterhood of our Deaconess Home as probationary deaconesses, the text chosen would seem appropriate. It is the word of one who designates himself a servant of God. It is a prayer spoken out of the conviction of being just that. And as deaconesses you can speak that prayer after him. The very word "deaconess" means servant. And you, too, as Moses was, are servants of God.

But we might well ask whether we may apply that designation to ourselves. It is not a small thing to be called a servant of God. May we add our names to those who were thus honored in the past. Consider the illustrious roll,—Abraham, David, Elijah, and Paul, and there are many other great names. They were servants of God. And how it must have lifted up their hearts when they considered it. They must have counted it the great honor of their life. May we think of ourselves as being of their company, and count ourselves among them? May we call ourselves servants of God?

It is an honor which we would hardly dare appropriate to ourselves. But the Lord Himself has bestowed it upon us. Its glory and distinction is ours. We are bound to God by the bond which that relationship implies. Ours are the bonds which bind a great and good Lord to those who wait His bidding. There is only one mark of a servant which does not apply to us. It is that which distinguishes a servant from a friend. As far as that is concerned the word of Jesus holds,. "I have not called you servants, I have called you friends." But apart from that and in all that is tender and great we are servants of God.

And because we are His servants we may repeat the word of a servant of old: Thou hast begun to show Thy servant Thy greatness. We have begun to see the glory of the Lord.

When Moses spoke the prayer of our text it was on basis of his past experience of the glory of God. It was a prayer uttered near the end of his life. During the last forty years he had seen much of the Lord's greatness and of His wonderful love. And on this day he summarized the experience of forty years in one single sentence: I have seen God's glory.

I wonder what all he thought of when he spoke those words. He must have thought of those days of worry and anxiety when the needs of the desert and the dangers of the enemies had threatened his nation and his heart had been afraid. Sometimes fear of sudden destruction had come into his heart. But the Lord had carried the people through it all. There had been many miracles along the way, — the waters of the Red Sea had been divided, enemies had been destroyed, manna had come for them from heaven, all through the long years God had carried them. Sometimes help had come after days of worry, sometimes after arduous prayer, sometimes entirely unexpected. And all of that he means when he says: Thou hast shown Thy servant Thy glory.

Can we say that too? Can we take our stand where Moses stood and speak of having seen some of the greatness and glory of God?

Let us recall three things which the Lord has done: He has given us knowledge about Himself, He has led us into an experience of His love and mercy, and He has opened the way of service for us.

The Lord has revealed Himself to us. He has given us a record about Himself which we can read and say as we point to it, God is such a One. He has given us a picture of Himself which we can behold and we can carry an image of Him in our mind. He has transmitted to us what He has said of old. In contrast to many many thousands who have not learned of His mighty works He has led us to know the great deeds of His power and love, from the creation of the world even to the sending of His son to redeem mankind.

But He has done much more than that. He has not only given us a knowledge about Himself. He has permitted us to know Him as our God. He has come into our very life as Helper, and Servant and Friend. He has given us that intimate acquaintance with Himself which comes only from fellowship. He has not only given us a picture of Himself which lets us say, that kind of a god God is. But He has grasped our hand and made us know that He is near. He has not only given us a record of His mighty works. But He has forgiven our sin and called us near to Him and thus made us part of His mighty new creation. Verily we have experienced His greatness. We have begun to see His glory.

And the Lord has led us into His service. He chose you as He did Moses. God came to him at the burning bush and gave him work to do. And then God directed his tasks and gave success to his endeavors.

Thus, too, God has dealt with you. You heard God's voice and He was speaking to you. You saw His finger and it was directed to you. And He said: Come, I have work to do. He has shown you something about the great work which needs to be done in His kingdom. He has said to you: This work have I saved for you. And He has done more than merely make assignments. He has also given success to your efforts. He has let you walk the way of accomplishment. You have seen His work prosper in your hands. And we mean all that when we say: Thou hast shown Thy servant Thy greatness and Thy glory.

II.

But Moses did not say it in just that way. He did not say, Thou hast shown Thy servant Thy greatness. He put it just a bit different. He said, Thou hast begun to show Thy servant Thy greatness. The emphasis is on the thought of just having begun. His prayer is not a period, it isn't even a comma, it's a colon. All that was past — forty years of living close to God and seeing the brightness of His revelation:- Moses knew that it was only a beginning. The greater glory lay ahead.

May that thought be prominent in our mind today. We have just begun. There is more that lies ahead than that which we have thus far been privileged to experience.

In our baptism God bent down to us in a mighty revelation of His saving power, but it was merely the beginning. God has continued to come down to us and to deal kindly with us and has increased His mercy upon us. There have been many and enlarged experiences of the gracious goodness of the Lord since the years of our infancy. And each of those experiences was only the promise of something greater which lay ahead.

For those who are being invested today this service marks the conclusion of the first year of intensive study in preparation for the service in the Diaconate. Probably you look back upon this year with a sense of accomplishment, believing in your own heart that it has been well spent. And if well spent then you have grown in your knowledge of the Lord and the experience of His power in your life. But you will not look upon this day as a conclusion. Let your attention be directed to the future, That's where the still larger view of His great glory lies.

You have learned something of the challenge of the service of the Diaconate and of the work which needs to be done. Before you lie the hills which need to be climbed, the tasks which need to be done. And one day you may stand on those hills. You may look upon the accomplishments. Dreams which you dream today may have been realized. Work which today you want to see done may have been accomplished. You may look back of you and think of many lives which have been made richer because of your service, of problems that have been solved through your help, and opportunities for the Diaconate which have been realized by means of your effort. But even on that day may your prayer be this: O Lord, Thou has begun to show Thy servant Thy greatness. And may your look be forward still.

And after many years of service the evening will come near. Perhaps you will not be able to serve any more nor have the strength to do the things you used to do. Others will have to take up your tasks and go on from there. Yet even in those days of lengthening shadows the focus of your attention will not be in the past. There will not be the regret that that which makes life great belongs for you to yesterday. But may it then be with you as with Moses. It was when he was on the other side of the Jordan, when his journey here upon the earth was nearly at an end, when he looked beyond to the Promised Land, — it was then that he said, Thou hast begun to show Thy servant Thy greatness. And when we come to near the end of the way and look across the river to the great Promised Land, may we see our life as merely the beginning.

In that sense may you undertake the service in the Diaconate on this day. With appreciation of the blessings of God which He has bestowed thus far. But even more with anticipation of His greatness and His goodness which lies ahead.

AUGUST BAETKE.

Vacation Service

On June 1st, Sister Pauline and Sister Lenore, accompanied by Sister Anna Bieber who was returning from vacation with home folks in N. Dakota, left for Rochester, Pa., where they have been giving acceptable service in the Memorial Homes for Epileptics while gaining some practical experience in caring for the helpless and afflicted ones.

Sister Helen Michelke and Sister Frances took their journey to the Children's Home in Waverly, Iowa, on the same day, and Sister Edith Fischer was assigned to assist Sister Nanca at the Lutheran Evangelistic Center in Columbus, Ohio, particularly for the D. V. B. School. About 150 children were enrolled. After her vacation which she is now enjoying, Sister Edith will have the pleasant opportunity to serve in another D. V. B. School at Bagley, Wisconsin, Rev. J. Lippoldt, pastor.

Sister Marcella, also on vacation at her home in N. Dakota, has been assisting Sister Clara Scheidecker in the Motherhouse sewing-room, where, like Dorcas of the Apostolic Church, they take pleasure in fashioning garments as a labor of love. In this instance for their fellow-sisters.

All these young Sisters are finding joy in the service they are rendering in vacation relief on various fields. After their own vacations with the weeks of rest and relaxation which will follow, they will return with renewed vigor and inspiration to continue further class-work and study in preparation for their calling.

◆

The Daily Vacation Bible School

"Suffer the little children to come unto ME"

What a joyous privilege it is to have a part in bringing little children to the waiting arms of the Saviour! Only those who have experienced the light of comprehension in the eyes of little ones, whose faces betray so radiantly their unquestioning faith in the Lord Jesus, can fully appreciate the gladness as well as the blessing in such service!

To bring the precious truths of the Gospel to children is, of course, the primary function of a Daily Vacation Bible School. Being, as it is, a *Vacation* Bible School, the methods employed may be a bit different from those to which they have been accustomed during the year at Public School. Oftentimes valuable lessons are being learned by children while at play, and even in their "busy work", in which some of these precious truths are expressed in a more tangible way, the children are not conscious of "working" or even of "learning". However, the fact is never overlooked that the school is, indeed, a "Daily Vacation *Bible* School".

For instance, at the Lutheran Evangelistic Center in Columbus, Ohio, the children have taken an "Imaginary Airplane Trip through Bible Lands". Beautiful colored slides depicting the outstanding Bible stories are projected each morning on a daylight screen and, through explanation and repetition, help to form indelible impressions on these young minds. As these Bible stories unfold God's wonderous Plan of Salvation, revealed at last in Jesus Christ, the lands and places "visited" are traced on a huge, colored map constructed for the purpose, and marked with some descriptive object. For example, a palm tree indicates the Garden of Eden; a "tent", Ur of the Chaldees; a star, the birthplace of the Saviour; a Cross, Mount Calvary. Old and new songs, in which the children join enthusiastically, are used to bring out precious truths and lessons. In addition, object lessons, memory work, sentence prayers offered by the children as well as their teachers, and handwork or "expression", are used successfully in keeping with the aim and purpose of the school. An especially appealing as well as instructive project is the so-called "Victory Garden". Through the untiring efforts of those in charge, the children have had the joy of converting an unsightly heap of debris and weeds, adjoining the "Center", into a thriving garden. Busy hands make happy hearts — and perhaps far more important than the anticipated "harvest" is the fruit this garden will bear in the lives of the young "gardeners".

The joy which compensates all effort in bringing Christ and His blessings to others is even multiplied when it means serving Him in and through the underprivileged — His "least brethren". For it is a service of love rendered as unto HIM — in HIS strength — and HIMSELF the sole reward.

Although the children are not aware of the fact, it is the *teacher* who really "goes to school", and who is learning even through mistakes and failures, while she teaches. For, while busily engaged as a "Martha", she realizes more than ever the importance of the "one thing needful" — of sitting at the feet of the Divine Instructor, and giving to His little lambs something of that "better part" which she receives from the Master.

This same "gladness in service" surely is given in any and all branches of His work; but I feel especially grateful for having been permitted to serve Him, and thereby learning too, in "Daily Vacation Bible Schools" this summer. Sr. E. E. F.

Our Missionary's Return

Long ago the greatest of all missionaries wrote "*For a great door and effectual is opened to me, and there are many adversaries.*" Because of them and the uproar they raised, he had to leave the field to which he had given so much tireless effort and had served with fervent zeal and tender affection. Today the heart-breaking experiences of St. Paul are being repeated on many foreign mission fields. The shepherds have been taken from the flocks and the sheep are bewildered in their desolation. Because of the fear and suspicion abroad in the world there is peril even for those who came as heralds of the Prince of Peace, bringing the Good Tidings to them that sit in darkness and the shadow of death.

It was in 1921, in response to the plea to preserve and to carry forward the work begun by the German Lutheran Church in New Guinea, after the exigencies of the first World War had deprived the natives of the Finschhafen District of their missionaries, that the first representatives of the Lutheran Church in America were sent out. Among them was one of our deaconesses, Sister Ida Voss, now Mrs. Victor Koschade, wife of a former lay-missionary from Australia.

The leader of the little group of missionaries was the Rev. F. E.Pietz, accompanied by his bride. Eagerly, hopefully, joyously adventuring in the "spring of the day" of life, for Christ and the extension of His Church, they made no reckoning of "perils of waters, . . . perils by the heathen, . . . perils in the wilderness, perils in the sea," nor of the "weariness and painfulness" of long journeys through the wild country, nor of the privations, of loneliness, of illness on that far outpost of civilization. He Who had commanded "Go", had promised "I am with you alway." That was sufficient.

Other recruits came and the work prospered and grew. Then came the first furlough and the glad return to the home land for rest and refreshment after seven long years in the tropical malarial climate. It was at this time that our Sisters became acquainted with those whom we learned to cherish affectionately as our "Missionary Family", for God had given them two dear little daughters to cheer their hearts and to brighten their home. We were won at once when, at a Sunday Vesper service and on the following Monday at the Motherhouse Missionary meeting, we heard the simple, self-effacing, thrilling narrative of missionary experiences and of perils among the heathen and in the wilderness of New Guinea. Then we caught a vision of faith and fortitude, of confidence and courage, and of implicit unquestioning trust in Him to Whose call "Whom shall I send, and who will go for us?", they had answered, "Here am I, send Me." The inspiration we received those evenings has not failed through the years.

When the German missionaries were permitted to return to the field, a decision had to be made concerning the American missionaries who had labored so faithfully to preserve and extend the work. To them finally the territory of the former Barmen Mission was assigned and they moved on to the Madang area. During this interval the missionary's furlough was extended and since the Motherhouse was without a pastor at the time, upon request, the Mission Board graciously consented that Missionary Pietz become our acting pastor until the call came to return to New Guinea, a period from December 18, 1930 to March 13, 1931.

This ministry was a gracious benediction to our Motherhouse congregation and we felt highly honored to be the first and only congregation of our beloved missionary in the home land, a distinction which in part, the "only", we must now yield because the church in Ottumwa, Iowa, has extended a call which, we believe, has been accepted.

From the return to the New Guinea field in 1931 to 1938, it was the greatly prized privilege of our Motherhouse Congregation and Missionary Society to contribute the support of our "Missionary Family", and then of Missionary Pietz when he returned alone to that field in 1939.

Assigned at first to the far Inland field which had been deprived of its German leaders and teachers, there was arduous work, bearing alone the burdens these were compelled to lay down. Lonely work! one amid a multitude of alien uncivilized children of the wild. Excerpts from letters have been shared with our readers from time to time.

Transferred from this field to supervise and carry on the work of the deserted Finschhafen District whose missionaries had been evacuated to Australia, our faithful missionary with his devoted associates labored there, seeking to establish the Christians in the faith and to instruct and teach such as were finding the Way of Life. "A great door and effectual was opened". Hundreds were awaiting baptism. Thousands were yearning for the comforting assurance of the Holy Supper of our Lord.

The new World War seemed too far away to disturb the peaceful conquest of the Holy Spirit in the hearts of those children of the wild. We on the home front never dreamed that Lae would make front page news. Then the blow fell. There were "many adversaries." What the Japanese planes did not demolish was destroyed by government personnel to prevent it falling into the hands of the enemy.

There was but one alternative offered to the missionaries who were

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delivered as by a miracle, from the rain of bombs and bullets. Their earnest pleas to join the other American missionaries at Madang were unavailing. It was *go* or — *die*. There was no reckoning with their service of brotherly kindness to a helpless mission, which had led them there. They were in enemy territory. Grim war is not merciful. The order was "Go." There was still work for the Kingdom to do and there was the hope of that day when peace would come and they could return to the beloved work. So, leaving all earthly possessions behind them but carrying in their hearts the heavy burden of the shepherdless sheep, they set forth. Before them, — the long weary trek of nearly three hundred miles through the wilderness to Port Moresby, exposure, peril, privation and, for some, illness. Then to Australia, reaching that destination on Good Friday, the day that brought to remembrance the Via Dolorosa. Following Him Who trod that way for them they had come to know not only the "power of His resurrection" but also "the fellowship of His sufferings," in His service.

Under the great protection of the Lord Whom they served, they were safely kept in the "perils of the sea" as they had been from "perils in the wilderness." Then came the almost unbelievable but fear-relieving message that our Missionary Pietz had landed in America. After three years of separation and months of suspense and great anxiety, he was soon again re-united with his beloved family in Waverly. Such joy is too deep for words but we thank God in the silence of the heart and with words we praise and thank Him for His loving-kindness and tender mercy in preserving the lives of our missionary and those who shared with him the work of the Lord.

Our thoughts and our prayers are with those also who remain in the Madang District, cut off from all contact with home and friends, bravely carrying on their ministry of healing to body and soul. "The beloved of the Lord shall dwell in safety by Him." He will be their Shield and Protection, as He will be the immediate Shepherd of the scattered flocks, tending and caring for them in their bewilderment and desolation. May He hasten the day of peace when "nation shall not lift up sword against nation, neither shall they learn war any more," and His people "shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places," because of righteousness and justice among peoples of the earth.

Sr. C. D.

* * *

News Items

The Women's Missionary Society of the Church of the Resurrection, U. L. C., the Rev. A. E. Birch, Pastor, held its July meeting in the assembly room of our Deaconess Home. Thirty ladies were present and the occasion was mutually enjoyed. We greatly appreciate such opportunities to become better acquainted with the members of our Lutheran household of faith. A number of Societies have already been our guests. We hope to have the pleasure of meeting with others.

The Motherhouse family is looking forward to and preparing for a very important anniversary celebration, September 27-28. This will be to honor Rev. Dr. Fritschel on the fiftieth anniversary of his ordination and the fortieth year as Director of the Milwaukee Hospital. We hope to give our readers a full account of the celebration in the October ANNALS.

Sister Matilda Hertlein and Sister Lydia Backer, appointed as two of the assistant air-raid wardens of our double block, have completed the twenty hours of instruction and have received their certificates and armbands. Sister Lydia will now take the additional preparation as senior air-raid warden for the Hospital. Ready and watchful yet putting our supreme trust in Him who never slumbers nor sleeps, we pray that the need for such service may be averted by the good hand of our God upon us.

The thirty-seventh annual Commencement of our School of Nursing took place on the evening of June 18. Thirty-seven nurses were graduated. The Commencement address was delivered by the Rev. I. E. Bradfield, father of one of the graduates. The diplomas were presented by Dr. Fritschel. This is always a happy occasion and we rejoice with the young nurses who, having completed their preparation, go forth to serve. May the prayer of their heart be as expressed in their Class Song, "O Master, let me walk with Thee." Many relatives and friends partook of the festive supper with them, thus adding to their pleasure.

Sister Elinor Falk spent a few days at the Motherhouse in June before returning to Columbus to resume studies of the summer course at Ohio State University. Sister Gertrude Aper also is taking summer courses at Marquette University in Milwaukee.

The gracious presence of Mrs. W. H. Gable, wife of Rev. W. H. Gable, missionary at the Lutheran Indian Mission, Rocky Boy, Montana, added greatly to the program of our Motherhouse Missionary Society at the May meeting. Though interested in this Mission for years it was our first opportunity to hear directly of the work being done there and we truly appreciate the information which Mrs. Gable so kindly gave. We hope we may have the privilege of another visit.

Mr. J. Curtiss Wilson, recently returned exporter of foodstuffs in the Philippine Islands, spoke to the Sisters Thursday evening, May 21st, about his experiences in the islands and in other Oriental countries. As he talked he displayed objects of interest which he had collected during his sojourn there. His lecture helped the Sisters to become acquainted with that now prominent part of the world and to better understand recent events connected with that section of the globe.

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DEACONESS ANNALS

VOL. 13, NO. 4 Matthew 25: 34-36 OCTOBER, 1942

ADVENT THOUGHTS

"Behold, the Bridegroom cometh."
MATT. 25:6

O Herald whisper falling
  Upon the passing night,
Mysteriously calling
  The Children of the Light!

He cometh; oh, He cometh!
  Our own beloved Lord!
This blessed hope up-summeth
  Our undeserved reward.

He cometh! Though the hour
  Nor earth nor heaven may know,
Sure is the word of power,
  "He cometh!" Even so!

F.R.H.

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◇ ◇ The Pastor's Page ◇ ◇

THE APPEAL OF THE DIACONATE

When our merciful Lord walked upon the earth He was keenly sensitive to the needs and sufferings of those with whom He dwelt. And He helped them effectively with His mighty power.

Today Christ lives in the hearts of those who love Him. He makes us alert to the suffering of our fellow men and gives us a strong desire to render effectual aid.

The mercy of Christ is the heart of the diaconate. In this service Christian women are banded together for charity and Christian work. It is their aim to bring Christ and the comfort of His blessing into needy lives. In whole hearted consecration and with united efforts they may devote all their time and energy to their tasks.

The diaconate challenges all to help their fellow men. In particular it offers to some an opportunity for a life of service.

PRAYER

Make us sensitive to the needs of Thy suffering children everywhere, dear Lord. And bless, we pray Thee, all efforts to render aid. Prosper the diaconate. For thy name's sake.

AMEN

Golden Jubilee Service

With fifty years of service in various parts of God's great vineyard completed, the Rev. Herman L. Fritschel, D. D., was able to celebrate this his golden jubilee on Sept. 25 of this year. Ordained in 1892, he was called to serve a congregation in Superior, Wis., then spent another five years in a pastorate at Brandon, Wis. Again a call came to him, this time to another type of service, a combined office as rector of the Lutheran Deaconess Motherhouse, pastor of the Lutheran Deaconess Congregation, and director of the Milwaukee Hospital and other institutions affiliated with the Deaconess Home.

This was in 1902 and thus Dr. Fritschel could look back not only on fifty years in the ministry but also forty years of continuous service as director of Milwaukee Hospital. The years brought changes; the work grew. Some duties had to be resigned and assumed by other men, but the directorship of the Hospital remained Dr. Fritschel's absorbing lifework.

In praise to Almighty God for His blessing throughout these many years, and in honor of Dr. Fritschel, a special service of thanksgiving was held in the Chapel of Milwaukee Hospital on Sunday evening, Sept. 27. In this very Chapel Dr. Fritschel preached the Word of God and administered the Sacrament for many years, and is now a faithful member of the congregation that worships here. Friends of long standing took part in the service. Dr. A. Pilger of Ripon, Wis., preached the sermon, which is to be found elsewhere in this issue of the ANNALS. Rev. O. J. Wilke of Madison, Wis., together with Rev. August Baetke, pastor of the Lutheran Deaconess Congregation, officiated as liturgists. At the organ was Mr. Arthur E. Bergmann, organist at the Sherman Park Lutheran Church of this city. Favorite anthems of Dr. Fritschel's were sung by the Sisters' choir.

A large audience was assembled to do Dr. Fritschel honor by joining in this praise service, and all hearts were filled with joy in the thought of God's wonderful goodness to men.

Representatives of church bodies and organizations brought congratulations. Rev. W. Behrens spoke for the Wisconsin District of the American Lutheran Church, Rev. G. Kempf, for the United Lutheran Church, Rev. W. Gammelin, for the American Lutheran Conference and for the Milwaukee Pastoral Association, Rev. H. Whiting, for the Wisconsin Lutheran Welfare Society, and Rev. J. Bodensieck, for the Wartburg Seminary. Personal congratulations were offered after the close of the service by Dr. Fritschel's relatives and many friends.

Sr. M.K.

GOLDEN JUBILEE OF ORDINATION

Order of Service

September 27, 1942, 7:30 o'clock

Organ Prelude—"Prelude" - - Grieg
Hymn — Praise to the Lord, the Almighty, the King of Creation!
Psalm and Gloria Patri —
Scripture Lesson —
Prayer —
Anthem — "Holy art Thou" - Handel
Sisters' Choir
Sermon - - The Rev. A. Pilger, Litt.D.
Offertory—"Impromptu" - Bergmann
Prayer —
Anthem—"Be Still, My Soul" - Sibelius
Sisters' Choir
Greetings —
Hymn—Now Thank We All Our God
Benediction —
Postlude — "Postlude" - - - Guilmant

Liturgists - - - - - -
The Rev. O. J. Wilke, D. D.
The Rev. August Baetke
Organist - - Mr. Arthur E. Bergmann
Choir
Director - - Sister Magdalene Krebs

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THE REVEREND HERMAN L. FRITSCHEL, D. D.

DIRECTOR OF MILWAUKEE HOSPITAL

1902 - 1942

Anniversary Sermon

REV. A. PILGER, D. D.

He shall see of the travail of his soul, and shall be satisfied. Isaiah 53:11.

It might appear almost audacious to use a word from that chapter in the Old Testament which to the exclusion of everything else is devoted to a prophetic description of the fate of our Lord, for an occasion like this when we are gathered together in order to observe the golden ordination anniversary of our friend and his completion of forty years of service as the head of this institution. But I might point out that Jesus is not merely our Saviour and Mediator, our Way and Bridge to God, our Lord and King, but also the ideal of man realized; hence the ideal Man who at every step exhorts us: Thus thou shalt be; in whom all the sorrows and bitter experiences of men have vented their spleen, in whom all the faculties and capabilities of men have been developed to their greatest extent, in whom all the higher dreams and aspirations of men have been fulfilled. Hence it should be permitted, if any one may at all compare the lesser with the greater, to employ this word for this occasion.

I, therefore, propose to show that ONLY WORK IN WHICH THE SOUL PARTICIPATES IS ACCEPTABLE, SATISFYING, ENDURING.

"The travail of his soul" — what a magnificent expression; travail here not meaning the pangs of childbirth, as in Romans 8, but laborious toil. By the travail of His soul our Lord has accomplished our salvation. It was not His feet carrying Him through the land; not His hands blessing the children, breaking the bread, touching the unclean and the blind; not His brain evolving beautiful thoughts; not His heart overflowing with compassion; not His voice preaching the Sermon on the Mount, and it was not the sum total of these things, but the fact that He put His soul into His work. His soul — that indefinable, imponderable, incomprehensible substance, representing the true ego of man, by Himself declared to be more precious than all the rest of the world taken together, which He refused to barter for the dominion of the world. His soul — now flaming out of His eyes, then lying there in unutterable peace like two pools of eternity; towering like a giant and then lying prone, oppressed unto death under the immense burden which He had to carry. It was this His soul which tinged every deed He did, which warmed, deepened and vivified every word He spoke. It was this His soul which strove and struggled, which strained in every fibre, which wrestled and fought, which wept, which sweated, which bled. It was this His soul which urged Him on and on, which compelled Him to persevere until the work was accomplished, satisfying Him so that He exclaimed, "It is finished," and acceptable to the Father so that He raised Him from the dead. By the anguish, the toil, the travail of His soul He has effected our freedom.

Now I contend that a pastor may do his work without letting his soul participate in it. The soul may be, so to speak, sidetracked, so that it stands there like a forgotten freight car and all its treasures, powers, potentialities are gradually desiccating and rotting away. Then it is relatively easy to do a pastor's work. For then its chief requirements are a ready smile and a pleasing personality. Our sermons? Oh, our sermons are not so hard; for are there not dozens, are there not hundreds of ancient and modern collections of sermons from which one may with impunity excerpt, copy, appropriate, memorize if the memory is not too badly perforated? And if that is too hard, do we not live in such happy times that there are veritable sermon factories where one may purchase master sermons for every occasion for fifty cents, or perhaps only twenty-five cents, and then "stand and deliver"? And the congregation sits there and listens and says, "What a wonderful sermon! What a wonderful preacher we have!"

Instruction? Oh, instruction likewise is not altogether difficult, always presupposing that the soul is not involved. I remember that one of my teachers once shudderingly spoke — and, as in duty bound, I shuddered with him although I understood nothing of it, being only fifteen years old— of a colleague of his who for 35 years had year in year out read Cornelius Nepos with his class. At that time I did not dream that an occasion would come, namely now, when I could confess that for 40 years I had year in year out taught Luther's Small Catechism to my class, in ever the same words, with ever the same stories and ever the same jokes.

Even sick-bed ministrations, commonly thought to be the hardest part of the pastor's work, present no insuperable difficulties; for do we not have at our disposal a goodly supply of pious platitudes from which we draw freely; and if our memory momentarily leaves us in the lurch, why, in our right coat pocket we carry a little book, gilt-edged and a cross on the cover, from which we may read, if possible with a little tremolo in our voice, so that the patient wipes his eyes and the family are deeply moved, murmuring, "A good man our pastor is."

No, as long as the soul is uncoupled, the work of the pastor is not so difficult. And who, after all, cares for soul in these soulless days? Not our congregations! I have remarked upon it before, and I repeat that to my knowledge it has never happened, no, not once, that a congregation calling a pastor, has put the — to me most essential — question: Is he a true man of God, a sincere Christian, will he put his soul into his work? The explanation is given that our congregations presuppose this, simply take it for granted that all pastors possess these qualities, but the explanation is not convincing; it is my opinion that our congregations simply do not care for soul.

The Church? But do we not constantly hear the complaint that the Church has become secularized, which means: a part of the world? I believe you will agree with the observation which I have made, that specifically Christian virtues, as humility, love, self-abnegation, sincerity, fidelity are almost a handicap, an obstacle on our way through the Church, while on the other hand distinctively secular virtues, as ruthless energy, determination, a cleverly concealed selfishness, self-confidence, business ability, go-gettism, trumpeting, skillful advertising insure one's success. No, the Church is not interested in souls, unless it be accessions.

He who chooses to put his soul into his work — and what I say here of the pastor's work is applicable also to other professions — should know that he chooses a hard and thorny path. There is digging and delving, there is striving and straining, there is groping and seeking, there is searching after ultimate truth, ascent to the highest, descent to the depths, as Goethe calls it: to the mothers; there are doubts and questionings, there is fatigue and exhaustion, despondency and despair. They do not understand you; they may point at their forehead, they may smile superciliously at you; you must expect bitter disappointments; you will earn base ingratitude; humiliations there are and defeats; you see others of lighter *impedimenta* forging ahead, casting a pitying glance at you. And only rarely, oh, so rarely, a feeling of joy, of happiness, of elation which is not of this world, may fill your heart.

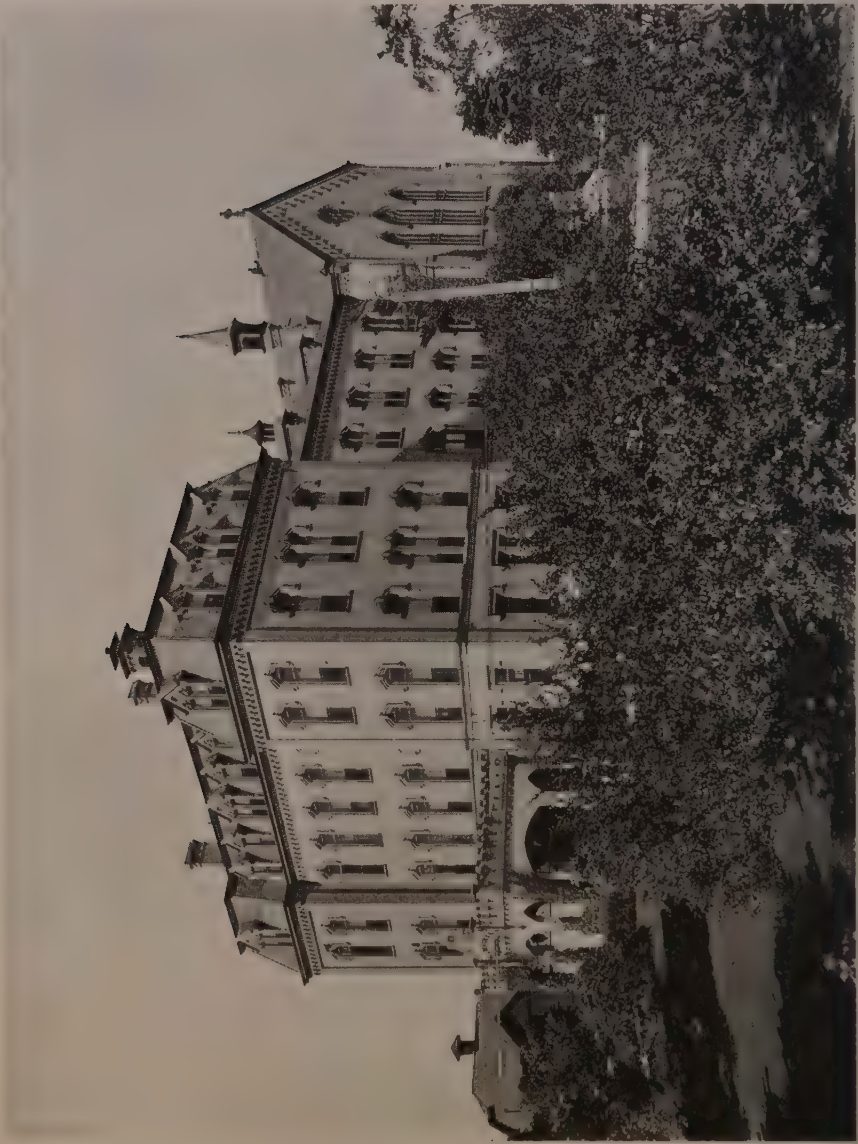
But, you say, final success is always with him who puts his soul into his work. Really? I must beg to disagree. Final success is in many, many cases not with him who puts his soul into his work. Think of our Lord Jesus! He had put His soul into His work. And what was His work, what was His aim? He Himself has stated it in no uncertain terms in the story of the heathen woman; "I am not sent, but to the lost sheep of the house of Israel." And before Jerusalem the Man stands and sobs, "How often would I have gathered thy children as a hen gathereth her chickens under her wings." And what was His reward? They did not understand Him, they shook their heads at Him, they held Him up to ridicule, they sneered at Him, they mocked Him, they rejected Him, they ejected Him, they hanged Him. Although, no: *because* He had put His soul into His work.

I know, I know, you would here like to interrupt me in order to correct me. But I have not forgotten that God finally changed glaring defeat into glorious victory and shameful failure into shimmering success; I speak here of the earthly life of our Lord as circumscribed by Bethlehem and Golgotha, and this His earthly life ended in tragic, in almost ludicrous failure.

But thanks be to the all-merciful God who in the friendliness of His heart sometimes, sometimes permits a man to be crowned with success although he has put his soul into his work! Hitherto I have not spoken of him who next to our Lord Jesus forms the pivotal point of this sermon, although at every sentence, at least during the preparation, I have thought of him and have seen his sympathetic figure with the eyes of my mind. We are assembled here in a building which together with many others forms an imposing complex which in its entirety has been under his direction for 40 years, which in part has come into being through his genius. It is an achievement of which any man may well be proud even as we all are secretly proud of him. But our brother knows that there are two viewpoints from which to look upon such things. One we call, *sub specie saeculi*, in the light of time, or in the light of this world; the other we call, *sub specie aeternitatis*, in the light of eternity. Looked at in the light of this world, it is something great, this *Quisisana*, as the Italians melodiously call their hospitals and sanatoria, this Christian institution from which with the help of our dear and highly esteemed deaconesses, of a staff of competent physicians and surgeons, capable nurses and many well-intentioned friends, rivers of blessings have flowed into countless homes. But regarded in the light of eternity the picture changes: for in the twinkling of an eye, in a brief hundred years, no stone will here be left upon the other, the now flourishing names will be forgotten, the memorial tablet which, as I hope, will be erected to commemorate the name of our friend, will long ago have been removed to an attic, gathering dust and cobwebs, and eventually be rediscovered and melted perhaps in order to furnish a machine gun or a new-fangled instrument of death for the then raging war.

But that our brother, as pastor, rector, director, has put his soul into his work this and this alone is *acceptable, satisfying, enduring.* Amen.

* On occasion of Dr. Fritschel's fiftieth anniversary of ordination, Sept. 27, 1942.



MILWAUKEE HOSPITAL, 1902

A Time to Rejoice

"*To everything there is a season*," said the Preacher of old, "*and a time to every purpose under heaven — a time to weep, and a time to laugh, — and also that every man should eat and drink, and enjoy the good of all his labors, it is the gift of God.*"

Dr. Fritschel's double anniversary, it seemed to the Sisters, was a time appointed for rejoicing and laughter, for enjoying the material gifts of God as well as the spiritual. What better way, then, could be found than to arrange for a testimonial dinner, in a hall large enough to accommodate the many people who likewise wanted to have a part in the rejoicing?

So it came about that arrangements were made for such a dinner to be held in the Fern Room of the Hotel Pfister on Monday evening, Sept. 28. A committee consisting of Pastor Baetke as chairman, a number of Sisters, members of the Milwaukee Hospital medical staff, members of the Hospital Board and of its Auxiliary Board, planned the affair, which was sponsored jointly by the Lutheran Deaconess Home and the Milwaukee Hospital. Every member of the committee took an interested part and under the capable direction of the chairman worked together with a will, so that, looking back upon it, we can say: "The party was a success".

The room was decorated with baskets of flowers. Small flags on the tables provided a patriotic note, while a neon-lighted placque announced the reason for the celebration by giving Dr. Fritschel's years of service.

Nearly four hundred guests responded to the invitation to honor Dr. Fritschel by their presence. It was a truly "family group", including as it did friends of Dr. Fritschel and friends and employees of the Milwaukee Hospital. Here was no class distinction. Benefactors and beneficiaries of the Hospital, surgeons and janitors, business men and nurses, pastors and office clerks were all there with one thought in mind, to show their esteem for Dr. Fritschel and their good will for the institution he has served so long and well.

Presiding at the dinner as an able Master of Ceremonies was Mr. Louis A. Lecher, a member of the Milwaukee Auxiliary Board. The Rev. W. H. Behrens, President of the Wisconsin District of the American Lutheran Church, offered the invocation. The chief speaker for the evening, who referred to Dr. Fritschel as the Dean of hospital administrators because of his long years in the same hospital position, was Dr. Malcolm T. MacEachern, Associate Director of the American College of Surgeons. Dr. MacEachern has long been associated with Dr. Fritschel in hospital work. Another outstanding speaker was Sister Catharine Dentzer, our Directing Sister, who has worked with Dr. Fritschel for all of the forty years he has been with the deaconess institutions. Sister Catharine told of Dr. Fritschel's first visit to the Deaconess Home as a young pastor, and how but a short time later God had led him into the work of the Diaconate. After offering congratulations, Sister Catharine presented a gift from the Sisters to Dr Fritschel, a leather covered "memory book", in which are to be found the autographs of all those in attendance at the dinner, as well as congratulatory letters and telegrams.

Dr. H. B. Hitz, senior member of the Medical Staff, who had also just completed fifty years of service, as a doctor of medicine, spoke for the staff and presented Dr. Fritschel with a fine moving picture camera. Dr. Gerald Burgardt, president of the Milwaukee Hospital Internes' Association, Miss Mildred Mencke, president of the Milwaukee Hospital School of Nursing Alumnae Association, Mr.

TESTIMON

NNER

Joseph G. Norby, president elect of the American College of Hospital Administrators, and Dr. W. G. Sodt, representing both the American Lutheran Church and the Motherhouse Board of Directors, spoke for their respective organizations. Among the distinguished guests at the speaker's table were Mrs. Katherine Fritschel, Dr. Fritschel's wife and faithful companion for almost fifty years, Rev. E. F. Bachmann, D. D., of the Philadelphia Motherhouse of Deaconesses, who had come from afar to greet Dr. Fritschel, his old friend and coworker in the Diaconate, Sister Emma Lerch, Directress of Nurses at the Milwaukee Hospital, Dean Eben Carey of the Marquette Medical School, and Rabbi Benjamin Hirschberg, of Temple Emanu-El B'ne Jeshurun.

Dr. Fritschel responded to the testimonials in a brief address, expressing his gratitude to Almighty God, to his co-workers, and to his friends for the blessings of the past and the good will and friendship of the present. At the close of the program, the audience stood to sing "God Bless America", as at the beginning it had joined in singing "The Star Spangled Banner".

But even as the guests lingered on, loth to leave after the joyous companionship in the friendly atmosphere that had been the prevailing characteristic of the entire evening, so the memory of that pleasant evening lingers on in our memories, continuing to bring happiness. We acknowledge it with deep thankfulness, together with the other manifold blessings He has bestowed upon us, as "the gift of God".

Sr. M.K.

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Anniversary Address*

Anniversaries are like lofty mountain peaks from which we may look backward over the land we traversed and the trail by which we climbed upward. Often the going may have been difficult, the path steep, the road rough, and barriers may have threatened to obstruct our progress, but there were also flowers along the way, diffusing their fragrance and beauty; and the sweet music of song birds, and the inspiration and challenge of the ever widening view, while above all there was the lovely blue dome of the sky, or the beautiful rainbow across dark storm clouds, constant reminders of His faithfulness, in Whose hands are our times and Whose promises never fail.

Forward we may look but a little way, but "*Hitherto hath the Lord helped us*" is the all-sufficient assurance of His help in the future, whatever it may have in store.

Looking forward to this happy occasion, my thoughts wandered backward across the intervening years, and not only across forty but *forty-one*.

It was a day in May, 1901. The Rev. William A. Passavant, Jr., was then the Director of the Milwaukee Hospital and the Rector of the Motherhouse. On that day, a young pastor whom none of us had had the pleasure of meeting before, called at the Hospital and made a brief first acquaintance with the institution of which *he* has now been the Director for two score years. He had not come merely to *see* the *Hospital* as many had come, but, being interested in work with young people in the Church, he had come to confer with the Rev. Mr. Passavant on that subject, and incidentally, to inquire concerning an interneship for his brother who was completing his course at the Medical School of the University of Iowa.

It so happened that because the Directing Sister of that time was on a visit to Europe, her duties and responsibilities were temporarily entrusted to this speaker. So it was I who, totally unacquainted with the caller, and unaware of the future significance of that visit, showed the young pastor to the office of the Director.

It was not until some years later that this incident, of which I had no distinct recollection, was related to me by Dr. Fritschel. I hoped that I had fulfilled my part graciously and with all my heart, though at the time neither of us had or could have had, the remotest idea that within little more than a twelvemonth we would be associated together for long years of service in the Motherhouse and Hospital.

Nor could the Rev. Mr. Passavant who was in the very prime of life and on the eve of a trip abroad, particularly in the interests of the Deaconess work, know that his sun was setting fast; yet at the Vesper Service on May 25, 1901, in a farewell message to us, he reminded us that if he should not return, God had a man to carry on the work, and he added, "The workman falls but the work goes on." He could not know that he had already met the man in the person of the young pastor who had so recently conferred with him on work with young people.

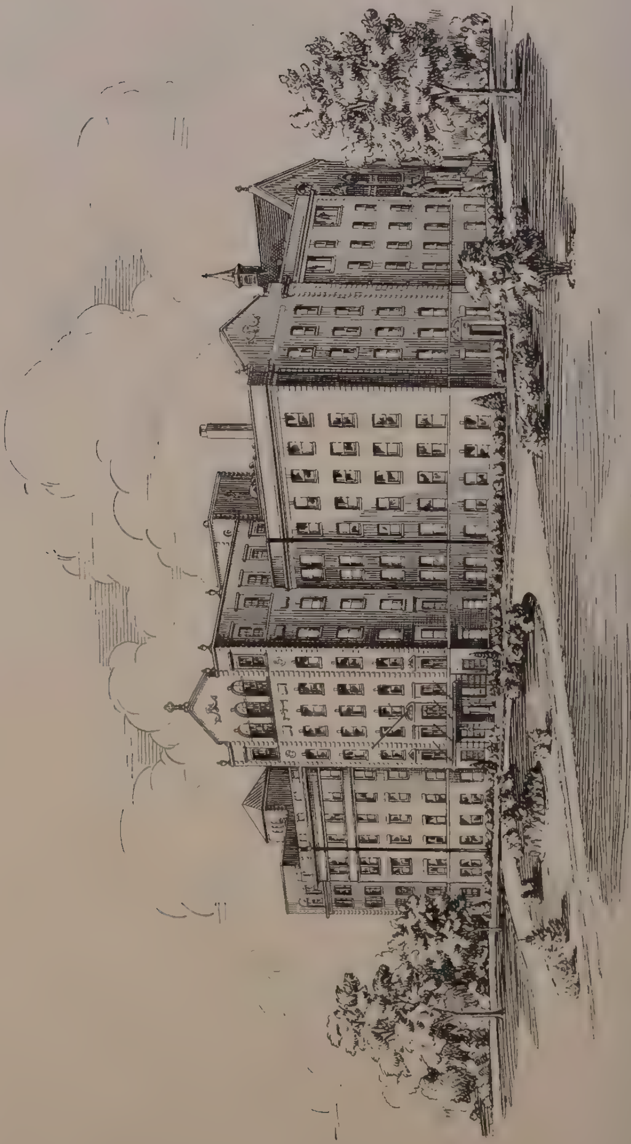
God had a great work to be done on the hospital hill, not only for the sick and suffering, but to crown the faith of the founder of the institution, and to answer his prayers. And — it was *not* to be done by his son, the Rev. William A. Passavant, Jr. So it was decreed in the eternal counsels of God.

When the place of the Rector of the Motherhouse and the Director of the Hospital was left vacant in July, 1901, men with requisite qualifications were sought, considered, and called, but like the seven sons of Jesse, the Lord had not chosen these. He had chosen the young pastor who had visited the Rev. Mr. Passavant on that day in May, 1901, and who, like David, was quietly and faithfully shepherding his flock in the up-State Wisconsin town of Brandon.

The voice which finally directed to the finding of the man of God's choice, came from far-off Philadelphia. And Philadelphia was farther off in 1901 than in 1942 with its streamliner trains and airplane transportation.

And so it came to pass that on August 18, 1902, the Rev. Herman L. Fritschel was duly installed as the Rector and Pastor of the Motherhouse and the Director of all the Passavant institutions, which, in particular, included the immediate direction of the Milwaukee Hospital. The services were conducted in the same Chapel where, last evening, we were gathered to observe the golden anniversary of Dr. Fritschel's ordination to the ministry. Among those who greeted Dr. Fritschel upon his arrival at the Hospital in 1902, was his brother, an interne of that year. And throughout the years Dr. Fritschel's interest in work for young people has had ample scope and exercise in the Motherhouse, the Hospital and the institutions under his direction.

Dr. Fritschel brought to the Deaconess work a thorough understanding of its principles and organization, a zeal to promote it, and a sincere devotion toward the cultivation of the spiritual foundation upon which it rests. He found only deaconesses as co-workers in the seventy bed Hospital of 1902. They were fewer in number than today. And patients were even fewer than the beds. But the trend was already upward. Hospitals were coming into their own. Because of the growth of the work, it soon became necessary to establish a training school for nurses to assist the deaconesses.



MILWAUKEE HOSPITAL, 1942

The efforts of Dr. Fritschel to build up the Sisterhood were soon revealed by the increasing number of Sisters, which necessitated the enlargement of their home which had formerly been the rectory, built in 1895 for the residence of the Pastor. In 1898 it had been given over to the Sisters who, until then, had lived in various parts of the Hospital, and, very considerately, it was left to them when Dr. Fritschel arrived in Milwaukee in 1902.

In 1905 an addition to the original building became imperative. Funds were needed and had to be gathered. In that first building venture of Dr. Fritschel, he was, as were his predecessors, sole campaign manager, captain of the team, the team itself, and the solicitor, as he was the next year for the new rectory to be erected at the other corner of the grounds.

Looking over the happy throng of friends and co-workers assembled here tonight, there comes to mind an evening in May, 1940, when in this very same room, there was a great gathering of joyful captains and teams of workers who had labored so wholeheartedly and successfully for the latest building program of Milwaukee Hospital, putting head and heart, hands and feet into its service. For all of which we are gratefully thankful. What a contrast to forty years ago!

Now on this memorable occasion, Dr. Fritschel, I have the honor and the pleasure to convey to you the sincere congratulations, the very cordial greetings and the heartfelt good wishes of the entire Sisterhood of our Deaconess Motherhouse. We gratefully acknowledge our great indebtedness to you for your contribution toward the growth of the work in our midst, and toward the firm establishment of its organization. We also recognize and pay tribute to your efforts and your influence in the sound development of the Lutheran Deaconess cause in America.

We remember with grateful hearts your faithful services as Rector and Pastor of the Motherhouse for nearly a score of years, and the blessings bestowed upon us through your ministry. And we are mindful of your many labors as the President of its Board throughout the entire forty years.

Looking back over all that, by the grace of God, has been accomplished, we rejoice with you on this day and in grateful appreciation, we offer you our very sincere thanks.

May He Who called you to this work, and Who has sustained you through all the arduous labors of two score years, establish the work of yours hands upon you and give you the joy of seeing it prosper even more abundantly in the years that lie ahead which may He multiply, and make bright and serene with His blessing.

* Sister Catharine Dentzer, speaking for the deaconesses at the Testimonial Dinner, Sept. 28, 1942.

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Address by Dr. H. B. Hitz*

To

REV. HERMAN L. FRITSCHEL,
Director of The Milwaukee Hospital

The Chief of the Medical Staff has seen fit to delegate to me the privilege and the honor, perhaps as your oldest associate, to present to you, Dr. Fritschel, as the Director for two decades of the Milwaukee Hospital, the felicitations, esteem and appreciation of its members, for your active and efficient cooperation during the past strenuous period of activity.

When you undertook the duties of Director in 1902, the institution was a comparatively small organization. Since then many notable changes have occurred in the physical setup, upon which you have left an indelible imprint. Great changes have occurred in the requirements of hospitalization, and of the standard of medical and nursing practice, all of which as Director, you have conformed to, as each improvement has been demanded. You have greatly contributed by your wise and careful management to the building of one of the outstanding landmarks of this community, THE MILWAUKEE HOSPITAL.

In this great work you have not been alone, for you have had the incalculable help of the Motherhouse of the Deaconess organization, and also an excellent well trained medical, surgical and nursing staff, together with a Board of Trustees who have had, under your tutelage, the vision to look into the future needs of this community, and to see to it, that these new requirements were promptly met.

It is my very great pleasure to present to you this small token of esteem from the members of the Medical fraternity listed under the word "STAFF" whom I have the honor to represent.

In the words of the Master, "WELL DONE GOOD AND FAITHFUL SERVANT".

* Senior Member of Staff.

MATERNITY PAVILION
LATEST ADDITION TO MILWAUKEE HOSPITAL
DEDICATED JANUARY 11, 1942

Opening of the Course

The new semester of the course of instruction, preparatory for the deaconess service, was opened on September 2nd. The five young Sisters who had completed the first year's work resumed their studies. A new candidate, Miss Ruby Leard, of Worthington, Pa., was heartily welcomed to our midst as God's answer to our prayer for more deaconesses. We are all the more thankful for her because Miss Ruby did not come as a stranger to the work; she came knowing what the service would require of her. For two years she was the willing and efficient co-worker of our Sisters at the Passavant Memorial Homes for Epileptics in Rochester, Pa., where she endeared herself to them by her consistent Christian life and by her unselfish devotion to the afflicted ones to whom she ministered. May the Lord abundantly bless her and make her a blessing in the service to which He called her. And this we pray also for all the class as they sit at the feet of the Lord Jesus, that they may be served by Him before they go forth to serve Him in His needy people.

The course opened with a service in the assembly room in which the Pastor and several Sisters participated. The address to the class was given by Sister Catharine, the remarks based on Rev. 17:14 - "*And they that were with Him are called and chosen and faithful.*"

Course of Lectures

Just what is our American Lutheran Church? What is its history and organization? What is its place and how does it compare with other Lutheran as well as the other Christian and non-Christian religious bodies in America, in the world? What are some of its branches of service, both at home and abroad? Where and in what capacity can personal work be done in our Church? and what are some of the available means and helps in preparing for such personal work?

These, and other similar questions with which one is often confronted, are being answered both to the satisfaction and edification of the Sisters and other interested persons who find it possible to attend the course of lectures being conducted during the present semester in the classroom of the Motherhouse. They are classified under the general theme: "OUR CHURCH AND OPPORTUNITIES FOR SERVICE" and further sub-divided into: "KNOWLEDGE ABOUT THE CHURCH", "OPPORTUNITIES FOR PERSONAL WORK IN THE CHURCH" and "PREPARATION FOR PERSONAL WORK".

Scheduled for Tuesday afternoons at 3:00 o'clock and Wednesday evenings at 8:00 o'clock, these lectures are being presented by guest speakers, including pastors and lay Christians, as well as by some of our deaconesses.

Among the guest speakers whom we were privileged to hear thus far, was the Rev. C. E. Krumbholz, D.D. of the Welfare Department of the National Lutheran Council, who presented a very vivid picture of the ever-increasing needs for Christian Social Welfare in our country and how they are being met by the Lutheran Church. He also challenged our church to set its standard so high, in promoting a more alert, active and progressive program for recognizing and effectually meeting these problems, that they will be respected by other Social workers. Only in this way can our testimony as servants of Christ be given and the distinctive contribution of the Christian church to the field of social welfare be made; namely, concern for the *individual* — *because he is a soul for whom Christ died.* Dr. Krumbholz showed not only the possibility but the importance of serving our country on the home front during these critical times.

SR. EDITH F.

The A B C of the Diaconate

September is the month when thoughts of young and old usually are turned to school—either in anticipation or memory.

For anyone who may ask, "What is a deaconess?" here is a simple A B C lesson:

A *Christian woman who in response to the Master's call for workers in His Vineyard has made it her life's work to serve Him in the Ministry of Mercy.*

B*ecause of the one pure motive, love to the Saviour, she voluntarily enters a Motherhouse for study and training in order to carry out this vocation.*

C*hrist is Whom she serves out of love and devotion; Christ and His blessings she brings to those she ministers unto; Christ is her strength and inspiration; Christ her sole reward.*

The course of study at the Deaconess Motherhouse in Milwaukee has been resumed this month. Would that more Lutheran young women would respond to the call and experience the joy and gladness in serving the Lord. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me!"

E. E. F.

in "The Informant"

A Field of Service

A door that is opening wide for the diaconate is that of Inner Mission and Christian Social Service and Welfare Work. "Whom shall I send, and who will go for us?" Preparation and training of heart and mind, followed by special professional training are required to qualify in this field. It reaches out to the individual, the family, and the community, seeking to rehabilitate and restore, to seek out and to save those who have been wounded in the battle of life, or who may have wandered afar, or who may have fallen by the way. It demands consecration but there is the joy of guiding feet back to the Way of Life, of being a co-worker with the Good Shepherd in going after the sheep that are lost.

Wedding Bells

On August 6, our Pastor Baetke was united in marriage with Miss Ellen Salin of Menominie, Michigan. The bride, accomplished, and admirably qualified in heart and mind to fill the responsible position of a pastor's wife, has by her gracious and amiable personality won our hearts. May God abundantly bless our pastor and his bride and grant them many long happy years together in His service in our midst.

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News Items

Advent and Christmas will have come and gone before the next issue of the ANNALS appears. Though the clouds upon the horizon have grown darker and more ominous as the months and days of 1942 have passed, yet we are sustained by the assurance "*Hitherto hath the Lord helped us*." He will not fail nor forsake us in the future. The trials and troubles will not overwhelm us for "*He stayeth His rough wind in the day of the east wind*." With unwavering trust in Him Who is our Refuge and Strength, and very present Help in trouble, and since nothing can separate us from the love of God which is in Christ Jesus, we extend to our readers our sincerest good wishes for a blessed Advent and Christmastide.

"Advent shadows gather deep,
Wars and desolations,
Troubled wakings, troubled sleep,
Rushing of the nations.
Advent glory, grand and clear,
Herald flashes flingeth;
And the Judge Who draweth near,
Full salvation bringeth."

On September 25, we were again privileged to hear an encouraging report about the work of the Lutheran Orient Mission, presented by Rev. A. K. Boerger, who is always a welcome guest of the Motherhouse. Considering the orphaned missions and doors that have been closed on many fields, it was heartening to learn that the Lutheran Orient Mission is quietly and steadily carrying on, even making progress though the work among the Mohammedan Kurds is very difficult and requires great faith, perseverance and consecration. We pray that the labors of faithful missionaries there will be rewarded with a bountiful harvest. "In due season we shall reap if we faint not."

Our beloved missionary to New Guinea, Rev. F. E. Pietz, visited us in August, and we learned from him of his truly miraculous escape from death when the Japanese bombed Lae, and of the long perilous trek through the wilderness of New Guinea to Port Morsby, when compelled to leave the work to which he had given 21 years of service, and the people who had been won for Christ, and who were hungering and thirsting for the Word and the comfort of the Holy Sacraments.

With faith undaunted by the present distress, the Church watches and prays with confident hope that beyond the clouds which now darken the horizon there is the promise of a brighter day when the sowers may again go forth with rejoicing, bearing precious seed which shall bring forth even more abundantly, to the praise and glory of God.

Rev. Mr. Pietz is now actively at work in his new parish in Ottumwa, Iowa. May God abundantly bless his labors in the home field as He did in New Guinea.

Two of our Sisters were recently called upon to mourn the loss of their mothers, Sister Emma Lerch and Sister Lydia Becker. Devoted Christian mothers who had bravely met the challenge of life and borne its burdens courageously, patiently enduring the suffering before they entered into the rest that remaineth for the people of God. They fought a good fight, they kept the faith and now they wear the Crown of Life. We pay grateful tribute to their memory for giving their daughters to the service of Christ and His Church. Sister Emma who is in charge of our School of Nursing, has given long arduous years to the ministry among the sick and Sister Lydia is a supervising deaconess nurse in our hospital. May the Lord of all comfort, comfort them even as "one whom his mother comforteth."

The Ladies' Aid Society of St. John's Lutheran Church of Milwaukee, Rev. D. P. Dovemuehle, pastor, (U.LC.) vsited our institutions in August. The day was pleasant and after a brief meeting, refreshments, provided by the ladies, were served on the porch.

The Missionary Society of Grace Lutheran Church, Thiensville, Wis., Rev. W. H. Behrens, pastor, (A.L.C.) held their October meeting in our assembly room. This was preceded by a tour through the buildings and followed by a social hour in the Motherhouse dining room where ladies of the society served the refreshments they had provided.

The interest in the institutional work of the Church manifested by visits of the various societies is gratefully appreciated and the goodly fellowship with these members of our household of faith contributes cheer and joy to the work.

Vacations over, the Sisters are back at their posts of duty. The reunion with those on stations as they spend some time at the Motherhouse is always a pleasant part of the summer season. The class of 1932, of which not a member is missing, enjoyed a most delightful reunion during the first week of September, in beautiful, restful surroundings near Ephraim, Wisconsin.

Sister Marie Eckhoff, formerly Directing Sister of the Old Folks' Home, Toledo, returned to the Motherhouse in September after her convalescence in Minnesota country from a prolonged illness. Sister Anna Pohlmann who was stationed at the Passavant Memorial Homes for the Epileptics in Rochester, Pa., is now assisting Sister Emma Blasberg at the Old Folks' Home, Toledo. Sister Marie Knoell was transferred from the Old Folks' Home to the Communion Wafer department of the Motherhouse.

At the biennial meeting of the Women's Missionary Federation meeting in Chicago, October 27-30, Sister Gladys Robinson will conduct four devotionals and Sister Gertrude Aper will present the deaconess work at one of the sessions. Miss Katherine Lehmann, President of the Federation, is a member of our Motherhouse Board. We were pleased to have her as our guest recently, for a meeting and for Dr. Fritschel's anniversary celebrations.

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DEACONESS ANNALS

VOL. 14, NO. 1 Matthew 25:34-36 JANUARY, 1943

Ready

Ready to take from the Master's hand
All things — both good and ill:
Willing in highest place to stand,
Or lowliest nook to fill;
Ready to follow the Saviour's call
Though your heart would rather stay;
Ready to offer to Him your all —
To go with Him all the way;
Ready to serve — though you "were not asked,"
Willing to step aside;
Scorning no small or lowly task,
Fearing nothing but pride;
Ready to suffer the taunts of men
And give in exchange a prayer,
Ready to stand for Jesus, when
No glory is offered there;
Ready to pray, and ready to love,
Ready to serve and give;
Ready to honor the Lord above
Each moment that you live.

Blessed indeed each ready soul
To His dear service true;
Under the blessed Lord's control
We learn of Him through you!

E. M. PETERSON

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◇ ◇ The Pastor's Page ◇ ◇

A Year of Deaconess Service During War Time
A Report on 1942

The past year has been a year of service during war time. We have been part of a nation at war. And the service of the diaconate has been affected by it.

On the one hand, it has meant taking part in our nation's mobilization of efforts and energy for the defense of our country and for taking the war to our enemies. All of our services have a function in that general endeavor. And, in addition, Sisters are taking part in volunteer activities designed to help the war effort of our country. We are proud of that record of our service.

On the other hand, besides taking part in the war efforts of our nation, we feel the effects of the war in the functioning of our service organization and in our community life. It is not that any of our number has been drafted into armed service or war work. But probably our number is smaller because of the war. We believe that the war has made itself felt in a decreased number of candidates. The war has affected our life in forcing us to postpone our building plans. But the effect of the war even more continuously and more keenly felt than those just mentioned are the additional demands made upon the services of all,—everywhere more work needs to be done with less help.

This strain is felt everywhere,—in the Motherhouse, the hospital, and at the institutions elsewhere where our Sisters serve. Everywhere deaconesses carry an increased responsibility of duty and services. This is expected of them and they expect it of themselves. The diaconate is not failing those who have learned to depend upon it.

And this increase of duties and responsibility comes at a time when the general trend has already in general been toward making more exacting demands of the diaconate. We are quite sure that the statement can be defended that more is demanded of deaconesses in point of service by the state, the general public, and by the church, than was the case in the past. And now the war has added an additional strain. It is a tribute to the consecration of many individuals and to the strength of the diaconate that in most instances the strain has been accepted as a challenge and successfully met.

Thus we are not complaining about the difficulty of the service. It is for difficult service that the motherhouse diaconate is organized, even as sacrifice is a fundamental part and of the very nature of that for which the diaconate stands.

It is for that kind of living that our course of instruction is to help prepare and to which all our efforts for the promotion of the cultural and the religious life of the Sisterhood are devoted.

The regular course of instruction was conducted during the year. Two individual courses deserve special mention. The one, a course in the field of Christian Welfare, given by Rev. H. J. Whiting, executive secretary of the Wisconsin Lutheran Welfare Society. We are fortunate to have Rev. Mr. Whiting on our faculty this semester and we owe him and the Lutheran Welfare Society a vote of thanks for his excellent service to our Deaconess Home in this matter.

"The Church and Opportunities for Service," the second course deserving special mention, is continuing into the new year. This is a lecture course on the various branches of the work of the Church with emphasis on the opportunities for spiritual service which they provide. The lectures are given by a number of pastors and others outside of the Dea-

THE ROLL OF THE SISTERHOOD

SISTER CATHARINE DENTZER, *Directing Sister*

	Entered:	Consecrated:	
Henrietta Fischer	June 27, 1890	June 3, 1895	Milwaukee
Ida Buck	March 3, 1891	June 3, 1895	Milwaukee
Lena Basch	Jan. 6, 1896	June 11, 1905	Milwaukee
Catharine Dentzer	June 12, 1896	Dec. 31, 1899	Milwaukee
Agnes Reck, R. N.	Oct. 5, 1896	May 3, 1903	Milwaukee
Emma Lerch, R. N.	Oct. 6, 1897	May 3, 1903	Milwaukee
Flora Oppelt, R. N.	Oct. 11, 1898	June 11, 1905	Milwaukee
Anna Pingel	Sept. 17, 1900	June 3, 1906	Milwaukee
Caroline Helm, R. N.	Jan. 10, 1901	June 3, 1906	Milwaukee
Minnie Brenner	May 24, 1904	Oct. 3, 1909	Rochester
Martha Pretzlaff, R. N.	Sept. 15, 1904	Oct. 3, 1909	Pittsburgh
Ella Kaehler	Sept. 19, 1904	Oct. 3, 1909	Milwaukee
Sophie Schiffler	Jan. 30, 1905	Oct. 3, 1909	Milwaukee
Clara Mueller	Sept. 15, 1905	Oct. 3, 1909	Milwaukee
Elise Heist	Sept. 19, 1905	Oct. 29, 1911	Milwaukee
Matilda Hertlein, R. T.	Sept. 20, 1907	Aug. 3, 1913	Milwaukee
Wilhelmine Johnannsen	March 28, 1909	May 23, 1915	Milwaukee
Mary Rosebrock	Sept. 16, 1912	Oct. 6, 1918	Milwaukee
Elizabeth Krebs, R. N.	Sept. 17, 1912	Oct. 6, 1918	Milwaukee
Marie Eckhoff	Oct. 10, 1912	Oct. 6, 1918	Milwaukee
Margaret Danner, R. N.	Dec. 16, 1912	Oct. 6, 1918	Milwaukee
Alice Ott	Jan. 6, 1913	May 15, 1921	Milwaukee
Magdalene Krebs, R.N., A.R.C.N., Ph.B.	Sept. 16, 1913	May 15, 1921	Milwaukee
Sophie Langner, R. N.	Sept. 14, 1914	May 15, 1921	Knippa, Tex.
Mina Pape	Oct. 12, 1914	May 15, 1921	Milwaukee
Helen Panning	Sept. 10, 1915	May 15, 1921	Toledo
Johanna Kutschke	Oct. 31, 1916	Nov. 11, 1923	Milwaukee
Emma Stolle	Sept. 28, 1917	Nov. 11, 1923	Toledo
Emilie Koester	Sept. 30, 1917	Nov. 11, 1923	Milwaukee
Clara Haas, R. N.	Oct. 16, 1917	Nov. 11, 1923	Milwaukee
Emma Blasberg	March 1, 1918	Oct. 31, 1926	Toledo
Edith Hansen	Sept. 14, 1918	Oct. 31, 1926	Milwaukee
Clara Winter	May 16, 1922	Oct. 28, 1928	Milwaukee
Nanca Schoen	July 14, 1922	Sept. 14, 1924	Columbus
Anna Seinwill	July 8, 1926	Oct. 28, 1928	Milwaukee
Hildegard Martins, B. Sc.	Oct. 1, 1926	June 4, 1933	Waverly
Maria Reuss, R. N.	June 1, 1927	Oct. 13, 1936	Rochester
Emilie Mayer, R. N.	Dec. 6, 1927	Oct. 28, 1928	Milwaukee
Clara Scheidecker	Sept. 21, 1931	Oct. 13, 1936	Milwaukee
Lydia Becker, R. N.	Dec. 29, 1931	Oct. 13, 1936	Milwaukee
Lena Bosshard, R.N., A.R.C.N., B.Sc.	Sept. 6, 1932	Jan. 2, 1938	Milwaukee
Lucia Pfluger, R. N.	Sept. 6, 1932	Oct. 13, 1936	Round Rock
Lorene Kroner	Sept. 7, 1932	Jan. 2, 1938	Milwaukee
Lucy Blank	Sept. 8, 1932	Dec. 31, 1939	Milwaukee
Elinor E. Falk, B. A.	Sept. 8, 1932	Jan. 2, 1938	Columbus
Anna Pohlmann	Sept. 11, 1932	Jan. 2, 1938	Toledo
Clara Nagel	Sept. 13, 1933	May 28, 1939	Waverly
Dorothea Meyer	Sept. 16, 1933	May 28, 1939	Milwaukee
Gladys Robinson, B. Sc., R. Ph.	Sept. 13, 1934	Dec. 31, 1939	Milwaukee
Gertrude Aper, R.N., A.R.C.N., B.Sc.	Sept. 14, 1934	Dec. 31, 1939	Milwaukee
Marie Knoell	Oct. 19, 1934	Oct. 27, 1940	Milwaukee
Anna Bieber	Sept. 13, 1937	Jan. 3, 1943	Rochester
Frieda Bieber	Sept. 13, 1937	Jan. 3, 1943	Milwaukee
Erna Shields	Sept. 17, 1936		Rochester
Ida Kloehn	Sept. 15, 1938		Rochester
Helen Michelke	Sept. 15, 1938		Milwaukee
Martha Schnaidt	Sept. 19, 1938		Waverly
Myrtle Lein	Jan. 29, 1939		Rochester
Marcella Kramer	Sept. 20, 1941		Milwaukee
Frances Baumbach	Sept. 22, 1941		Milwaukee
Edith Fischer	Sept. 22, 1941		Milwaukee
Lenore Hennings	Sept. 22, 1941		Milwaukee
Pauline Schmidt	Nov. 1, 1941		Milwaukee

Candidate:

Miss Ruby Leard Aug. 29, 1942

63 Sisters

53 Consecrated Sisters
10 Probationary Sisters

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

THE PLACES OF SERVICE

LUTHERAN DEACONESS HOME AND MILWAUKEE HOSPITAL

Milwaukee, Wisconsin

Number of Sisters: 29.
Kind of service rendered by the hospital is general hospital service.
Number of patients admitted during 1942: 9873.

LAYTON HOME

Milwaukee, Wisconsin

Number of Sisters: 3.
Service rendered to chronic invalids.
Number of patients during 1942: 41.

PASSAVANT HOSPITAL

Pittsburgh, Pennsylvania

One Sister.
Kind of service rendered by the hospital is general hospital service.
Number of patients admitted during 1942: 2459.

PASSAVANT MEMORIAL HOMES

Rochester, Pennsylvania

Number of Sisters: 6
Service rendered to sufferers from epilepsy.
Number of patients during 1942: 135.

LUTHERAN CHURCH OF THE REDEEMER

Milwaukee, Wisconsin

One Sister.
Kind of service rendered: group work, religious instruction, missionary welfare and sick calls.
Number of calls made during 1942: 1402.

LUTHERAN ORPHANS' AND OLD FOLKS' HOME

Toledo, Ohio

Number of Sisters: 4.
A home is provided for old people and for under-privileged children.
Number of old folks in home during 1942: 32.
Number of children receiving care during 1942: 86.

WAVERLY CHILDREN'S HOME

Waverly, Iowa

Number of Sisters: 3.
Care is provided for under-privileged children.
Number of children in home during 1942: 199.

THE LUTHERAN INNER MISSION LEAGUE

Columbus, Ohio

One Sister.
Type of service rendered: settlement-house work, religious instruction, welfare and missionary visits.
Number of home calls made during 1942: 413.
Number of individuals served in settlement-house work: 240.

TRINITY OLD PEOPLE'S HOME

Round Rock, Texas

One Sister.
Home is provided for old folks.
In home during 1942: 12.

WAFER BAKING INSTITUTE

Milwaukee, Wisconsin

Two Sisters.

coness Home and by Sisters. We greatly appreciate the splendid response on the part of those invited to participate. This course was arranged as part of the regular introductory training for deaconess service, and, in addition, for all Sisters in Milwaukee as an opportunity for continued study.

Two anniversaries in particular occupied our interest during the past year. As this report is being written we think of one of them in retrospect and of the other in expectation; and there is the joy of satisfaction in the look backward and the joy of anticipation in the look into the future.

The celebration to which we refer in speaking of the past is the anniversary of Dr. Fritschel on September 27th and 28th. It was a celebration in which all who participated felt the joy of sharing in doing honor to one who had served so uncommonly well, —for 40 years, as Director of Milwaukee Hospital, and 50 years as an ordained minister.

The anniversary to which we refer as we speak of the future is the 50th anniversary of the formal organization of our Lutheran Deaconess Motherhouse. A fitting observance of this important event is looked for.

We are glad to report that the Sisterhood has again grown during the past year. We rejoice in that though we regret that the growth has not been greater. Five candidates were received as Probationary Sisters. One candidate entered the Deaconess Home in September. We believe this reduction in the number of candidates to be related to the war situation. The fact that the pressing and evident need of our country calls upon all available men and women, and gives them the satisfaction of contributing something tangible to the welfare of the nation, has increased the difficulty of making the challenge of the diaconate felt. This emphasizes the necessity of doubling our efforts to win recruits for this army of mercy and of Christian service.

Those areas where our pace has been slow and where our attainments have not come up to our wishes make us want to give consideration to weaknesses of the diaconate,—in order to remedy them. But they also call on us to give thought to the inherent strength and to the assets of the diaconate and of our Motherhouse. These especially we will want to take into account as we set our faces to the future and we make our plans for tomorrow,—even as they give us confidence to face the coming day with quickened zeal.

We should like to call attention to the following elements of strength of our Motherhouse.

There is first of all the devoted consecration of the many Sisters who have given their hearts and energies with sacrifice and whole hearted loyalty to the diaconate. In this service of the Church it is their aim to bring the blessings of Christ and Christ Himself to those to whom they minister. There are no scales which can measure the value of this loyalty and zeal.

In second place we have here a united service group. There is unity of organization which permits unified planning and unified service, and where unified planning and unified service is combined with intelligence, efficiency is bound to result.

And this unity is not only a matter in organization and authority. There is also a feeling of belonging together. The personal bonds of the primary group are being developed. We believe there is a trend toward greater democracy in our group and that the feeling of responsibility in conducting the affairs of the Deaconess Home is widening, at the same time strengthening the bonds of the group. This is an element of strength for our Deaconess Home which we would think second to none.

In third place we would list this, and it too is beyond price, the great treasure of good will toward the diaconate and toward our Deaconess Motherhouse which has been built up during the course of the years. Because of past and present services people think well of the diaconate. This is true of the community and of the Church.

The next point which we would list

might logically be put together with what we just stated. We believe it to be of such outstanding importance, however, that we shall list it separately. The organized force of the great womanhood of the American Lutheran Church, the Women's Missionary Federation, has set itself the task of helping to promote the diaconate. The energy, intelligence, strength, and resourcefulness of that organization is well known. It gets worth while things done. The Women's Missionary Federation has now set up a Deaconess Department, and Mrs. L. F. Gast of Green Bay has been appointed chairman of this department. We welcome Mrs. Gast as we rejoice in our confidence in her and our conviction that the diaconate is something worth while to promote, and we pledge our wholehearted cooperation.

We have set forth what we believe to be the great elements of strength of the diaconate. And there is this yet to say. Behind all these elements of strength, and working in them, is our great Lord. He is our Strength. And we believe that in them He is confessing Himself to the diaconate and that He bids us go forward, undismayed, and determinately. That we will do, trusting in Him, doing the work which He gives us to do. And in His strength also, meeting the difficulties which He pleases to set before us.

August Baetke

* * *

Consecration

After the customary week of preparation during which time there were devotional and study hours, Sister Anna Bieber and her sister, Sister Frieda Bieber were consecrated as deaconesses and received the silver cross as the token of their consecration, which took place at the regular morning service, Sunday, January 3, Pastor Baetke officiating. The sermon, based on a portion of the Gospel for the day was a message not only for our two Sisters but for all of us, a message to hold fast the beautiful dream of service to Christ which we cherished, nor let the difficulties and trials, burdens and the weariness of the working days dissipate or obscure it.

Sister Anna and Sister Frieda, together with a third sister, Hilda, entered the Motherhouse, September, 1936. The presence and assistance of one of them at home made it necessary that one return, and Hilda withdrew before investiture, to our sincere regret, because of her warm attachment to the work and her interest in it.

Present for the Consecration were Mrs. Katherine Bieber, mother of our Sisters, and their brother Herbert from Mott, North Dakota. Also two brothers who are in the service, one in the Navy, the other in the Army. What a joy to the mother who gave these two sons to the service of their country, to see her two daughters whom she had given to the service of the Lord Jesus, consecrated for the work to which they were called and chosen by Him.

Sister Anna is stationed at the Passavant Memorial Homes for Epileptics, Rochester, Pennsylvania, and Sister Frieda is taking the Course of training in our School of Nursing.

We pray that God will abundantly bless these Sisters and grant them many happy working days with Him in the ministry of mercy.

"They that are with Him are called, and chosen, and faithful."

SISTER CAROLINE'S "JOURNAL"

Kaiserswerth, 1878

I thought to keep a journal but I have no time for that. I came here, on the 10th of October, at three o'clock in the afternoon. I received a happy greeting from the Sisters. The same evening Sister Emilie took me over to Mother, that is Mrs. Fliedner (Caroline Berteau Fliedner). She was very kind and spoke encouraging words to me and wished me God's blessing on my work.

On the 11th of October, after having put my clothes in order with Sister Emilie's help, I began work, that same evening, in the Children's Ward. The most of them are surgical cases. There is much to learn, to dress wounds and take care of the little ones. There is much for me to learn.

The yearly festival was on the 14th of October. On the 12th we began to eat in the large hall. Many Sisters came on Saturday and others Monday morning. The Church was trimmed very nicely and so was the whole house. By afternoon so many people were here, the Church was crowded full and so were the large and the little halls, in the evening. We heard a very nice sermon. The text was—"No man having put his hand to the plough, and looking back, is fit for the Kingdom of God". I cannot describe my feelings on that day.

And then there was the consecration of fourteen Sisters. Pastor Disselhoff talked to them very earnestly before the consecration. O how glad I was to be an eye witness of such a feast! O my heart did beat as I saw so many disciples of the Lord, who work willingly for Him! And how hard it is in America to get laborers in His work. O Lord, make me a true disciple that I may do what Thou biddest me do! O what a privilege I have here, in hearing His Word explained, and what a blessed hour to me is the "stille stunde" (the silent hour)! Hours when we are instructed in religion are blessed hours. I enjoy the hour by Pastor Disselhoff very much. O how nice it is to have the Bible explained!

This institution is very large. I have not been around everywhere. Flowers there are, very many and all very nice. It happened once that I cleaned the windows (casement windows) and did not shut them very well, and the wind blew them open, and five or six flower pots were broken. But not a word was said to me. In the kindest way they spoke to me.

We get up at five o'clock every morning. I get up ten minutes before so that I can talk a little with my Heavenly Father, to thank Him for the rest of the past night and to beseech Him that He will take me again into His care and keeping. At half past five we have to be in our Ward. A quarter past six we have breakfast and worship. After worship we have to wash. At nine o'clock we have lunch; at twelve, dinner; at three o'clock, coffee; at seven, supper; at nine or ten we go to bed. I sleep in a room (dormitory) together with eight other Sisters.

On October 20, I was invited to Pastor Disselhoff's for supper. Sister Charlotte N. was there. She was to leave the next day for Jerusalem where she works in the hospital. On the same evening we had hours (a class or assembly) where we heard from Mr. Fliedner about Spain. (He was a missionary in Spain.)

The days roll around very rapidly. Today is the last of October. It goes well with me. I have a dear Friend to Whom I can always go. I must tell you Who it is. It is He Who says in His Word, "I am with you alway".

I have been in the hospital to see Sister Louise Wiseman. And I was invited to the College (Seminary for teachers). I went there and we talked in English. I was much pleased with it. O I love to go to the stunden (classes). I always like to learn more. I wait for a letter from America. Yesterday I received one from my parents. I have the night watch tonight, and will try to write a letter.

These few lines I write on the 27th of October. I have the night watch. It is an awful windy night. The days roll around quickly to eternity. I am in the Boys' Ward now. O that the Lord would bless us so that we would live only for Him! O there is yet so much self with us! The heart is evil and perverse, who can know it! We have to fight all the day long with our evil thoughts and desires.

God has brought us to another year. He has kept us through all the toils and difficulties. It is a quarter past four o'clock. This is my first watch in the new year, tonight, the 7th of January. I cannot write down all that I wish to write.

On Sunday, January 11, there was a baptism. A novice was baptized. Today, the 18th of January, Julie was consecrated to the Lord for the work, a deaconess for the Lord!

"Bless the Lord, O my soul, and all that is within me, bless His holy Name". I am not worthy of all the mercy Thou hast shown unto me. God has sent me the money. He always has done it, that I may be thankful for it.

Tonight it is the 7th of February. One week has gone into eternity.— It is the 14th of February tonight. We can not know what a day may bring forth. It might bring us into eternity. O help us to be faithful unto the end!

On the night watch before, I did not write in this book. We have the 5th of March as these few lines are written. I have spent some joyful days. My heart can sing, Praise the Lord for all His benefits, praise the Lord, O my soul! The 3rd of March I took the Lord's Supper. May the Lord strengthen His Body and Blood in me, so that it may bring forth fruit to salvation! And in the afternoon I was invited over to Mother (Mrs. Fliedner), for coffee and we spent a very nice day.

Today is the 11th of May. I could have a good cry. O my heart is cast down very much, but I will commit to the Lord all my ways and He will make it all right.

We spent a very pleasant evening tonight, the 17th of March. We were all together in the large hall. Es war heute Monatsstunde—(There was the monthly meeting—or class—today).

I had the night watch with a little child which had been operated upon, but the Lord helped me and everything went all right.

Here the "Journal", which is given with a few interpolations by way of explanation, almost exactly as Sister Caroline, struggling at times with the English, bravely wrote it down in her tiny book, ends abruptly. A note written in pencil followed: "After four years I am writing a few lines in Palmyra, Ohio. How many thousand miles between Kaiserswerth and this village! And the same Lord rules it all. We went to church on the 8th of July and heard a pleasant sermon, and it was not in vain. Lord, help us to be steadfast, and to do what Thou wilt have us do!"

Only recently was this little "Journal" which the writer of it never dreamed might have a message for us, discovered.

To better acquaint our readers with the Sister who wrote her "Journal" while taking the Deaconess Course at Kaiserswerth, 1878-1879, and who long since has reached the Homeland, we include a sketch of her life, written by the Rev. W. A. Passavant, Jr. for the "Annals of the Institution of Protestant Deaconesses", 1900, upon her completing twenty-five years in the service, as follows:

In the little village of Schmillinghausen, Waldeck, Germany, Sister Caroline was born April 11th, 1850, and two weeks later her parents, Ludwig and Louisa Ochse, had her baptized. They were pious people and so much stress was laid upon prayer, that the little child used to repeat her evening prayer over and over again, thinking she would surely go to heaven by her much praying. With two sisters and three brothers she spent a happy childhood. A godly teacher, whose eldest daughter married a missionary and died in Australia, made a deep impression upon her religious life from her ninth year, and in 1863 she was confirmed. Not until later did the truth bring assurance and peace: that salvation does not rest on the uncertain grounds of our doing and living, but on the simple belief that the blood of Jesus Christ will cleanse us from all sin. God's pity and free grace and not pharisaic satisfaction with one's own goodness alone can bring permanent happiness.

The family were in such circumstances that something could be spared for the poor, and very early the child learned, by being sent on festival days with baskets of provisions to poor neighbors, the blessed habit of thinking of the sorrows and necessities of others.

When her mother was suddenly removed by death, leaving a babe two weeks old, Caroline took the management of the family and mothered the little boy. The responsibility deepened her sense of dependence on God and developed self-reliance, so that at the end of four years, a sister being old enough to take her place, she obtained the reluctant consent of her father, and in 1872 Caroline Ochse came on a visit to America, stopping with an uncle in Buffalo, N. Y. Here she entered the St. John's Orphans' Home at Sulphur Springs as a helper, and found a former deaconess of Neuin charge of the girls. The deaconesses in the hospital at home, who were from Kaiserswerth, had made her familiar with the character and duties of the office, and now this new acquaintance awakened a longing to give herself to the work.

Spiritual impressions deepened amid the homesickness and trials of her first year in America, and a book of devotion given by her teacher on leaving Germany, with the text inscribed on the first leaf: "Fight the good fight of faith", I Tim. 6:12, together with the preaching of God's Word, led her out of her Old Testament conception of God as a Judge to the New Testament truth of Jesus Christ the Saviour, the revealer of God as a loving Father. As the immediate result of this new and rich experience of God's love came the final determination to become a deaconess. As her father had again married she felt free to give her life now to merciful activities and wrote to her pastor in Germany seeking advice as to what steps should be taken to enter a Motherhouse. He immediately wrote to Disselhoff, rector at Kaiserswerth, who replied that as the Rev. Dr. Passavant greatly needed helpers she should apply to him. Sister Elizabeth answered the application inviting her to come to the Orphans' Home at Rochester. "On May 1st, 1875, I left my forty-five orphan boys at Sulphur Springs", Sister Caroline writes. "Our morning text was Psalm 32:8. 'I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye,' and the hymn was:

Jesus still lead on
Till our Rest be won.

"On the 25th of May, 1875, I reached Pittsburgh, and entered upon my work at Rochester the next day with Sister Elizabeth".

Soon after Sister Elizabeth left for a short visit to Germany. It was not until she returned with her niece, Helena Reinartz, that with her she had the opportunity of studying English. After nine months in Rochester Sister Caroline was transferred to the Pittsburgh Infirmary, and in the fall of 1876 was sent to Jacksonville, Ill., which was to become her field of labor for more than twenty years.

Here Dr. Passavant had previously sent Sister Louisa, and on November 2, 1875, had begun in the humblest way the Jacksonville Hospital. The infant institution was almost lost in the dreary building that had been erected years before for a college and given by Mrs. Eliza Ayers for charitable purposes. It did not even have the first requisites for a hospital—water or sewerage—and the rooms and long halls with ceilings sixteen feet high it was almost impossible to heat. The walls were covered with ancient white-wash and the roof leaked upon saint and sinner alike. Back of this building was a frame house which contained the little Orphans' Home to which Sister Caroline was assigned, while Sister Louisa with Beulah Thompson and Miss Marie Ann Welty had charge of the Hospital. The awful discomforts and poverty of these first years of struggle are known only to God and a few faithful souls. Money for the barest necessities often could not be had. Once especially, when credit was exhausted and the children needed food, the two Sisters agreed to go at a certain hour to that Friend, Who has promised to be a very present help in trouble, telling Him of the need. An answer came immediately, for the very next day a check from Mrs. Strawn for $100 lifted the burden from their hearts. At another time, when the long absence of Dr. Passavant had delayed the collecting that usually helped meet the bills, dire distress for a little money again confronted them, Sister Louisa, taking all her jewelry, which consisted of a forlorn little ring and a couple of rolled gold breast pins, visited a jeweller, in the simplicity of her heart, to offer them for sale. He took the poor trifles in his hand, looked at her serious face, and with some half audible excuse declined to buy, but put a five dollar bill for the Hospital in the hand of the disappointed Sister.

In 1878 Sister Caroline was given leave of absence to visit home and "take the course" at Kaiserswerth. This she did, remaining from October to the following April at the Motherhouse, greatly benefited by the teaching which centered about the text: "The love of Christ constraineth us", 2 Cor. 5:14, and the able sermons of the rector, Pastor Disselhoff. The vast activities of the famous Motherhouse, with its stations all over Germany, and extending to Egypt, Asia Minor and Palestine made a profound impression upon the young Sister.

Returning again to America in June 1879, Sister Caroline was given permission to remain for some time helping in the Emigrant House, New York. She was then recalled to Jacksonville, where she took charge of the Hospital, Sister Louisa taking the Orphans' Home. The circumstances of the struggling institution were still often discouraging, and, says Sister Caroline, "I got the blues in good shape. It seemed as if I would have to give up the work. I thought I had a good case, and a long letter of lamentation was written to Dr. Passavant. Then it was his turn to write. He began and picked the whole mountain of difficulty to pieces, and by the time I had read his letter I had no case at all. I learned to know that when God gives a place of duty, it is our part only to be true and faithful under all circumstances. Our Heavenly Father does not look only on the amount of work we do, but upon the spirit in which we do it."

Sister Caroline formed the connecting link, as it were, between the early history of our work and the formal organization of the Motherhouse. A devoted friend and coworker of Sister Louisa Marthens, our first American deaconess, who entered in 1849, she was also the beloved friend and counsellor of those who belonged to the new period of the work, 1893, having survived, in active service, until 1914. Having entered in 1875, she experienced some of the difficulties, incident to the work, while it was still in process of adjustment to the great change from Germany with its monarchial government and State Church to the American democracy with its differently organized Church system and congregational activity.

By her self-forgetful, sympathetic, consecrated service, ever "showing mercy with cheerfulness", she endeared herself to those whom she served. She called them her "children". They called her "mother".

Feast of Lights

I.

"Light of the world, we hail Thee
Flushing the eastern skies;
Never shall darkness veil Thee
Again from human eyes;
Too long, alas, withholden,
Now spread from shore to shore,
Thy light so glad and golden,
Shall set on earth no more."

The world, at the time of the first Christmas, was dark, clouded with sin and overshadowed with the fear of sin's aftermath, death. Scarcely could the faint gleams of light given off by the first promises of a coming Saviour penetrate the gloom that surrounded even the hearts of the Children of Promise, threatening to overcome their hopes of deliverance from doubt and dismay. But God in His mercy continued to flash forth beams from His great lantern of love. In statements that embodied solemn promises, He gave assurance to His people with ever increasing clarity that Messiah, the great King and Deliverer, was drawing near to save His people from their sins.

These promises, as we find them throughout the Old Testament, still carry their God-given message into a world of darkness. Sin and sorrow have not disappeared from the earth; in fact, they have been overwhelmingly present with us during the past year, and we seek, as Israel of old, assurance that God has not forsaken His people, that His face is not to be hidden from us forever, that once more "His glory shall be seen" upon us and upon the Gentiles that have come and will come to the light.

The custom of our Motherhouse, of observing Advent as a season of preparation for the coming of the King, is based upon these promises. During the Advent season of 1942, as for many years past, the Sisters recalled some of the many promises in their morning devotional period, beginning with the first promise, Gen. 3:15, on the first Sunday in Advent, and continuing each day with another, each passage of Scripture seemingly holding more of the Promise, each shining out more surely and steadily into the night of uncertainty. Also symbolic of this increasing light, culminating in the brightness of Christmas, was the customary use of candles, one additional candle for each promise, so that the recitation of the twenty-sixth promise, "For unto us a Child is born, unto us a Son is given", was accompanied by the light of twenty-six candles, collectively symbolizing Jesus, the Light of the World, the Light that shall never set.

II.

"Light of the world, Thy beauty
Steals into every heart,
And glorifies with duty
Life's poorest, humblest part;
Thou robest in Thy splendor
The simple ways of men,
And helpest them to render
Light back to Thee again."

Happily, the joy of Christmas does not depend upon man and his little material interests. On the surface it seemed impossible to be happy this festival season, at least happy enough to celebrate. The war abroad and the effects of war at home seemed to bar the way for any kind of festivity. But the light of Advent had prepared the way, and to those whose hearts it filled, Christmas came as a fulfillment of promise: "Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings."

Not one of our usual observances was omitted. All groups of the great family associated with the Motherhouse and Hospital gathered at their appointed times for special services and programs, and the obvious interest in things, spiritual and devotional, the manifest joy in the singing of the Christmas carols, gave evidence of the soul's need that would not have been filled had everyone given in to the suggestion of weak flesh: "Perhaps we ought not to celebrate this Christmas."

The Chapel service on Christmas Eve was particularly beautiful. The service opened with the Chapel completely darkened except for the light of a tall white candle beside the lectern. From this candle's light a Sister carried a taper to light the altar candles. Christmas hymns, liturgy, and Psalm were sung in the soft candlelight, alternating with Scripture lessons read by Pastor Baetke and anthems sung by the Sisters' choir. Gradually the Chapel grew brighter as the illuminated transparency of the Nativity gave forth its radiance, its glow reflected in the twinkling of the little silver stars of the Christmas tree, that gave back each ray of light from every facet.

As the service progressed, the light was increased, and finally the tree, too, shone forth in all its glory. Many patients had been brought into the Chapel, in beds and wheelchairs. Doctors, nurses, and other friends came to attend this service, always dear to the hearts of the Sisters. Here again was told the story of the Babe of Bethlehem, Whom the heaven of heavens can not contain, yet Who found room in a manger. Again we sang:

"A wondrous change which He doth make,
He takes our flesh and blood
And lays aside, for sinners' sake,
His majesty of God."

It was a lovely evening, but that was not all of Christmas. Matins and the Service of Christmas Day, and the daily Vesper services each brought great blessing to us, lightening the cares that did not lessen with the holidays. They supplied peace and strength from the Prince of Peace, from the Mighty God, Whose splendor is reflected in the lives of those Who live in His light.

III.

"Light of the world, before Thee
Our spirits prostrate fall;
We worship, we adore Thee,
Thou Light, the life of all.
With Thee is no forgetting
Of all Thine hand hath made;
Thy rising hath no setting,
Thy sunshine hath no shade."

One week after the Christmas Eve service, at the midnight hour of New Year's Eve, we met again in the Chapel, this time for the celebration of the Holy Communion. In the solemn hour of the turn of the year, the Lord's Supper crowned the many blessings of the year with this greatest of all gifts: His own Presence, His closest communion with His children. Looking back upon the year, we were made aware, perhaps more thoroughly than at other times, of the loving kindness of the Lord, Whose mercy has kept us, loved us, protected us.

After the communion service, and on the stroke of midnight, we prayed the Litany. Other prayers were offered, particularly for the welfare of our country and peace for all the world. Our first hymn in the new year was one asking for God's grace upon our country. We pray, as we did that night and at the New Year's Day service, that He Who made all things may soon make "wars to cease unto the ends of the earth", that freedom's holy light may shine again, not only in our land, but among all nations, reflecting the freedom that He Himself bought for us at such tremendous cost.

IV.

"Light of the world ,illumine
This darkened land of Thine,
Till every thing that's human
Be filled with what's divine;

Till every tongue and nation,
From sin's dominion free,
Rise in the new creation
That springs from love and Thee."

It is the Epiphany season now. Christmas, to many, is but a memory, but to us who have had the privileges, the opportunities, and the benefits of this season, through Advent, Christmas, and the year's beginning, should it become only a memory? If it does, the joy it brought will soon pass, the peace will vanish. Work will be drudgery; worry and sadness will be our constant companions. If, however, we truly opened our hearts anew to the coming of the King, if we let His Spirit enter to cleanse and purify our spirits, the memory of Christmas becomes a living, activating interest in our lives. The beauty of the "true and only Light" will glorify our daily duties, so that we will find possibilities in them of reflecting light back to Him.

Then, too, will we seek to spread the story of that Light to others whose lives are still in darkness because there has been no one to bring them the glad tidings. Our hearts will be filled with a burning desire, kindled by the flame of the Light of the world, to bring those who know Him not, into the radius of the glorious beams of His Presence. We will pray for our enemies, that they, together with us "from sin's dominion free", may know that He came into this world for all our sakes, to suffer and die that all might live, and come to the knowledge of light and truth. Then will come the true Epiphany, the manifestation of Christ in glory, to all those who have not shut out the Light, but have thrown their souls wide open to the brightness of His rising.

Sr. Magdalene K.

* * *

Deaconess Department

At the biennial meeting of the Women's Missionary Federation, October 27-30, in Chicago, a Deaconess Department was created, of which Mrs. L. B. Gast of Green Bay, Wisconsin, was appointed Chairman. Mrs. Gast comes to her new office as a friend, interested in the work and acquainted with the Sisters, one of whom, a consecrated deaconess, was a member of Rev. Mr. Gast's congregation at Green Bay.

We are greatly encouraged by this latest token of the deep interest of the Women's Missionary Federation in the Motherhouse and in the work of our Sisters, to whom the privilege and opportunity, through gracious invitation, has been repeatedly afforded, of presenting the work to the Federation and to many of the various Groups comprising it. With grateful hearts and sincere appreciation for the action taken by the Federation, we look forward to a larger service to greater numbers through the many answers to prayer for deaconesses.

Mrs. Gast was the guest of the Motherhouse, December 9, and officially welcomed as the Chairman of the Deaconess Department of the Women's Missionary Federation at the sessions of the Motherhouse Board and Corporation meetings that day.

The biennial meeting of the W.M.F. in 1942, was the largest held thus far, about 1400 being enrolled. Characterized by a fervent devotional spirit and the heartening fellowship of co-laborers in the work of the Kingdom, it inspired those present with new zeal and new courage as they caught a new vision of great opportunities for more abundant service, as "laborers together with God" in the building up of His "spiritual house" upon the great Rock Foundation, Jesus Christ our Lord.

Four of the devotionals were conducted by Sister Gladys Robinson, the central theme for the Convention being "Ye are God's building". The deaconess work was presented by Sister Gertrude Aper at the morning session, October 28. A number of our deaconesses were present, some as delegates to the Convention.

* * *

The Children at Waverly

Because little things about strange places are first to attract the visitor's attention, every newcomer finds noticing detail an easy chore. He will even enjoy the task, for he knows that seemingly insignificant observations often reveal whole philosophies of living. They become little clues to hidden principles!

Here in the dining room of the Lutheran Children's Home are the low tables and brightly-colored chairs topped with crosses for the pre-school and primary children. At mealtime there is plain, white china with sturdy cups for milk. Serviceable, yet attractive furnishings seem to shorten long halls and make delightful visiting-places of the living rooms. Upstairs the bedrooms, nursery, and kindergarten room are indeed fascinating; but most engaging of all is the bathing room with its rows of hooks laden with freshly-ironed clothes and the stubby bath tubs purposely mounted high so that those attendants who find bending to be hard on the spinal column need have little excuse for ill humor on bathing days. Outside, the well-equipped playgrounds and lovely flower gardens truly must be temptations to the school-goers and youngsters who have outdoor work assignments. Now a group of youthful but ardent dog-lovers are mobbing the big St. Bernard, Bowser, while a disheveled lass of six utterly disregards the frantic maneuvers of the black and white goat which she is leading up for inspection. Insignificant observations? Each one clearly illustrates the well defined policy of this institution: For normal children, a children's home!

But are there no indications here of strong convictions put into practice by the staff members? View a gathering of pajama-clad youngsters kneeling with a supervisor beside their beds for devotions, or listen as strains of vesper hymns borne on the eager, high-pitched voices issue from the open windows at intervals as different groups of children retire for the night. Shortly before nine o'clock, which is bedtime for teen-age youths, two girls are enthusiastically laboring at clip-and-paste scrapbooks. Most of the staff members are engaged elsewhere this evening. What an opportunity to work overtime! But all is quiet when the hall clock chimes the hour. What's this? The room has no occupants. Scissors, glue, and waste paper are gone. Over on the lower shelf of the cupboard two fat, sticky scrapbooks are just dropping off to sleep. So that's how things are done here!

Then what about the human aspects of life in the Children's Home? Is there time for laxity? People rise, wash, dine, and retire at the sound of a bell. Work alternates with play. Each day almost resembles the preceeding one. True, and yet chaos rules when there is no order about a large household. But see the staff members wink as a plucky lad of three, having completed his thrice-daily struggle with the manipulation of a regular-sized teaspoon, trots around the table to an adolescent boy who grins good-naturedly and takes

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the small one on his lap.

Thus it goes! Life is taken seriously here, but it's ever eventful and exhilarating, and sympathetic associates are always on hand to help over the hard places. The individuals who people the institution, to the last man, resemble outsiders. Every visitor notices the fact. And this means that the Lutheran Children's Home spoils neither staff nor children! A tribute, indeed, to the God Who founded and preserves it!

SR. F. B.

From "TIDINGS", Lutheran Children's Home, Waverly, Iowa.

◆

News Items

To all of our readers we extend cordial greetings for the New Year, with the wish and the prayer that by the blessing of our God, it may be a happy New Year for each one, bringing joy and peace to our country and to all people.

One of our most welcome Christmas gifts was the return of Sister Anna Seinwill from Rochester, Minn., on December 23, after a prolonged stay at the hospital. To further her complete restoration to health and strength, Sister Anna is spending January with her relatives in Rockford, Ill.

On January 14, the Missionary Society of the Church of the Epiphany held their monthly meeting at the Motherhouse. After a brief business session the afternoon was given over to a devotional, conducted by Sister Catharine upon request, and to a brief sketch of the history and work of the deaconesses of our Motherhouse. Refreshments in the dining room and a tour through the hospital followed. Forty-seven ladies were present. Their presence and their deep interest in the whole program of the Church was inspiring and heartening. We were especially pleased to have this Society of the Church of the Epiphany as our guests, because of earlier associations dating as far back as the little mission, meeting in the small frame cottage, where one of our Sisters taught a Sunday-School class for nearly two years, 1902-03. The Motherhouse later conducted a Christian Kindergarten at the church, 1908-1913. And the Rev. Paul Roth, D. D., nephew of our beloved friend and Board member of many years, Rev. Dr. H. W. Roth, was our Milwaukee Hospital Chaplain from 1911 until he was called to the Church of the Epiphany where his silver anniversary as pastor was recently observed.

Sorrow and bereavement came to our Sister Lena Rasch twice within the brief span of two months, when two of her brothers were called to the rest that remains to the people of God. Though the road Home has become more lonely with the departure of these loved ones, there is the bright hope of the future reunion, for they fell asleep in Jesus. For our Sister there is our deep and heartfelt sympathy.

The Motherhouse Missionary Society held regular monthly meetings during 1942. The theme for the topics through the year was "Thine is the power" under which various phases of mission activity, our duty and responsibility toward them, were considered and studied.

The offerings and dues amounted to $639.53. The offerings of the Motherhouse Congregation were $646.81, making a total of $1,286.34. The total disbursements for the Synodical budget and various mission objectives, were $1,349.42.

On December 18, Sister Elinor Falk was graduated from the Ohio State University, Columbus, Ohio, summa cum laude, receiving her B. A. degree. Sister Elinor returned to the University after the holidays to complete her studies for her final degree and for the field work required in the Social Service course. She is preparing for Social Missions and Welfare Work in the Church.

Sister Elinor, Sister Gertrude and Sister Helen Michelke, our university students, spent a part of their Christmas holidays with home folks, thoroughly enjoying the freedom from study and class work routine.

Sister Gertrude will complete her work and receive her degree, B. Sc. in Nursing Education, at the close of the present semester, January, 1943.

Representatives from the Mission Fields are always welcome guests at the Motherhouse. Among these in recent months were Dr. Charles Muthaiua of our Hospital in Renigunta, India, now on a visit to America, and Miss Hazel Biedereck, R. N., of Phebe Hospital, Liberia, West Africa.

Our Milwaukee Hospital completed another record year. The total number of patients admitted in 1942 was 9873. These together with the 195 remaining from 1941 make a grand total of 10,068. In the Maternity Pavilion, opened January 21, 1942, 3293 were admitted, including 1579 infants born there.

In the various divisions of the Radiology Department, there was also greatly increased service; X-ray 6454 patients, 8465 fields rayed, 22178 exposures; Deep Therapy 698; Electrocardeograms 778; Electroencephalograms 235.

The members of the Bible Class at St. Paul's Sunday-School were the guests of the Motherhouse on the evening of Tuesday, December 1. It was a joy and inspiration to have so many fine teen-age boys and girls come for an evening of Christian fellowship and to participate so heartily and with marked interest in the "Motherhouse Advent Service" as it was re-enacted by them in the dining room. The Class recited from memory the first promise of the Messiah (Gen. 3:15) and additional prophecies were given by Sister Marcella who lighted the candles on the wreath. A devotional talk was presented by Sister Edith Fischer, their teacher, explaining the meaning of "Advent", and the significance attached to the cedar, the lights, the Advent buns and other customs connected with our celebration of this holy season. Refreshments were served by the deaconess class, who also joined in the singing of Advent and Christmas songs and enjoyed, with those young folks, a very happy and inspiring evening!

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DEACONESS ANNALS

Vol. 14, No. 2 Matthew 25: 34-36 April, 1943

The Risen Life

Saviour, through the forty days
Of Thy solemn Lenten fast,
By the dreary desert ways
Where the tempter was o'ercast,
We, Thy children, strove to be
In Thy loneliness with Thee.

Saviour, through Thy Holy Week
When Thy Sacrifice was made,
From Thy Cross we heard Thee speak,
In the tomb we saw Thee laid.
Humbly striving, Lord, to be
In Thy sorrows, near to Thee.

Saviour, on Thine Easter morn,
We salute a risen Lord,
Praising Thee for hope new born,
Thanking Thee for life restored,
Asking that our lives may be
Raised to higher life in Thee.

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◇ ◇ The Pastor's Page ◇ ◇

JESUS OF NAZARETH PASSETH BY

The blind man begging on the Jericho Road heard the sound of many footsteps and of much commotion, and he asked what it meant. And they told him that Jesus of Nazareth passeth by.

It was a great day in the blind beggar's life. It meant sight for him. No more darkness all the day long, or faltering in finding the way by taping stick or hesitating footstep. He could walk forth with his face toward the light.

It meant more than that—it meant the end of his begging. No more stretching out of hand waiting on the mercy of the passer-by. No more humiliation in his heart for being dependent on the bounty of others. No longer was he kicked and cursed for being a beggar. He could lift his head as a man among men. Jesus had passed that way.

And the day was bigger still: the blind man learned to know Jesus, the great Son of David. He believed in Him and followed Him. The Son of God drew near unto him. The Savior became part of his life. For Jesus did not merely pass by leaving the blessing of sight and independence behind, but He lifted up the beggar to the plane where the Son of God is not only a grateful memory but an abiding Presence.

Thus may mankind look upon the ministry of Christian mercy, thus may we look upon ourselves in our work of helpful love: Jesus of Nazareth passeth by.

Such a vision may well open our eyes to the fullness of service we may render to others. There are many to whom we minister. And many blessings result from this service,—health, comfort, relief, security, guidance, a satisfying life of usefulness. When we can give all or any of these blessings to neighbors in need, and do it in the name of Jesus, then it may be said where the diaconate walks: Jesus of Nazareth passes by.

But for those to whom we minister the day of our service may still be greater. The Lord may leave not only a gift through that which we do. He Himself may enter into the heart and He may remain there. Many disciples have been won for the Lord by the Church's ministry of mercy, and the spiritual life of many reached in this service, has been enriched. It is our urgent desire that our work might be blessed in so great a measure.

Jesus passes by also in the persons of the needy. He walks across the path of those who serve, in the likeness of those who are served or who might be served. Many disciples have travelled along the road leading to Jericho and they have seen a blind beggar sitting there in whose face they noted a fleeting resemblance to the Lord Himself. And they have stopped to minister in the conviction that they were serving Him. It was not that they just imagined. It was rather that they remembered His word: Ye have done it unto me.

There is that and there is this that in our service, Jesus passes by. It will be an impelling inspiration to have this view of our work. We shall want to do our very best. We shall want to live up to that challenging association which united that which we do with the great Son of God. We shall want to grow — becoming more keen in our sensitiveness of need, more self-sacrificing in our service, more energetic and telling in our efforts, more united in our work. We shall want to grow more unto Jesus. For are we not associated together with Him; and people do say of our work, Jesus of Nazareth passeth by.

AUGUST BAETKE.

* * *

LIFE IN THE DIACONATE

The deaconess life is nothing unique. If it were we would shrink from asking anyone to join us in our work, realizing that all that savors of a peculiarity that is out of keeping with Christian simplicity and with the sobriety of truth, is that "pinnacle of the temple" to which Satan leads man, in order to cast him down.

The deaconess calling is therefore nothing extraordinary—no more extraordinary than a young man's resolve to become a preacher or a teacher. It is unfortunate that Christian people still imagine the path of a deaconess to be a peculiar one, and that when a Christian young woman determines to follow it, relatives and friends are amazed and try to dissuade her, as though it might lead her into error. There is no peculiar deaconess vow, none that binds irrevocably and for life, like the nun's vow. It is rather after this fashion: One, who from her heart desires to be a deaconess, desires to remain one for life; one who is with all her heart a deaconess, receives her calling each day anew, as a gift from the Lord, as a gift of thanksgiving to the Lord; one who continues in the calling with all her heart, desires that nothing may happen to take her out of her chosen path, and daily renews her promise to the Lord of fidelity to duty.

But one who is inwardly unsteady, who feels her work a sacrifice, made to God or man, is bound by no vow. Such a one should in no wise be bound, for here it may be said: Sacrifice and burnt offering — that are felt as such—God hath not desired.

One vow only is binding unto death, and from it no man can release us—our baptismal vow. And while her baptismal vow keeps the deaconess in the service, she is a servant of the Lord—God grant it may be until death.

(FROM THE GERMAN OF
O. JORDAN, BY E. A. E.)

* * *

INVESTITURE

Following the example of many schools, and because of the pressing need in the various institutions, due to present conditions, the course of instruction for 1942-43 closed on January 29, after a comprehensive and intensive semester which began September 2.

The investiture of Miss Ruby Leard followed on Sunday, January 31, at the morning service. Pastor Baetke's sermon on these words from the Gospel Lesson for the day, "His disciples followed Him," was helpful and inspirational, not only for Sister Ruby but for all of us. Upon request it is printed in this number of the Annals with the prayer that it may encourage, comfort and strengthen others during the storm that now rages wildly all over the world. He Whom we followed into the ship *does care*. With

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Him we can not perish. He will arise at our cry and speak His word of peace.

"God, the All-wise! by the fire of Thy
chastening
Earth shall to freedom and truth
be restored;
Through the thick darkness Thy
Kingdom is hastening:
Thou wilt give peace in Thy time,
O Lord."

HIS DISCIPLES FOLLOWED HIM

Matthew 8:23

Here is a text about the sea. That by itself is something which makes it interesting to us, for we are greatly interested in seas and oceans at this present time. Our thoughts often dwell out there.

A few years ago we may have thought of seas and oceans only occasionally. They may have come to mind only when we thought of far-away lands. And perhaps for days at a time our thoughts were land-bound. But we have become ocean conscious.

Out on the great deeps battles are being decided. Out there our young men are fighting and facing the enemy. That is where many are dying the death of heroes. Not a day passes which does not find us out upon the waters in our thoughts.

It might be profitable for us to approach our text remembering that which has to do with the sea. It was into a *ship* that His disciples followed Jesus. I would invite you to consider the particular message which this verse has for us just because it was upon the sea that they followed Him.

The message of our text pertains to us all. It is addressed to you whose investiture is being celebrated today. It is a message to us all in our capacity as servants in the diaconate, and to us all as Christians.

His disciples followed Him. I shall endeavor to point out two things which these words mean for us: A duty and a consolation.

I.

It is our duty also to follow Jesus as His disciples of old followed Him. And since it was into a ship that they followed Him we shall point out several aspects of our duty which that circumstance underscores.

In the first place let us be reminded that it is He who must give direction to our life and to our work. This is emphasized by the thought of traveling in a ship. When people enter into a ship they must want to go in the direction in which the course of the ship is set. They must follow the leading of the captain. They must trust his guidance. They cannot choose their own way. They cannot do anything but follow him.

We often think of Jesus as our Captain, as our Pilot. There is a hymn which we frequently sing. It is a hymn of trust and confidence,—moreover, a hymn of consecration and obedience.

Jesus, Saviour, pilot me,
Over life's tempestous sea;
Unknown waves before me roll,
Hiding rock and treacherous shoal;
Chart and compass come from
Thee;
Jesus, Saviour, pilot me.

He who chooses our course: the end of our voyage and the particular way which leads there; He who gives us our work to do; He puts the goal to be attained before us and directs us to do the work whereby we may attain it. As we stand at the beginning of our life work we must let Him set the goal. And in the midst of it we must listen entirely to His direction.

A second duty which is emphasized by the thought of a ship and of the sea is that we must follow the Lord Jesus all the way. Passengers must remain on the ship all the way. One cannot make a voyage and turn back halfway to the destination. That is possible in a journey, but not on a voyage. A train may stop at many stations. In a pilgrimage it is possible to fall out along the way and walk in the other direction. But there are no stations on the sea. The voyager stays on until the ship arrives at its desired haven.

There are suggestions in these considerations for the Christian life and for Christian service. There are those who make a good start. Some walk with Him a part of the way. But the Lord would have us remain with Him and to serve Him until the end.

Perhaps it was easier at one time to remain faithful to the Lord Jesus and to His work than it is now. At least there were circumstances which made it easier for some people. There was a time when people could be so isolated that they were not influenced at all by the thinking of those who did not love our Lord or honor His service. Many people lived within groups where all regarded Him with respect. But that is no longer the case. The influence of those who do not regard our Lord highly reaches us, and the thinking of those who look upon serving Christ with contempt impinges upon us. In our work and profession and in our daily life we are often with those who do not stand towards Jesus as we do. If we will continue to remain with the Lord and in His service, it will not be because we do not know that some people think otherwise and because we never feel the force of their influence. We shall have to set our faces and determine to remain faithful.

In the third place there is a consideration about our duty to our Lord which the experience of the disciples might at least suggest. It is this that the thought of Jesus should occupy a great and constant place in our mind.

It was a small boat into which they entered with Him. While they journeyed together they could never forget that He was with them. He was naturally much in their thoughts. There were so few of them and Jesus was the main person.

When we travel by train it may well be that at the end of a journey we know very little of the people with whom we traveled. We may have spoken to only a few and the conversation may have been casual. On an ocean liner, with a thousand passengers, any one of the great number might not exist for us at all. But in a small ship those who travel together cannot help seeing much of each other and being much in each other's company.

May this point to the fact that Jesus should be much in our minds as we live as Christians while we are about our work.

It isn't enough merely to be about one's work merely as a matter of duty. It is necessary that we actually do the work for Jesus' sake, that we realize we are about *His* work.

II.

But the words "they followed Him" point not only to a duty but also to a consolation and an assurance.

This is not the consolation to which the words point, that no dangers will threaten, that no storm will arise. A storm came upon the ship which carried Jesus and His disciples. It came up suddenly, as storms often do on that sea. Nor was it just a little squall. It was not merely a contrary wind which made the going hard. "The ship was covered with waves." And those courageous, strong, fearless men cried out with terror, "Lord, help us, we perish."

Nor is this the promise of the Lord to you that if you follow Him there will be no difficulty, no storm, no disappointment. There will be. Some of your days will be dark and tearful and some will be crowded with heartache. And some of your days of service will be filled with hardships and disappointments. Some storms will threaten long and suddenly break loose, and some will descend upon you with the suddenness of the near disaster which came upon the disciples.

What then is the assurance which is ours in following Jesus? It is indicated in a word of the Lord which does not sound like an assurance at all.

When they cried out in terror Jesus said, "O ye of little faith." Certainly that word does not sound like an assurance, like an encouragement. But it points toward a reason for assurance and courage. The fact that *He* was there to speak that word showed them that they had reason to be content.

They were afraid that they would all perish, they and Jesus. They feared that all of the preparation for the coming of Christ down through the centuries of the Old Testament would come to nought in one hour. All of the miracles of God's preparing for the coming of His Son into the world would be swept into the sea by this storm. They feared that He and His work would perish. They did not realize that He could not perish, that His work must go on. That this ship could not go down,—because it carried Him.

Is there any consolation for us in that? Certainly not the consolation that our dreams will never perish. There is no assurance that our little designs can never come to nought. There is no assurance that danger will not threaten, — not even that death will not overtake us. But there is this assurance that the cause of Jesus must go on. That His work cannot be brought to nought, that if we identify ourselves with His cause and His glory, then that for which we work will not perish.

Does it demand too much of us to look upon that as a consolation, as an assurance? Yet, we do ask this, or at least a similar thing, of our soldiers. The men in our armed forces go forth to fight, to win the victory, if need be, to die. Nobody assures them that they will go through this war safely. And those who are wounded and die do so with the assurance that their sacrifice helps their nation to win this war, and we expect that this should be sufficient assurance and consolation for them.

In a letter which Rev. W. A. Passavant Jr., wrote a few decades ago and shortly before he died, he expressed just that assurance. It was written at a time when things looked dark for the diaconate. And he wrote this was his consolation, that Jesus had more to lose than anyone else if this work did not prosper, and he was willing to leave it in Jesus' hands.

Yet there is a personal and individual consolation and assurance for us if we follow the Lord. We as a nation cannot say to the soldiers who die: when victory has been gained then you will rise again to enjoy it. But that is the assurance that our Lord gives us. Christ tells us that we will share in His triumph. Even when death has been with us on the voyage, we will be there when the ship reaches port. In the harbor there will be life and there will be joy. That is the consolation and the assurance of following Jesus. Amen.

INVESTITURE SERMON
BY PASTOR BAETKE.

* * *

"WHY DO YE THIS?" . . . "THE LORD HATH NEED"

"Then sent Jesus two disciples . . . *Go your way . . . ye shall find . . . bring them unto Me.* And if any man say aught unto you, ye shall say, *The Lord hath need of them.*"

It reads like the program for Christian service at home and abroad. For nearly 2000 years that program has been in operation. The Master still calls to His disciples, sends them "into the village over against you"—"beginning at Jerusalem" — Inner Missions, Home Missions, Overseas Missions—to the "uttermost parts of the earth." "Ye shall find."—"Your labor is not in vain in the Lord." They go at His word. They find. And they bring them to Jesus, to peace and joy and life eternal.

"*Why do ye this?*" — "*Why?*" The question is often asked of those in Christian service. Service that demands self-denial, even sacrifice, like that of devoted missionaries:—separation, privation, "perils in the wilderness, perils in the sea, weariness and painfulness." It is asked, more often perhaps, of those who would follow the Lord Jesus in the ministry of mercy, the diaconate. "*Why do ye this?*" He, Himself, has put the answer on their lips: "If any man say aught unto you ye shall say, the Lord hath need."

"Christ hath no hands but our hands,
To do His work today;
He has no feet but our feet
To lead men in His way;
He has no tongue but our tongues
To tell men how He died;
He hath no help but our help
To bring them to His side."

On the day of His triumphal entry into Jerusalem, He needed only a humble beast of burden, apparently a first-born,—"whereon never man sat"—and therefore consecrated to Jehovah and redeemed, according to the Law, with a lamb. And it is written of all men that they have been "redeemed . . . with the precious blood of Christ, as of a Lamb without blemish and without spot."

Is it then anything extraordinary that some of the redeemed lives should be consecrated to His service in the ministry of mercy, the diaconate? Some upon the lines of whose life the Lord has written "Free to serve"?

"Not only by reclaiming His good gifts,
But by withholding, doth the Master write
These words upon the heart . . . Where He finds
A tablet empty for the 'lines left out', . . .
His own dear hand writes 'Free to serve'!"

Thousands upon thousands of young women have elected to dedicate their entire life to their chosen professions in various spheres of activity. Why should it seem something foreign or extraordinary for a young woman to dedicate her life to the service of her Lord and Redeemer, in the ministry of mercy? Why should there be any "murmuring" if like Mary of Bethany, she would break her alabaster box of precious ointment and pour it upon His head and His feet?

And the garb? Uniforms are now the order of the day. WAVES and WAACS and SPARS, Red Cross Nurse Aides, and "Gray Ladies"! All proud of their uniforms that tell the world they have responded to their country's call in the hour of need. We look upon them with warmhearted admiration and with grateful appreciation for the work they are doing in the service for which they enlisted.

The deaconess also has enlisted for service under the Captain of our salvation. Her simple, unpretentious, for all occasions appropriate garb is her uniform for this service. It was not designed to suggest any "world renunciation" but, was in most instances, simply the common dress of the period in which the different Motherhouses were established, remaining unaltered through the changing fashions which followed, eventually becoming the "garb". To the deaconess the color, if not the style, has an historical signfiicance. We read that the deaconesses of the early centuries wore black or gray.

The following incident was related by one of our deaconesses, while serving the underprivileged in Inner Mission service, in one of our large cities. —

"Not long ago someone objected to my garb on the ground that everyone would point me out as a deaconess. Some boys stopped me on the street the other day. 'Are you a teacher?' one demanded. 'I know,' another said, 'you teach about Jesus Christ.'

Our garb is not a hardship; rather it becomes a blessed thing when it is recognized as the uniform of one who teaches about Jesus."

"It grieves me not that I the garb
have taken,
The garb of honor at my Master's
hand;
Dear memories its somber hues
awaken;
It sets me free, and is no servile band.
With cheerful heart I go where'er He
leads me;
In royal garb I serve where'er He
needs me."

We cannot penetrate the veil that lies over the future but already we know that lives, wholly consecrated to the service of the Lord, will be needed as never before in the history of the world and of the Church, to minister to the aftermath of this greatest of all wars, to wounded souls and bodies, to broken lives and broken homes. The challenge is to the Church and with it to the diaconate.

Even now the institutions of the Church can tell of the greater need for deaconess service, and the Inner Mission field, and particularly the Welfare Work, where the more remote but none the less devastating effects of war on lives, is so manifestly evident. What when the full tide comes in!

This is the time of preparation, of training to serve in that day. "The Lord hath need," and He is calling to His redeemed to help Him minister to others redeemed. On that long ago day, He sent for that which was needed for His triumphal entry, and it was found "by a door, without in a place where two ways met." Why so explicit except to teach us that we may be standing by a door where two ways meet, a door where His call of need may find us. To respond to His call will mean a blessed satisfying service to Him in others who, when at the last He makes His great Triumphal Entry with the countless hosts of His redeemed, into "Jerusalem, thou City fair and high," may unite their voices with ours in His praise, acclaiming Him as King of kings, and Lord of lords, our gracious Saviour and Redeemer.

"*Why do ye this? — The Lord hath need.*" Hath need of — *you.* You who are "Free to serve."

Sr. C. D.

* * *

HERMAN FRITSCHEL, JR.

"*What I do thou knowest not now; but thou shalt know hereafter.*"

Standing on the threshold of a new year, countless thousands ask the question, audibly or only in the silent sanctuary of the heart: What will this year bring? One cannot pierce the veil God hangs over the future. He lifts it day by day with the promise, "*As thy day so shall thy strength be.*"

So with confidence and trust in Him and His help for every time of need, His children go forward knowing—

> "If Marah must be Marah, He will stand beside the brink."

In the present war-torn world many hearts and homes, trembling between hope and fear, await the messages that may bring gladness or sorrow. Sometimes the blow falls so unexpectedly and without warning that one is stunned by the sudden shock. So it happened while the New Year was still very young, January 27, that a cabled message from Pearl Harbor told of the accidental death by drowning of Herman Fritschel, youngest son of Rev. Dr. and Mrs. Herman L. Fritschel. It was the first break in the immediate family circle and though he was in the full maturity of his young and vigorous manhood, he, like Benjamin, the "little one" to his distressed brothers, so "Hermie" was the dearly beloved youngest one of the family, and now the first to bind them all closer to the Father's House above.

Herman was endowed with exceptionally fine talents and creative ability, and had already distinguished himself by his achievements in his chosen field of electronics, radar equipment in particular. For this reason he had been sent to Pearl Harbor some months previous for special work to be done for the government.

To the great comfort of the family and friends, his mortal body was brought home and, on February 27, was laid to rest at Graceland cemetery on the lot adjoining that of the Motherhouse. Pastor Baetke conducted the services and the Sisters' Choir sang.

Our deep and heartfelt sympathy goes out to Dr. and Mrs. Fritschel who so bravely and with confident trust could say amid the sore heartache and tears—"The Lord gave, the Lord hath taken away, blessed be the Name of the Lord," and to the sisters and brothers who have lost a beloved brother.

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COMMENCEMENT

Departure from the usual custom of graduating both the February and September sections of senior students at a June commencement, made it possible to have the graduation exercises of the Milwaukee Hospital School of Nursing for the February group, Class 1943, on March 5, in the Chapel, for some years too small to accommodate relatives and friends of the larger groups.

Everyone welcomed the change that brought the event "home" to the Chapel, where the graduates had attended the Vesper services during their years of training. It seemed fitting that in this house of worship a Lutheran pastor, the Rev. E. J. Dierker of Portage, Wis., father of a member of the graduating class should address the class. His thoroughly practical views of the meaning of service left no doubt as to what a Christian nurse should be or do.

That the class, too, felt their responsibility as well as a need for Divine guidance was expressed in their choice of a class song: "O Master, let me walk with Thee," and in another hymn, sung by a quintet composed of members of the class: "The Lord is my Shepherd."

Dr. H. L. Fritschel, Director of the Milwaukee Hospital, upon presentation of the class by the Superintendent of Nurses, Sister Emma Lerch, awarded the diplomas.

Sr. M. Krebs.

MRS. BURMAN VISITS

In search of information for the Women's Missionary Outlook and in the interest of the Diaconate, Mrs. A. L. Burman, editor of the Outlook, recently visited the Motherhouse to observe the daily life of the Sisters at first hand. During the four days of her stay, Mrs. Burman spent some time in each of the many departments in which the Sisters serve.

Not only did Mrs. Burman become acquainted with the work carried on in the departments, but also with the individual Sisters, as they explained to her the purpose of their work and its relationship to the deaconess service as a whole.

Our visitor also had the opportunity of attending several special events, such as the Investiture Service of a deaconess candidate, and one of a series of lectures given in the classroom for the Sisters in a course on Personal Work. On Sunday, Mrs. Burman accompanied a Sister on her visit to each patient in the Hospital with the "Message of the Day" leaflets, and sang in the Hospital and Layton Home corridors with the Sisters' Choir.

At the meeting of our Missionary Society, Mrs. Burman gave us a glimpse of her busy life as editor, and told us briefly of the plans for this year's issues of the magazine.

We look back to this visit with pleasure. An interest such as Mrs. Burman manifested must always be of benefit to the work of extending the Kingdom.

SR. M. KREBS.

GOLDEN JUBILEE

On Sunday, October 24, the Lutheran Deaconess Motherhouse at Milwaukee will celebrate the fiftieth anniversary of its formal organization. Rev. E. W. Schramm, D. D., Editor of THE LUTHERAN STANDARD, *and Rev. Marcus Riecke, Youth Director of the American Lutheran Church, will be the speakers at the morning and evening services. On Monday, October 25, there will be a retreat for the Sisters of the Deaconess Home for study and meditation.*

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PRAYER SERVICE

A Lenten Prayer Hour was held in our Chapel Friday afternoon, April 9. The service was under the auspices of the Lutheran Women's League, an organization in which many congregations, including the Deaconess Congregation, are represented.

The message of the meditation by Rev. C. A. Piel, D.D., was "God's ever present help," a theme based on the words of the 139th Psalm. A hymn, "The Storm of War," composed by Dr. Piel and embodying a prayer for our boys in military service, was used preceding the sermon.

Pastor Baetke officiated at the altar. The orisons were led by Rev. R. L. Boulton and Rev. Einar Larson. The Sisters' Choir sang suitable anthems.

It was a solemn and inspiring service, expressing as it did a unity of spirit, of faith, and of effort among the Lutheran women of this city. Many of the women present were mothers of boys in service. For them the prayer hour held much comfort and strength, such as always comes with Christian fellowship and sympathy. All hearts were one with them in praying for a "speedy, just, and lasting peace" and for a world that will truly be the kingdom of Christ, our Lord.

* * *

THE STORM OF WAR

The storm of war in fury wild
Engulfs the seven seas,
And every land is struck with fear;
Lord, speak that one word,
"Peace!"

O God, above dark clouds so high
Our boys in combat fly;
Protect them with Thy holy wings,
Nor let them crash or die.

O God, be with the boys who sail
Upon the death-strewn deep,
And guard them on the battled deck
As they their stations keep.

Be with our boys now overseas,
And going more and more;
O bring them safely home again
From every foreign shore.

Across this war-swept tide of years
Thyself their Pilot be,
Until they reach again this land
And here give thanks to Thee.

News Items

February 1 was a memorable day for our youngest Sisters. Hearts throbbed with gladness in anticipation of the service ahead for which many months of instruction and also work had been preparing. They had sat together at the feet of Jesus, learning of Him the one thing needful and now "the day of march is come." It was a joy to see them go forth so happily, some east, some west, some to service right here. There were fond farewells and messages of greetings to be carried to the Sisters who eagerly awaited their coming. The cry for help is so loud and strong everywhere in these days. May He Who called them to His service keep them faithful and of a good courage and abundantly bless them and their labors.

Sister Lenore Hennings and Sister Ruby Leard are stationed at the Passavant Memorial Homes, Rochester, Pa.; Sister Edith Fischer and Sister Frances Baumbach at the Children's Home, Waverly, Iowa; Sister Pauline Schmidt at our Layton Home for Invalids, Milwaukee, and Sister Marcella Kramer assists with various duties at the Motherhouse while pursuing studies at the Vocational School, where Sister Pauline also takes some classes.

Sister Martha Schnaidt, previously stationed at the Children's Home, Waverly, was recalled to the Motherhouse, and is taking classwork at the Vocational School in preparation for future professional training.

On February 4, Sister Gertrude Aper was graduated from Marquette University, *magna cum laude*, and received her degree of B.A. in Nursing Education. Sister Gertrude is now assisting with the instruction in our School of Nursing.

Sister Elinor Falk who has been preparing for Welfare Work at the Ohio State University, has been assigned to the Lutheran Welfare Society of Wisconsin for her field and case work. Since the Society's headquarters are in Milwaukee, we are happy to have Sister Elinor with us at the Motherhouse for these months, after which she will again return to the Ohio University to complete her work for her M. A. in Social Administration.

Several of our Sisters have already spent brief vacation days at their Motherhouse home. Sister Hildegarde Martins, Directing Sister at the Children's Home, Waverly, Sister Nanca Schoen from the Inner Mission Center at Columbus, and Sister Emma Blasberg, Directing Sister of the Old Folks' Home, Toledo. Since these days impose additional cares upon many of our Sisters because of the lack of sufficient and efficient help, we are thankful if they can arrange even for brief periods of relaxation and rest at the Motherhouse.

Sister Emma Stolle was recently called to mourn the loss of a beloved brother. A devout Christian, for him it was "light at evening" and a going home to the mansions in the Father's House, prepared for him by the Saviour Whom he confessed as Lord and God. To Sister Emma and the members of her family circle we extend sincere sympathy.

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DEACONESS ANNALS

VOL. 14, NO. 3 Matthew 25: 34-36 JULY, 1943

THE SACRIFICE OF THE WILL

Laid on Thine altar, O our Lord divine,
Accept my gift this day for Jesu's sake.
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make,
Yet here I bring, within my trembling hand,
This will of mine,—a thing that seemeth small,—
But Thou alone, O Lord, canst understand,
How, when I yield Thee this, I yield Thee all.
Hidden therein, Thy searching eye can see
Struggles of passion, visions of delight,
All that I have, and am, and fain would be,
Fond hope, deep love, and longing infinite.
It hath been wet with tears, and dimmed with sighs,
Clinched in my hand till beauty it hath none;
Now, from Thy footstool, where it vanquished lies,
The prayer ascendeth, "May Thy will be done."
Take it, O Father, ere my courage fail,
And merge it so in Thine own will, that e'en
If in some desperate hour my cries prevail,
And Thou give back my will, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not know or feel it as mine own,
But gaining back my will, may find it Thine.

AUTHOR UNKNOWN.

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◇ ◇ The Pastor's Page ◇ ◇

1893 - 1943

FIFTIETH ANNIVERSARY CELEBRATION

October 24

On and around the date of October 24, the Lutheran Deaconess Motherhouse will celebrate the fiftieth anniversary of its formal organization at Milwaukee.

A fiftieth anniversary in 1943—that points to 1893 as the beginning. Actually the beginning goes much farther back than that, as we shall point out presently. But in 1893 a beginning was made and this celebration points out that fact. For many of us memory does not go back as far as 1893. But we have heard and read about that general period of history and what we have read and heard has called forth our interest—and some of it our admiration. 1893—the first automobiles had just been put on the market; electric lights were still rare; Milwaukee had a population of only 200,000; Milwaukee Hospital had less than 500 patients a year; Dr. W. A. Passavant was living. 1893 — the midst of an era of considerable interest in the diaconate in various Lutheran periods. The following are the dates of the organization of seven of the Motherhouses in the Conference of Lutheran Deaconess Motherhouses in America: 1882, 1884, 1887, 1889, 1895, 1897, 1905.

The discerning reader will have noticed that we do not say that we are going to celebrate the fiftieth anniversary of our Deaconess Motherhouse. We rather say: "The fiftieth anniversary of the formal organization of our Motherhouse at Milwaukee." There is a difference and we are concerned that there should be no misunderstanding on this point in the minds of our many friends.

A great deal of history which we claim as our own preceded the year 1893. The history really goes back to 1849, when Dr. Passavant was instrumental in having the first deaconesses brought to America. They came to serve in the hospital which he had opened in Pittsburgh the year before. In the span of years between 1849 and 1893 there were many events which are in a real sense of the word a part of *our history*. The following are some of the things which come to mind: the establishment of institutions in Pittsburgh, Zelienople, Rochester, Chicago, etc.; the opening of the hospital in Milwaukee in 1863 (we are remembering the eightieth anniversary at our celebration); the gradual transition of the center of the work from Pittsburgh to Milwaukee.

The reason why we speak of 1893 as a beginning in the history of our Lutheran Motherhouse is that with that year the work here in Milwaukee conformed to a certain recognized pattern of deaconess institutions. The pattern was one received from Europe. It stipulated that a recognized Motherhouse have a directing sister and a resident pastor and superintendent. Our Motherhouse in Milwaukee did have a directing sister in the person of Sister Martha Gensike. It was not until the coming of Rev. J. F. Ohl, Mus. D., that the Lutheran Motherhouse in Milwaukee had a resident pastor and superintendent. Dr. Ohl arrived in October, 1893. His diary gives the following information:

> "Arrived in Milwaukee October 19, 1893. Installed as Chaplain of the Milwaukee Hospital and Rector of the Deaconess Institution, October 29, 1893, by the Rev. W. A. Passavant, D.D., Preached first sermon in chapel November 12, 1893."

That is why the Sunday of October

24 has been chosen for the anniversary celebration.

With the coming of Dr. Ohl the requirement that a Motherhouse have a resident pastor and superintendent was met. Of course, it was not only the fact that a formal requirement was met which made his coming to Milwaukee a notable event. He—personally and officially—was that kind of a man who made the beginning and continuation of his connection with a cause a notable event. Thus it is doubly appropriate that Dr. Ohl's coming to Milwaukee should mark the beginning of the era which we commemorate this year.

The anniversary celebration will begin informally on Saturday, October 23. The Board of Directors of the Lutheran Deaconess Motherhouse will meet on that day as will the Deaconess Corporation. In order that this jubilee may bring together a larger number of the Sisters of our Motherhouse who are serving elsewhere than in Milwaukee, a representative from the group of Sisters at each station will be officially invited to take part in the celebration.

The main celebration will be on Sunday. At the morning festival service, Rev. W. A. Schramm, D.D., Editor of the *Lutheran Standard*, will deliver the sermon. At the evening service, Rev. Marcus Rieke, Youth Director of the American Lutheran Church, will be the speaker.

The evening service will be a youth service. "Youth" and "Service" will be the watchwords. Emphasis will thus be placed on the future and on the whole field of Christian service. It is felt that no other thing would be more appropriate at an anniversary service of a deaconess institution. A committee of the Milwaukee Pastoral Conference of the A.L.C., consisting of Rev. Arno B. Oberleiter, Rev. Paul G. Piotter, and Rev. E. Helmuth Stolz, is cooperating with the Motherhouse in planning this service.

We hope that every congregation of the A.L.C. will participate in the anniversary celebration on that Sunday. Every pastor will be invited to do so. It is our intention shortly before that day to send out an attractive pamphlet containing information on deaconess work and containing also a prayer for the diaconate and we shall ask the pastors to make this prayer a part of that Sunday's service.

The following day, Monday, October 25, has been designated as a day of retreat and spiritual refreshment for the Sisters. A service of Holy Communion is being planned for the forenoon and Bible lessons, music, and devotional addresses for the afternoon.

We are looking forward to this celebration with a prayer that God may bless it unto a great vision of and more strength for the opportunities before us, for service unto our Church, our Country, and our God. Come let us worship Him together, thanking Him for His blessing and dedicating ourselves with new devotion to a future of unfaltering loyalty and love.

August Baetke.

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HOSPITAL ADMINISTRATION CHANGE

On September 1, 1943, there will be a change in the administration of Milwaukee Hospital. Rev. H. L. Fritschel, D.D., will relinquish his position and Rev. Wm. G. Sodt, D.D., of Columbus, Ohio, will assume his duties as Executive Administrator of Milwaukee Hospital.

Since 1902, Dr. Fritschel has under God's direction guided the destinies of Milwaukee Hospital—the institution which is so closely associated with the Lutheran Deaconess Motherhouse and with which the deaconesses are identified. From 1902 to 1928 he served as General Director of all the

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Passavant institutions. Until 1919 this included the pastorate and superintendency of the Lutheran Deaconess Motherhouse. Since the re-organization in 1928, when the Lutheran Deaconess Motherhouse and Milwaukee Hospital became two separate corporations, he has served as Director of the latter. He has served with devotion, distinction, and with outstanding success. The Church, the community, the institution, and the entire hospital field are richer because of his labors.

At the meeting of the Board of Directors of Milwaukee Hospital on April 9, Rev. Fritschel submitted his resignation to become effective when his successor would assume office. The Board extended a call to Dr. Sodt to become Administrator—the current equivalent of "Director" or "Superintendent" in the Hospital field. Since 1931 Dr. Sodt has been Secretary of the Department of Stewardship and Finance and one of the leaders of the American Lutheran Church.

The call which went out to Dr. Sodt was accompanied by the prayers of many who had the welfare of the institution at heart and who believed with us that Dr. Sodt is ideally qualified to fill this position. The Lord disposed him to accept the call and we are looking forward to his coming.

When the Board of Milwaukee Hospital accepted the resignation of Dr. Fritschel, it created the offices of Honorary Administrator of Milwaukee Hospital and of Chairman of the Board and elected him to these positions.

The regard in which we hold the outgoing and incoming administrators is well expressed in this resolution; adopted by the Board of Directors of the Lutheran Deaconess Motherhouse at its meeting on June 21:

> "Whereas, Christ, the Lord of the Church, gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, and

"Whereas, Milwaukee Hospital, in God's bounteous providence, has enjoyed the consecrated leadership of our beloved Director Herman L. Fritschel, D.D., for over forty years and under his wise direction has grown and flourished and greatly prospered, and

"Whereas, the Reverend William G. Sodt, D.D., has accepted the call extended to him by the Board of the Milwaukee Hospital to become the Executive Administrator of Milwaukee Hospital, and

"Whereas, Doctor W. Sodt has for many years been a member of the Board of Directors of the Deaconess Motherhouse of Milwaukee and enjoys the respect and confidence of said Board of Directors and of the Sisterhood of the Motherhouse and

"Whereas, Doctor W. Sodt expects to enter upon his duties as Executive Administrator of the Milwaukee Hospital on September 1, 1943,

"Resolved, that we, the Board of Directors of the Lutheran Deaconess Motherhouse of Milwaukee, express our gratitude to Christ, the Lord of the Church, for providing, at this time, so consecrated and so well qualified an Administrator for the Milwaukee Hospital, and be it further

"Resolved, that we welcome Doctor William G. Sodt most sincerely to his new position as Executive Administrator of Milwaukee Hospital and pledge him our cooperation and support, and be it finally

"Resolved, that we invoke upon Doctor Sodt the blessing of God for the important and difficult work which he is about to begin."

AUGUST BAETKE.

EIGHTIETH ANNIVERSARY

On August 3, 1943, Milwaukee Hospital will have reached the venerable age of four score years. From this vantage point we look backward to what God has wrought.

It was on July 14, 1849, that Pastor Theodore Fliedner of Kaiserswerth, Germany, arrived in Pittsburgh, Pennsylvania, with four deaconesses. On the following Sunday, July 17, the little hospital, established by the youthful Pastor Passavant, was consecrated to the service of God, the first Protestant Church Hospital in America. But something more than a hospital was consecrated that day. It was not visible in the form of a *building* but made its existence known by the presence of the white capped deaconesses, one of whom was to be its Directing Sister for many years; and by the pastor, the Rev. W. A. Passavant, its founder and spiritual head.—A Deaconess Institution, a Motherhouse, was consecrated that day.—The Sisters' Home within the hospital. For many years the same was true of the deaconesses of the daughter institution in Milwaukee.

With the Deaconess Institution and Hospital of Kaiserswerth as a model, the newly consecrated one in Pittsburgh was to be the *mother* house from which others should spring, and the field of merciful ministrations by deaconesses be extended to the glory of God and the relief of the suffering.

Excepting the original orphanage at Pittsburgh which was the direct outgrowth of the hospital,—children committed by dying parents to the compassionate heart of Pastor Passavant,—the hospital at Milwaukee is the oldest daughter of that first Deaconess Institution in America and the first Protestant Hospital west of Pittsburgh.

It was in 1850, the year following the dedication of the Deaconess Institution and hospital in Pittsburgh, that the youthful Pastor Passavant visited Milwaukee in the interest of English Home Missions among the many Lutheran emigrants in the Northwest. Urged by Lutheran pastors in Milwaukee to establish a Protestant hospital in this city, he was engaged in seeking a suitable location when he was hastily summoned to Pittsburgh by an outbreak of cholera. Unable, by reason of his manifold duties, to respond to the repeated entreaties to return and establish the hospital, an incident, early in 1863, seemed to indicate that God's time for him to begin had come. He came to Milwaukee. A site was found in the fine old Roger's estate with its roomy farm mansion. Here the hospital was opened and dedicated, August 3, 1863.

It also was to be a Deaconess Institution. Sister Barbara Kaag, a grand niece of Missionary Frederick Schwartz, Lutheran "Apostle to India," who had entered the Motherhouse in Pittsburgh as a deaconess probationer, (candidate), already in 1852, was recalled from nursing wounded soldiers in Seminary Hospital, Washington, D. C., to become the first Directing Sister of the Institution and the first deaconess sent out from the Motherhouse in Pittsburgh, to help build up a new center. No one but He to Whom all things are known from everlasting to everlasting, could know how significant this beginning was nor how, in the course of years, this daughter institution would flourish and grow under God's blessing and eventually become the center of the work. Sister Barbara was succeeded by Sister Martha Gensike as Directing Sister of the Milwaukee Hospital in 1885. By her active interest and devotion, Sister Martha led a number of young women to enter the service as probationers. Rev. H. W. Roth, D.D., long a member of the Board of the institutions, came up from Chicago twice a week to give instruction to the Sisters for their calling. In 1894, Sister Martha was elected to succeed Sister Elizabeth Hupperts, as Directing Sister of the Institution of Protestant Deaconesses, the chartered name of the original foundation. Already in 1893, the Rev. J. F. Ohl, Mus. Dr., of Quakertown, Pa., had been called to become the Assistant Director to Dr. Passavant for the Milwaukee Hospital and pastor of the Institution. Then occurred what is now called the "Formal Organization" of the Motherhouse at Milwaukee with Dr. Ohl as pastor and Sister Martha as Directing Sister. Thus was made the transfer of the center and heart of the work, the Motherhouse, from Pittsburgh to Milwaukee, the Fiftieth Anniversary of which we are observing on October 24 of this year.

Nor should we fail to note the Eightieth Anniversary of the Milwaukee Hospital which also occurs this year. From the humble little hospital in the farm house which could accommodate from twenty-five to thirty patients, there has grown, like the oak from the acorn, the magnificent plant which now crowns the hill, where hundreds can be accommodated and thousands cared for in a year. Here also deaconesses have served, without interruption, from its establishment. The growth and expansion of the work has been especially marked during the forty-one years of the Rev. Dr. H. L. Fritschel's Directorship of the Hospital.

Because of the close and intimate relationship of the Motherhouse and the Milwaukee Hospital, both of which trace their beginning to the foundation of the Deaconess Institution in Pittsburgh in 1849, we are giving to our readers in this double anniversary year, excerpts from the first Annual Report, 1850, of the Director, Rev. W. A. Passavant. The original hospital, first called the "Pittsburgh Infirmary," thrice enlarged, has ministered to thousands and thousands of the sick and suffering. The fields once surrounding it now constitute the most congested district of the city. The opportunities for service have been greatly multiplied. Deaconesses have served there throughout all the years. A deaconess from the Milwaukee Motherhouse is in full charge of the hospital. In 1863 the mother institution sent a Sister to direct and serve in the newly founded hospital in Milwaukee, and since 1892 the daughter institution has been sending Sisters from Milwaukee to help the mother, now nearly a century old.

Looking back to the feeble and humble beginnings of these Deaconess Institutions, and marking their progress and growth under God's blessing, our hearts are filled with profoundest praise and thanksgiving. With all the changes time may bring may we ever honor Him with our implicit trust and ever seek to preserve the old tradition of loving service to Christ Who is the Foundation Stone upon which these institutions were built.

Annual Report of 1850

The Infirmary had its origin in the wants of this community. The sad condition of the sick stranger and the suffering poor, in the absence of any hospital for their relief, led the writer, during his absence in Europe in 1846, to avail himself of the opportunity thus offorded, to examine some of the principal hospitals in England and Prussia, and study the practical working of their different systems, with reference to the establishment of an Infirmary in our own City.

. . . .

Nothing could be more insignificant than the commencement of the Infirmary. In the spring of 1848, a house was rented in Allegheny for this purpose, but in consequence of many and unforseen difficulties, was not opened for the reception of patients until January 1949. At that time, there was not a dollar in the Treasury, and the prospects were gloomy in the extreme. Many doubted the propriety, and more, the practicability of such an undertaking. As the public knew nothing of its existence, at first no one applied for admission and a whole month elapsed before a single patient was admitted. As it became known, however, the number of sick gradually increased and a case of Ship-fever, another of Erysipelas, several of Consumption, and a family of five motherless children with the Measles were received. In a short time new patients were admitted almost daily, and the number in the house soon averaged from ten to twelve. But with the increase of patients, new difficulties arose. The want of reliable nurses was most severely felt, and on one occasion, in a case of Cholera, the principal male nurse precipitately fled from the house, leaving the unhappy sufferer struggling in the agonies of death! Had not God interposed at different times in the most unexpected manner, the enterprise would have been abandoned. Every week was a succession of new trials, and it would be ungrateful not to add, of new and singular mercies. Its daily history brought to light so much to encourage the faith, and add to the experience of those who were engaged in it, and withal, so strengthened the conviction of the Divine Providence cooperating with their humble efforts in the relief of the suffering, that doubt gradually gave place to hope, and fear to confidence, in its ultimate success.

The first year of its existence was a time of great pecuniary difficulty. The Institution was commenced in humble dependence upon God—without influence, friends or funds, and struggled into life from the womb of insignificance and poverty. An English shilling was the first donation received: and several of the next, were even smaller in amount. Two beds, a table, a cooking stove and a few chairs composed the furniture when the first patient was received—all the bedding and furniture for the wards and rooms had to be begged or bought—qualified and trusty nurses to be procured at a considerable expense, and means to be raised for the support of the increasing number of sick. What greatly added to the difficulty of doing this, was the fact, that the Institution was unknown to the public, and at first was situated in a remote and out of the way place in our neighboring city, where it attracted but little attention.

. . . .

But while the first year was a time of pecuniary difficulty, it was also a time of encouragement and hope. In many ways, and in different parts of the land, friends were raised up in the time of need. It was affecting to mark the signal interposition of a higher Power in the affairs of this Institution, so that often, when most straitened for the common necessaries of life, assistance would come unexpectedly and cause its cup to overflow.

Often were its friends made to feel that many are the resources of Omnipotence, and in mute astonishment to stand still and say, "It is the Lord!" This was the case in a remarkable degree, in the serious undertaking of bringing nurses (deaconesses) from a distant land across the ocean; the expenses of the Rev. T. Fliedner, who accompanied them, having been defrayed by some friends in Europe, and nearly the whole cost of their journey being met by special contributions in this community. From the commencement of the Institution, likewise, a number of persons were received as pay patients, and the revenue from this source amounted to a considerable sum.

The amount of moneys received during the year from donations and subscriptions was $1,543.27; from pay patients and articles sold, $720.73; Special contributions for traveling expenses of the Deaconesses, $525.50; making in all $2,789.50.

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After many fruitless efforts to secure a suitable building for hospital purposes, a large and convenient house was obtained on Fleming St., above the North Commons, Allegheny. As the location was too remote from the centre of population, and the building could only be rented by the year, the continuance of the Institution there, was from the first regarded as only temporary. The occasion which led to its early removal to the present location was the following: In the summer of that year, the Cholera suddenly made its appearance at different points on the river, and the boats from below brought with them a number of cases to our City; these were admitted to the Infirmary, then in Allegheny, but so great was the panic occasioned thereby in the minds of the citizens residing in the vicinity of the house, that the Director was waited upon by the Mayor and a committee from the Councils, and notified that in case others were received and the building destroyed, the City would not be accountable for damages. Under these circumstances, with the advice of a few friends, the present buildings, formerly occupied by the Rev'd. Dr. Lacy, as a female seminary, together with the fine garden connected with it, were purchased for the sum of $5,500. As immediate possession was indispensable, owing to the above mentioned cause, the lease of Professor Stevens, which had several years to run, was bought out, and the Hospital removed in the month of June to its present location. The buildings had been suffered to go to decay and were much out of repair; but during the summer the whole was painted within and without; new floors laid in the kitchen, dining room and wash house; the chimneys carefully repaired and built higher, to guard against fire; a considerable portion of the roofs renewed; most of the rooms and wards papered, and one room neatly fitted up for the purposes of a Chapel. A new board fence was also built on one side of the garden, and the yard in front of the house enclosed with a substantial iron railing. Various alterations were also made to adapt the premises to their present use. Considerable expense was thus incurred, but the additional comfort, convenience and space, which have thereby been gained, fully justify all the outlay.

The location of the Institution is one of the most beautiful and commanding within the city limits, and overlooks the greater part of Pittsburgh, with portions of Allegheny, Manchester, Birmingham and the surrounding hills. From the garden the course or the beautiful Ohio may be traced for many miles, while the Monongahela, with its broad breast of waters, seems like a tranquil lake sleeping in the valley below. In respect also to convenience, health and freedom from noise and smoke, the situation is unequalled. The grounds belonging to this property consist of a front of one hundred and twenty feet, running back two hundred and forty feet to another street, and are laid out as a kitchen garden, affording also pleasant and suitable walks for convalescent patients. May it long remain a refuge for the sorrowful and sick, a porch of mercy for the bodies and souls of men!

The arrival of the Rev'd. Theodore Fliedner from Prussia, on the 14th of July, 1849, accompanied by four Deaconesses from the Parent Institution in Kaiserswerth, on the Rhine, seemed to indicate Sunday the 17th, as the most suitable time for consecrating it to the service of God, and the merciful purposes for which it was designed. Accordingly on Sunday afternoon, at 4 o'clock, a large concourse of people having assembled, the services of the solemn occasion were commenced by singing the hymn, "Before Jehovah's awful throne," in which the assembled multitude, sitting and standing around the edifice, heartily united, to the immortal tune of Old Hundred An appropriate prayer was offered to Almighty God, by Rev'd. Dr. Cooke, Pastor of the Liberty Street M. E. Church; after which, the Rev'd. Theodore Fliedner addressed the congregation in German; explaining the design of the Institution as an Infirmary for the sick, and a Mother-house for the training of Christian Deaconesses for hospitals, asylums and congregations in other parts of the United States. The remarks of this eminent philanthropist, the restorer under God of this office to the Christian Church, were listened to with deep interest, and his earnest appeal to Christian females to consecrate themselves to this holy work, will not soon be forgotten.

The venerable Dr. Herron, Pastor of the First Presbyterian Church, followed in an English address, in which he commented on that article in the Statutes of the Infirmary, which requires that "in the admission of patients, and the treatment of the sick, no preference shall be tolerated in favor of one creed, country or color over another," assuring the public that though the Director of the Institution was connected with a particular denomination, he had made provision by express statute in law, that the Infirmary should be a refuge for the worthy sick of every religion, color or clime; that proselytism was thus excluded, and that all who aided in this benevolent work had the most ample assurance that their donations would be sacredly applied. The Rev'd. Dr. in concluding his remarks, warmly commended the Institution to the support of the public, gave it his unqualified approbation, and prayed that it might long continue to be a Bethesda for the bodies and souls of men. The German portion of the congregation then united in singing Luther's celebrated hymn.

"Eine feste Burg ist unser Gott, &c."

After which, the address to the people and the Apostles' creed were read by Rev'd. W. A. Passavant, and the building was consecrated in the name of the Father, the Son and the Holy Ghost. A similar address in German followed, and the consecration prayer was offered by the Rev'd. J. Vogelbach, Pastor of the First German Lutheran Church. An English and a German hymn succeeded; after which, the Rev'd. Dr. Cooke made a most interesting address on the Office of Deaconesses in the primitive church. The speaker dwelt on the importance of the Christian church availing herself of the gifts of the female sex, for the instruction of the ignorant, and the alleviation of human suffering in all its complicated forms. Dr. Cooke was followed in his remarks by the Rev'd. R. Koehler, in an appropriate German address; after which, the audience was dismissed by the Doxology and a benediction from the Rev'd. Mr. Roe.

. . . .

The number of patients received into the Infirmary until it was placed under the care of the Deaconesses, in August 1849, was eighty-two. Since then, three hundred and eighty-eight have been admitted, making a total of four hundred and seventy, in the one year and eleven months which have elapsed since the first patient was received. This number would have been more than doubled, were it not that the principles of the Institution admit chronic diseases, and other cases of long standing and almost hopeless cure, when their sufferings may be mitigated and a possibility remains of restoring them to partial or permanent health. In consequence of this, a bed is often occupied for many months by a single patient, and the aggregate of patients received during the year is lessened in proportion to the number of such patients, though the average number in the Hospital from day to day, may remain the same. Of this class of sufferers, many have been on the funds of the Charity for three months, while not a few have been permitted to remain four, six and even eight and ten months, as their necessity seemed to require.

It has been a source of sincere pleasure and heart-felt gratitude to God, that a considerable number of the most hopeless of this class have been so far relieved, as not longer to be a burden to themselves and to society, while several cases of many years standing and most obstinate character, have finally yielded to medical skill and good nursing.

There are a number of persons in this City and vicinity, who, after years of suffering and wretchedness, are now restored to health, and gain an honest livelihood by the labor of their own hands. As it regards moral and spiritual results, likewise, this class of sufferers have been the most interesting and hopeful; and the exemplary conduct of not a few who left the Institution restored to health, affords the pleasing evidence that the influence of Christian kindness and Christian instruction, has not been in vain.

Of the above number, upwards of one hundred were cases of contagious or infectious disease, and fifty per cent. of all deaths in the Infirmary, have been among the Cholera and Small-Pox patients of this class. Many of these, owing to previous neglect and exposure, were in a dying condition when brought to the house, and already beyond the reach of medical skill. When the condition in which numerous cases of Ship-Fever and Small-Pox were received, is taken into the account, the mortality is unexpectedly small. No language could describe the wan and spectral forms of some of these, covered with filth and livid with disease. Yet not a few of such live, to thank the public for a refuge in their awful visitation, and to bless God who brought them back from the valley and shadow of death.

Of the moral results, which have been brought about through the instrumentality of the Institution, it does not become us to speak in any other than general terms. The light of eternity alone will reveal all the impressions for good, which have been made upon the patients. That many have left the house, quite indifferent to all spiritual things is indeed true, but even in the case of such, the sown seed, though long buried, may yet spring up unto everlasting life. In an encouraging number of instances, however, the signal blessing of the Almighty has attended the labors of his servants. Not a few wanderers have been reclaimed; and of more than one it may be said, "they were born there." The faith of the dying saint, sorely tried by poverty and neglect, has been strengthened, and death itself made welcome by the consolations of the gospel. The influence of Christian kindness and example on the part of the nurses, has invariably secured for the offices of religion the respect of the most reckless; and stout-hearted and wicked men have wept under the silent teaching of this practical exhibition of religion. A weekly service is held in the Chapel of the Infirmary, which is attended by those convalescent patients who desire it, and the sick are visited in the wards several times during the week, by the Director and other Clergymen, who attend in rotation. In addition to these opportunities of religious instruction, and the daily worship of the house, there is a respectable library of English, German, French, and Welsh books, which we are happy to say is highly appreciated, by those who are sufficiently recovered to read.

. . . .

It will be permitted to the Director on this occasion, to express his high appreciation of the services rendered by the Physicians of the Institution. To their deep interest in its success, and the fidelity with which they have devoted themselves to the sick within its walls, it is indebted for its reputation as a curative Institution, and for much of its usefulness. Their time and services have not only been gratuitously given, but were devoted with a sympathy and an interest for the sick which made them doubly valuable.

To those women, who for Christ's sake have counted not their own lives dear, in ministering to the afflicted patients, the Director would likewise tender his grateful thanks. In the midst of disease and contagion, by night and by day, in weakness and in strength, they have remained calmly and faithfully at their post. They have their reward! It is not in the praises of men. But it is, in the consciousness of having made an humble return unto Him who hath redeemed their souls. It is in His approbation, who hath said, "Inasmuch as ye have done it unto one of these, the least of my disciples, ye have done it unto me."

Finally, unto that gracious Being, through whose assistance this work has been begun and thus far continued; who hath bestowed life and energy and health for its accomplishment; who hath inspired confidence and raised up friends and means according to its wants; whose Providence hath been over it from day to day, and whose loving kindness hath been new every morning — unto Him be the honor of its inception and progress, and the glory of its present and future results." W. A. PASSAVANT

Reproduced after the printing of 1850.

* * *

OUR SUMMER HOME

Do dreams come true? Day dreams? Our Sisters answer "Yes" very emphatically. Far beyond their expectation, one came true in recent months. —A summer home on a lake and so conveniently accessible from the city that afternoons off duty, as well as week-ends and vacations, may be enjoyed there.

For many years the need of such a place was keenly felt. None of the Sisters are residents of Milwaukee. The homes of some are too far distant to spend the annual vacation there every year. Occasionally a cottage was rented for the season but it lacked the personal touches, here and there, which help to make an own home a delightfully livable place in which to relax and rest.

The realization of the dream seemed far away, especially under prevailing conditions. Then, as with the joyful surprise of a longed-for Christmas gift, the dream came true. The kind and generous donors of a section of land, fronting on pretty Forrest Lake, with two spacious cottages, one furnished for ocupancy, were Mr. Edwin A. Gallun, Mr. Albert F. Gallun and their sisters, Mrs. George G. Brumder and Mrs. John C. Pritzlaff. When the announcement was made to our Motherhouse family, gathered around the dinner table, faces were radiant with smiles, and expressions of surprise and delight made a merry feast of the meal that day. We are deeply indebted to these good kind friends for their wonderful gift and for making our dream come true by their gracious generosity. Our very sincere and gateful thanks are extended to them.

That we were made the recipients of this fine gift we owe to Mr. Frederick J. Schroeder who so successfully conducted two campaigns for our hospital, in one of which the Motherhouse also shared. Mr. Schroeder, a warm personal friend of our Deaconess Home and the Sisters, having learned of the long-felt need, spared neither time nor effort to secure a summer home for them and funds with which to improve the property and insure its maintenance and protection. His friendly interest and his ceaseless effort to realize the objective he had set before him, in this instance as in others, is most gratefully appreciated.

Forrest Lake is about twenty-seven miles from Milwaukee and not far distant from Nashotah. The two fine spacious cottages are situated on an eminence above the lake which holds the promise of fresh fish for dinner if the fisherman, (or woman), is successful. Many friendly trees offer an abundance of shade. The restful refreshing quiet of the woods where the leaves softly whisper of God; the peaceful little lake gleaming brightly blue between the interlacing branches; and the freedom of the out of doors give assurance of new zest and renewed strength for and new joy in the tasks that await the busy workers' return from the place which now invites them to "come apart and rest awhile."

The kindness of our friends, their manifest interest in the work and welfare of the Sisters has been overwhelming. Everything has been very gratefully appreciated and our hearty thanks are again extended to the gracious donors of the summer home; to Mr. Schroeder for his persevering efforts in behalf of the welfare and happiness of our Sisters; and to the members of the Medical Staff and friends of our Milwaukee Hospital who have made generous contributions toward the fund to provide for the improvement and maintenance of the property.

Above all we are humbly grateful and profoundly thankful to our God, the Giver of all good gifts, Who, through all these gracious friends, has bestowed these benefits upon us.

SR. C. D.

* * *

CONVENTION IMPRESSIONS

"Synod meeting". "District conference". These terms, familiar though they be, yet bear something of mystery to the average layman. To the lay woman, they generally signify something that has to do with the Church, with pastors, probably too with laymen, certainly always with menfolk, with women coming into the picture only as providers of food for the delegates.

The lay members of the Church conventions have for many years always been men. Only recently have women been named to represent their respective congregations in some districts of Synod. However, in a group such as the Lutheran Deaconess Congregation, in which all members are women, lay representation can only be by a woman.

The Wisconsin District at its convention held in Oshkosh, Wis., May 25 to 28, admitted, for the first time in its existence, a woman as a lay delegate and that woman was a deaconess, representing the Lutheran Deaconess Congregation of Milwaukee.

For this our congregation, the official recognition of the lay representative brought inspiration and encouragement. Always interested and active in the work of the Church, we now feel more than ever as one with our fellow members and hope that in this closer association with the Wisconsin District we can serve our Lord's kingdom more actively than before.

Upon the Sister elected by the Deaconess Congregation as their first lay delegate the convention made a variety of impressions. Outstanding among these was that of the very first assembly, the opening service with the celebration of Holy Communion for the pastor delegates, a solemn service at which Pastor W. Behrens, president of the Wisconsin District, preached the sermon. He sounded a call to arms for all Christians in the battle against the evil of the world, the devil, and our own flesh and blood.

Following upon this service, the seating of the delegates was of great interest, in that it was here that the official recognition of our delegate took place. The recommendation was made and adopted that the lay delegate from the Lutheran Deaconess

Congregation be seated "at this and all succeeding conventions".

Another feature left a lasting impression: the deep interest of the lay delegates in the work of the Church in general and the functioning of this district in particular. A little reticent, perhaps, in the presence of so many pastors at the general sessions, they felt more free to speak their thoughts in the Laymen's Group meetings, from which their suggestions went out to the Committee on Recommendations, later to be brought before the general assembly.

In the general business sessions, the reports were carefully studied and when necessary, explained and discussed. In every instance the business was covered with great dispatch and disposed of rapidly but with no undue haste.

Among many fine addresses, a group of three were especially stimulating to the lay person. Each had as its subject "Evangelism". Each presented the subject from a different angle. Each was delivered by one of a trio of lecturers well versed in the practice of the subject they so ably presented.

Evangelism as Reflected in the Life of Christ was the topic discussed by Rev. E. H. Meuser, Executive Secretary of the Board of Home Missions. He explained how in the practice of evangelism we must follow the pattern and plan of Jesus, which he presented according to three points: 1. Jesus always placed God first. In our efforts at evangelization, we, too, must be conscious first, last, and always of God. God is the efficient cause of all our existence and must be recognized as such. 2. The second most important object in the life of Jesus was man. We, too, must value mankind. We must be able, like Him, to point out sin in all its terrible power. We must recognize, as He did, that no human being has ever sunk beyond the power of Jesus to rescue him. 3. In every instance Jesus was aware of all the issues and circumstances involved. He was concerned with man's body as well as his soul. So we also must consider the whole, unified individual in his setting and surroundings. We must recognize the possibility of soul-sickness being caused by circumstances.

Dr. H. Schuh, Director of the Department of Stewardship and Finance, told of ways and means of organizing the Christian congregation for evangelization. His subject as stated on the program was: The Church Organized for Evangelism. Among his suggestions were these: that the congregation going out for evangelism should have a service group to search out the community's resources and possibilities, a contact group to go out among the people, and that preferably the entire congregation should be trained as a unit to make an impact on the community by personal work. Each worker should be taught to realize that it is not so important to gain members as to bring people into the church who will come to hear the Word of God, who will lead a Christian life and in turn go out and bear testimony.

The third of the lecturers, Rev. M. Rieke, Youth Director of the American Lutheran Church fired the enthusiasm of his hearers with his discussion of a third aspect of the subject: The Place of Youth in Evangelism . He spoke of youth today as being in great and terrible demand in the army, the navy, and the air forces, in defense and other industries. This demand has the effect of endangering their sense of balance, they become spoiled. If the Church, too, will show its boys and girls that it has need of them, it will help them to get the right perspectives: Love of God, love of the Church, purity of ideals, the necessity of evangelization. Utilization of all service and social inclinations in church work will make them feel more essential to the Church. Responsibilities should be given them, especially the assignment of going after other youth.

The list of "high lights" would not be complete without a mention of the evening service at which Rev. Behrens was officially installed as full-time president of the Wisconsin District. At a previous meeting, Rev. Behrens had been presented with a gavel made of wood taken from a number of different churches of the District, and symbolizing the "love, respect and cooperation" of the congregations composing the District.

The convention proceedings were duly reported by our delegate at a meeting of the Sisters. Thus the duties of a delegate were completed: Representation of the congregation at the convention and presentation of the convention to the congregation.

SISTER MAGDALENE KREBS.

* * *

WISCONSIN DISTRICT FIRST

For the first time in the history of the Wisconsin District, a woman delegate was seated with full rights at a convention, in the person of Sister Magdalene Krebs. After voicing the need of more young women to take up the satisfying, sacrificing work of a deaconess, Pastor Baetke introduced Sister Magdalene Krebs. She extended the greetings and expressed the thanks of the Deaconess Congregation. A 16 mm. film, depicting Deaconess Work is being prepared. It is hoped that many congregations will have this film shown at their churches. On Oct. 24, 1943, the 50th Anniversary of the formal organization of the Motherhouse will be celebrated.

THE INFORMANT

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WOMEN'S MISSIONARY FEDERATION CONVENTION

The Twelfth Annual Convention of the Southern Group, Wisconsin District, Women's Missionary Federation, met in Oconomowoc, May 19, 1943. Present from our Motherhouse Missionary Society were Sister Lydia Becker, Sister Marie Eckhoff and Sister Lorene Kroner, Sister Gertrude Aper also, as the Deaconess Chairman of the Southern Group.

The address of the morning was given by Rev. Arno Oberleiter on the subject "Wisconsin Lutheran Welfare." Thoughts were directed to what we may learn about welfare work from the Gospels. Christ's personal touch is needed to promote spiritual healing. Our support and prayers are needed. Conditions at present have become a struggle for existence in which spiritual things are dispensed with. This presents a challenge to the Church and has become our opportunity.

The principles with which this challenge is to be met:—A vision, God given; passion for souls in which we lose ourselves and have Christ take possession; confidence in God and Christ and in the guidance of the Holy Spirit; sound tactics with methods used on foreign mission fields; and unified strategy on projects.—Note—the National Lutheran Council.

The Rev. E. Theodore Bachmann, Professor of Theology at the Lutheran Seminary, Maywood, Illinois, addressed the Convention in the afternoon on the subject "Building for the Future in American Missions,"— The speaker stated that the home front today involved the world. The present activity (war effort) is reaching into every home. The social conditions in which we are living, especially those in defense areas, for example, in Willow Run, Detroit, were described, where living conditions are the direct opposite to those of industry — utter confusion over against glorified industry.

The relation of country and city with reference to mission work was set forth. The Church must move out to the country.

An important problem is the planting of the Church among the migrations today. Personal participation and the task for women in the training of the children by example and prayer were among the points presented.

The address concluded with this thought for all of us,—"Do you and I love our unkempt, unChristian neighbor?"

Reported by SISTER LORENE KRONER.

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THE ONE THING NEEDFUL

In beginning a true home for the sick, the afflicted or the orphaned, the first requisite is not money. Large contributions are a great help and convenient buildings necessary; but they are not essential. The essential thing is men, a foundation of men and women with the love of Christ in their hearts. Given a thoroughly consecrated personality, a man or woman who embodies a great idea, or in whom a plan of merciful relief has become an all-absorbing passion, and the money and buildings and every other requisite will come to crown the plan with success.

When St. Theresa was laughed at because she wanted to build a great orphanage, and had but three shillings to begin with, she said: "With three shillings Theresa can do nothing, but with God and her three shillings there is nothing which Theresa cannot do." The history of all great charities illustrates this.

* * * *

The essential thing then is life—a life given willingly for the love of those who suffer "to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

When the question is asked, in view of the increased number in these last days of the wretched, the suffering and the fallen: Who ought to look after and relieve this mass of misery? Two answers are given. One replies, it is the State's duty—that is what we pay taxes for. Another quietly says: No, the Church must do this relief work. It is a question not of the body only, but of the soul. The Church is founded upon love, sacrificing, dying love, and "the soul of love is love for the soul."

* * * *

With the demand so great for helpers to minister in the Church's name and in the spirit of Christ to the mass of suffering and helplessness gathered in Christian hospitals, asylums, orphanages and other merciful institutions, why is it that the supply is so limited? . . . For an office divinely established in the Church, wonderfully fruitful of good for six centuries, offering the widest scope for women's energies and peculiar talents, the office of deaconess, why are there so few aspirants?

May not the dearth of such specially trained and consecrated women in Church institutions, necessitating the committing of their management to paid and often thoroughly secularized helpers and attendants, partly explain this humiliating dependence upon State aid instead of upon the loving gifts of the faithful? It has seemed so to us, and we believe if Christian charity is to be revived, and the Church is again to assert her privilege and right to care for her own in her own way, and with her own means, it will be done only when Christian women devote themselves to works of charity as a vocation and are taught to consider the care of and work in an institution of mercy only second in dignity and importance to man's calling to the responsibility of the ministry in a Christian congregation.

In all the efforts of women to fill this sphere, the deaconess motto should be emphasized so as to furnish the test for right motives, as well as the stimulus for right action, viz: "The love of Christ constraineth me."

(Annals - I. P. D.)

News Items

The semi-annual meeting of the Board of Directors was held at the Motherhouse, June 21. All members were present. The resolution adopted by the Board with reference to the long service of Dr. Fritschel is recorded by Pastor Baetke in his article on "Hospital Administration Change."

Miss Katherine Lehmann, Mrs. John Atzinger, and Miss Gertruth Kettner were our guests during the session of the Lutheran Foreign Missions Conference. Miss Kettner gave us a very interesting evening, describing the work done in the Industrial School and the School for the training of Bible Women in India.

Our Deaconess Motherhouse was represented at the Lutheran Welfare Conference which met in Detroit, May 20-22, by Pastor August Baetke and Sister Elinor Falk.

As a part of her field work in the Course of Social Administration, Sister Elinor Falk is spending several weeks at the Homme Children's Home, Wittenberg, Wisconsin. Sister Elinor was elected to the Phi Beta Kappa Fraternity and as a graduate of Ohio State University attended the reception for new members in Columbus in May.

Very recently a sore bereavement brought sorrow to our Sister Lucy Blank when a dear sister was called to her eternal home. For the loved one it was a blessed release from the suffering which she bore with great fortitude, yet her home-going left a keenly felt vacancy in the circle of her family. Miss Ruth Blank, Ph.D., was teaching in a Cincinnati school and also in the University in that city. Our heartfelt sympathy is extended to Sister Lucy and her family. May the God of all comfort ever be their strength and stay.

Sister Gertrude Aper addressed a group of women at a silver tea in the Richmond, Ill., congregation, the Rev. J. Gable, Pastor, June 25, on the subject: The Deaconess in the Present Emergency.

The services of deaconesses are in demand for addresses on other subjects than those of the deaconess work. The Sunday School Teachers' Institute of Southern Wisconsin, was held recently, in St. Paul's Church, Milwaukee, the Rev. P. Stolz, Pastor. Sister Gertrude Aper lectured on the topic: Building for Life and for Eternity.

Sister Lydia Becker and Sister Helen Michelke are to address the Sunday School assembly in the Church of the Good Shepherd, the Rev. W. Pichelmeyer, Pastor, on four Sundays during August. Sister Gertrude Aper and Sister Magdalene Krebs addressed a group of Sunday School teachers of that congregation on the evening of June 8, the subjects being "Post-confirmation Classes" and "Teacher Training" respectively.

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DEACONESS ANNALS

VOL. 14, NO. 4 Matthew 25:34-36 OCTOBER, 1943

O COME before Jehovah
  And bless His holy name;
With songs of grateful gladness
  Make known abroad His fame,
Who with His arm of power
  Has been our help and shield,
So that we stand undaunted
  And safely hold the field.

To God alone all glory
  Who helped us hitherto,
Whose mercy and compassion
  Have been each morning new;
Who kept our feet from stumbling
  And shed abroad His light
When doubt and danger threatened
  To leave our souls in night.

We praise our heavenly Father,
  Who filled us with His love,
Who sent in fullest measure
  His mercy from above;
Who helped us in our labors
  With courage ever new,
That we to His example
  Might evermore be true.

Be with us, Lord, we pray Thee,
  As we pursue our way;
Be with us, Lord, and keep us
  And bless us day by day,
That we, Thy children, growing
  In spirit like to Thee,
May serve Thee in our neighbor
  With fervent love and free.

PAUL E. KRETZMANN.

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◇ ◇ The Pastor's Page ◇ ◇

The Next Half Century

We have just celebrated the fiftieth anniversary of the formal organization of our Lutheran Deaconess Motherhouse at Milwaukee. One of the prominent elements in the satisfaction of that festival was the active participation of many friends of our Motherhouse. It was good to experience these heartening expressions of sincere friendship—of groups associated with us in service and by other ties, and of many individuals far and near.

In these paragraphs we wish to speak particularly of the interest of the church body to which we belong, the American Lutheran Church. Not as though the friendship and the part which the others took were of small importance to us. We very cordially appreciate the interest and participation of all. But for the purpose of this page we desire to give emphasis to the deep satisfaction that we were able to celebrate this festival together with the church.

This participation was evidenced in the excellent attendance at the divine services and in the many felicitations extended. Among those who officiated at the impressive services were people prominent in the church. The beautiful evening devotional service was arranged in cooperation with the local pastors' conference. We have reason to believe that many congregations throughout the American Lutheran Church celebrated with us in their own services on the day of the anniversary, expressly remembering the Lutheran Deaconess Motherhouse in their common prayers. All these things speak to us of the fact that the church and we celebrated this anniversary together.

This is even more significant because the participation of the church during the festivities was in line with a pronounced trend of our history, rather than taking place as an isolated phenomenon occuring in October, 1943, and unrelated to the past. There has been a development toward closer alignment and integration in the ranks of the organized church. In this process both the diaconate and the church have had an active part.

The oneness of the diaconate with the church was evidenced in our celebration. This feature of the anniversary fulfilled a promise contained in the history of the past decades. All the more it is a promise for the future. As we look forward, therefore, we can not but see the future affected and shaped by the growing and loving interest of the church. We think of the future with a strong feeling of church fellowship. We need that fellowship. Even as the church needs the diaconate we need the church for the best and strongest development of the program of the diaconate.

We are thinking of the great number of young women who may be gained for the ranks of deaconesses and for this large service in God's Kingdom. But we are thinking not only of that. Beyond there is the thought of the great measure of consecrated thinking and power of action in the church combined with a real interest in the diaconate. Problems need to be thought through, needs to be canvassed, possibilities for service need to be considered, procedures to be examined, and policies need to be scrutinized and determined. There must be discussions to stimulate fruitful insights and for the purpose of discovering the best solution of problems. For all this we need the help of those within the church outside of the diaconate.

These problems can be left to the diaconate alone, for us to solve. But this is unadvisable. Every situation and movement tends to develop blind spots in those most closely identified with it over a period of time. And we in the diaconate concede the possibility that there may be blind spots in our view of the greatest possible good and the strongest possible program of the diaconate.

Leaving the problem solely to those in the diaconate would fail to utilize available wisdom and strength. It would leave untouched the great amount of good will which much and good deaconess service has built up. It might even add a drop of resentment to the cordial interest of the greatest potential helpers; for they must feel the frustration of not being able to make the contribution which they feel qualified to make.

Nor can these problems be solved by those alone who are not within the diaconate. Such an approach would promise little good. The plans for the finest development of the diaconate need to be made on basis not only of much knowledge about the diaconate but also on basis of intimate acquaintance with it. Some of this only those can have who are in the diaconate. In addition, the great riches of devoted power of mind and action within the diaconate must be utilized.

These considerations call for joint endeavor. Within and outside of the diaconate there are many who are eminently qualified and who have the heart to make telling contributions toward the building up of the diaconate. The endeavor needs to be approached in sympathetic and fond appreciation of the great good and vitality and strength of this service. Required also is a critical awareness of possible deficiencies in what exists and in what may be proposed as improvements. And above all there must be a mutual trust among those who work together toward the end we have in view, a confidence that all are imbued with the spirit of intelligence and devotion to the glory of God.

The anniversary celebration was the result of working together and an expression of the oneness of the diaconate with the church. Its memory cannot but help strengthen our confidence as we look toward the next half century.

AUGUST BAETKE.

* * *

Days of the Jubilee

"O magnify the Lord with me, and let us exalt His name together."

These words might well have been used as the theme song for the days of our anniversary, Oct. 24 and 25, for together our Sisters and many friends sang grateful praises "with hearts and hands and voices" to God for His great blessings.

That we would celebrate had been decided many months before. How we would celebrate had been planned for weeks. How joyous and soul-satisfying the celebration would turn out to be, perhaps none of us had anticipated. These two days were filled with so many good things that it seemed as if all the blessings of the past fifty years had been gathered up and showered upon us once more during this brief period of Christian fellowship.

In planning, we had purposely decided in favor of religious services, and against any other form of public gathering. In our minds had been the thought of the religious nature of our deaconess service, and it seemed fitting that in thanking God for His favor, we must do it in a manner suited to the work we are doing for Him. The invitations, therefore, asked our friends to join us in our worship in the Chapel. All pastors of the American Lutheran Church had received notice of our anniversary, to-

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gether with a request for a prayer invoking a blessing upon the Diaconate on this Sunday.

On Saturday, Oct. 23, our Board of Directors and the Motherhouse Corporation met in annual business session. This arrangement made it possible for a number of Sisters stationed away from Milwaukee to be present and to give personal reports of their work, inasmuch as at least one Sister from each station had come home for the celebration.

On that day, too, the kind thoughts of friends became evident in the lovely flowers that were received. The many plants and bouquets were used to decorate the Chapel and provided a beautiful setting for all the services.

The service on Sunday, Oct. 24, the date named as that of the formal organization of the Lutheran Deaconess Motherhouse, was the chief anniversary service, with Rev. E. W. Schramm, editor of the Lutheran Standard, preaching the sermon and Rev. A. Baetke officiating at the altar. In using the text Isa. 40:25-30 and v. 10-11, Dr. Schramm pointed out a great wonder: the all-powerful God, the High and Holy One of Israel, becomes that which each human soul needs most, a Saviour, the Creator of the ends of the earth, Who Himself never grows weary, becomes a Shepherd tenderly caring for His flock. Because of this *becoming*, we have a fullness and sweetness of assurance that in youth, when our ambitions soar high even as they that "mount up with wings as eagles"; in maturity, when we are not so likely to soar but adjust ourselves to "run", and in old age, when our steps grow feeble and we "walk", God will give power and strength for service. The closing statements of the sermon were an encouragement to continue in the service. "Making God known in word and deed is the work of the Church, and of the Diaconate within the Church. God expects you to do His work; God protects you in your work; God will perfect your work".

In this service, another anniversary was observed, that of four deaconesses who have completed more than thirty years of service and who were consecrated to the Diaconate twenty-five years ago. Rev. H. L. Fritschel, D. D., who conducted the consecration service at that time, now presented them with the anniversary token, a small gold pin inscribed with the motto of our Motherhouse: "To live is Christ — To die is gain." The Sisters thus honored are: Sister Mary Rosebrock, Sister Elizabeth Krebs, Sister Marie Eckhoff, and Sister Margaret Danner.

Congratulatory letters from Rev. E. Poppen, D. D., president of the American Lutheran Church, and from Rev. E. Bachmann, D. D., pastor of the Philadelphia Motherhouse of Deaconesses, were read. Rev. W. Behrens, president of the Wisconsin District of the American Lutheran Church, brought greetings in person from this district. Mr. Wagner, a member of the Board of Directors of the Lutheran institutions in Toledo where our Sisters serve, presented the congratulations of his organization. That Board had made it possible for all the Sisters serving in Toledo to be present here.

It was a truly inspiring service, in which we yet had humbly to inquire: "What shall I render to my God for all His gifts to me?", in which we had to confess: "My God, Thy name exalted is above my highest praise," but one that caused our hearts to overflow in the best offering that our lips could bring: "O let me praise Thee while I live and praise Thee when I die, and praise Thee when I rise again, and to eternity."

For Sunday evening, a special service had been arranged, with the view of bringing young people into closer contact with the Diaconate. The program was planned by a committee appointed by the Milwaukee Pastor's Conference of the American Lutheran Church, to work with our Motherhouse committee. The pastors' com-

THE CHAPEL

mittee consisted of Rev. A. B. Oberleiter, Rev. P. G. Piotter, and Rev. E. H. Stolz. Rev. Oberleiter prepared the manuscript for the Order of Service.

The theme for this Youth Devotional Service was a threefold one: Youth in service of the country, youth in service of the Church, youth in service of the D'aconate. The processional was led by servicemen carrying the Christian flag and the flag of the United States, the flags being posted to either side of the Chapel, where they remained during the service. Following the servicemen came young people representing twelve participating congregations. Our own congregation was represented by three Sisters.

Rev. Marcus Rieke, Youth Director for the American Lutheran Church, preached the sermon on the text given at the beginning of this article, Ps. 34:3. The address was impressive in its appeal to the young people to join the ranks of the Christian army, to battle against spiritual foes with prayer, with deeds, and with words, seeking out souls with evangelistic endeavors.

The titles of the readings will give a clue to the content of the program: "Youth hungers for the Quest," "Tribute to Youth in Armed Forces," "Youth, Can I reach You?," "I Am Your Church," "Christ is the Glory of the Church," "The Service of the Deaconess," "The Light of Knowledge," "The Light of Service." Sister Gertrude Aper, speaking of the service of the deaconess, lighted a candle, symbolic of the work of the Diaconate. Each young participant followed her example, each lighting a candle in felicitation to the Lutheran Deaconess Motherhouse on its anniversary.

Many young people were in attendance. The Chapel was crowded to the very doors. Every part of the service, the responsive readings and hymns by the congregation, the solo, the anthem, the feeling of Christian fellowship and close communion, raised the spirits higher and ever higher, until at the close of the service hearts were filled with a great joy, and it seemed that our cup of blessing was running over, that nothing more could be added to make the celebration perfect.

There were, however, still many good things to come. For Monday, Oct. 25, the Sisters' Home Committee had planned a day of fellowship in prayer and meditation, so that it was possible to be "together" in this phase of the celebration also. The theme chosen for the day was Ephesians 6:10-18.

The morning hours from ten to twelve were devoted to a service of Confession and Holy Communion. Pastor K. A. Hoessel, D. D., of Fremont, Wis., preached the sermon. His subject was "Prayer," his text, Ps. 55:16: "As for me, I will call upon God, and the Lord shall save me." Dr. Hoessel emphasized the necessity of drawing near to God in prayer, alone, or together with others. It should be very natural for us, in spite of hindrances and discouragements, to say, "I will call upon God," knowing that in Christ we can lay hold on the infinite treasures He has in store for us. We have God's promises; it is our responsibility to believe these promises and make use of them by asking. The sermon ended with a question and a statement: "Do you pray, Only two know the answer, God and you."

It is not often that so many of the Sisters are at home at one time to partake of the Holy Communion together. We considered it one of the special blessings of this jubilee to be able to have this privilege.

The Monday afternoon service was informal, beginning with fifteen minutes of organ music, a hymn, and prayer. Rev. A. A. Zinck, D. D., pastor of the Lutheran Church of the Redeemer, gave the devotional address, sounding the note of joyful thanksgiving once more in the words "show forth the praises of Him Who hath called you out of darkness into His marvellous light." Immediately following came a truly pastoral address by our own pastor, Rev. August Baetke, who stressed the need for a positive devotion to duty. He said that while the religious aspect is and must always be dominant in our work, our religious principles must be made manifest in continued, energetic, and purposeful activity, realizing both the strength and the weakness inherent in combined effort.

The session closed with an inspirational address by Rev. W. D. Sodt, D. D., Director of Milwaukee Hospital, who recalled to our minds the beauty of the days of this celebration in Christian love and fellowship. He called upon us to join in praise for past blessings and encouraged us to go on, in full assurance of God's gracious presence and ever ready help. His words were indeed an inspiration, and a fitting termination to our day of prayer.

But the end was not yet. In the evening the Sisters were welcomed at a family evening, like the day planned by the Sisters' Home Committee. With us were Dr. H. L. Fritschel, Pastor and Mrs. Baetke, Dr. and Mrs. Sodt, and the Rev. M. Rieke. At this social hour, arranged for the purpose of honoring those Sisters long in service, particularly those in service before the turn of the century and most closely related to the beginnings of the Motherhouse, the past was recalled in short addresses both serious and humorous. Instrumental music and the singing of hymns added a joyous note. Pastor Baetke read a great number of letters, telegrams, and cards of felicitation that brought our many friends very near to us. We closed the evening by singing the hymn "Now thank we all our God," by uniting in the Lord's Prayer and receiving God's benediction.

Days of beauty, days of fellowship, days in which we drew near, not only to each other, but also to our Lord in whose service we stand. Such were the days of our jubilee. We would fain have stayed with Him on the mountain to behold His glory and sing His praises, and in the garden to walk and talk with Him, but His voice has called us away to our duties. Yet even as we go, we know ourselves to be one in Him. We know that our service is as acceptable to Him as our song, and continue as we work to say, "Let us exalt His name together."

Sister Magdalene Krebs.

* * *

Ordination of Deaconesses at Milwaukee, Wis. Tuesday, December 29, 1891

Einsegnung or Consecration of the Sisters takes place this evening, services to begin at 6:30 P. M. It was intended to have had the Preparatory Service last night, but Dr. Passavant's illness and my late arrival prevented it.

At 6:45 the Preparatory Service began with the singing of hymn 379, ("Jesus nimmt die Suender an"), verses 1-3, Missouri Hymn Book, Pastor Probst conducting the service.

He spoke from Luke 15:1: "This man receiveth sinners and eateth with them." Verse 4 was then sung.

Then came Confession and Absolution, according to the liturgy of the Missouri Synod, followed by verses 6-7.

Then Rev. Traugott Gensicke of Neenah, Wis. spoke from 1 John 4:19; "We love Him because He first loved us"; after which verses 7-8 of No. 443 ("Ich will Dich lieben"), were sung.

I then spoke on Rom. 16:1; "I commend unto you Phoebe our sister, which is a servant of the Church, which is at Cenchrea."

It is no new thing that we introduce; we but seek the restoration of what was instituted in the Early Church, i. e. the Female Diaconate, or Deaconesses. Paul refers by name to Mary, Tryphena, Tryphosa, and Persis, deaconesses in the Church at Rome, and commends to that Church, Phoebe, who carried his letter from Corinth to Rome. From this verse we learn concerning Deaconesses:-

First that they are Christian women, sisters, true servants of Christ. Saved through faith in Him, they are His. They love Him because He first loved them. They show their love by their lives. When Jesus was on earth, Mary Magdalene, Joanna, Susanna, Mary the mother of Jesus and Salome followed Him from Galilee. Were Jesus on earth today, to Him they would bring their service of devotion. Redeemed by Him, they were with Him in life, "last at the Cross and first at the Sepulchre."

But as they cannot now give this personal service, they remember "In-as-much as ye have done it unto one of the least of these my brethren, ye have done it unto me." They serve Jesus in the persons of His needy ones.

Second: That they are servants of the Church.

The Apostles were the first officers in the Church. The Diaconate, or Deacons, were the next, instituted by the Apostles to look after the temporal needs of the poor and suffering. The Female Diaconate or Deaconesses came as a branch of this; that the women might do for women and the sick what the male Deacons could not so well perform.

They taught the catechumens, prepared women for baptism, visited the saints imprisoned for their faith, cheered the confessors and martyrs, and ministered to them, clothed the naked, orphaned, and widows, and nursed the sick, prepared the dead for burial, for the first 800 to 900 years of the Christian Church. Only when men came to look on religion as a life in a monastery, with penances and prayers, did the Female Diaconate cease.

You, my Sisters, having given your own hearts and lives to Jesus, are now about to be set apart to labor for the relief of every form of want and woe. There are thousands who are now at work among the idiotic, blind, deaf and dumb, epileptic, orphaned, prisoners, and fallen. And to this ministry of love you give yourselves.

But not only those in the Church or of it, are to be served through love to Jesus, but all men, the blaspheming, the mocking, the sinning, that by your words and work, you can perhaps win their souls to Jesus while you relieve the pain or bind the torn body.

The soldier has honor and glory and fortune and place as his reward for deeds on the battle-field or on shipboard. But amid pestilence and death and loathsome disease and wounds; in silence, unhonored, unthanked, despised or jeered of men, you are to take up your ministration of mercy and love, and render services to the ungodly and the thankless, even as did your Lord, even Jesus, Whose servant you first are that you may be the servant of His Church.

You do not assume this calling; the Church calls you and sets you apart for such a life of patient, helpful, tender ministration, wherever want and woe may call.

Third: That they are commended to the Church.

If they give such service, evidently it is the Church's duty to help them in all ways in the doing of their blessed work. What are our dollars and our pleasant homes and our social joys over against their vigils, their labors, their self-denials and dangers? Give them sympathy, prayers, every possible help, that in their weakness they may be strengthened for their holy service.

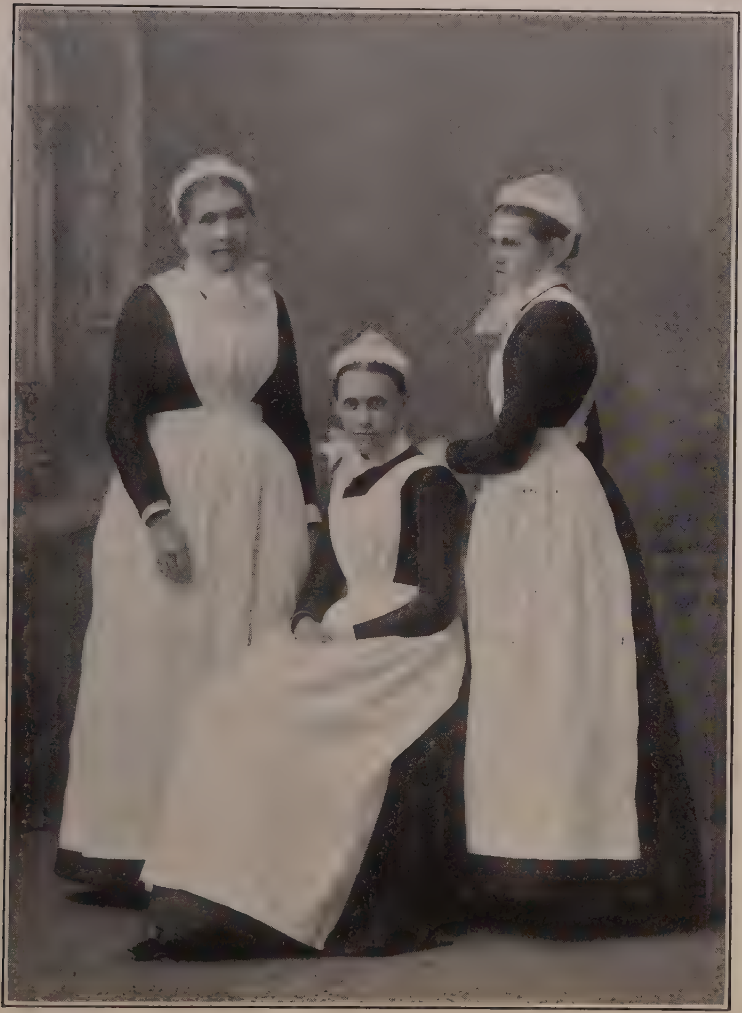
God be praised for the devotion you have already shown, the Christian courage even to the death of one of your associates. May our Lord keep you and strengthen you and bless you alway.

Psalm 121 was then sung by the young women helpers* of the Hospital.

After the order given in Vol. 1, 1890, No. 1, of "The Messenger of the Philadelphia Motherhouse of Deaconesses," pp. 29-30, Dr. Passavant, who had been brought to the Chapel from his sick chamber in an invalid's chair, despite his weakness, set apart for the Deaconess Work,-

(1) Sister Johanna Frederika Caroline Ochse, who with Sister C. Louisa Marthens for many years past has been in the Hospital at Jacksonville, Ill.

(2) Sister Martha Maria Elizabeth Wilhelmina Gensicke, who since 1884



First Deaconesses consecrated in Milwaukee, 1891

Sister Martha Gensike
Years of service 1884-1937

Sister Caroline Ochse
Years of service 1875-1914

Sister Katherine Foerster
Years of service 1888-1938

has been in charge of the Milwaukee Hospital.

(3) Sister Anna Katherine Foerster, who was in an Institution of Deaconesses in Germany and also has spent some years at the Milwaukee Hospital.

Isaiah 41:10 was the Bible text given Sister Caroline Ochse,

Revelation 12:11 that given to Sister Martha Gensicke, and

Isaiah 43:1 to Sister Katherine Foerster.

Rev. T. Gensicke, the father of Sister Martha, Rev. C. Probst, the brother-in-law of Sister Katherine, and myself with Dr. Passavant, laid our hands upon the heads of these Christian young women, whilst Dr. Passavant uttered the words of consecration, after which I read the prayer given on page 30, "The Messenger," as above.

"Du guter Hirt auf Zions Auen" was sung by the young women helpers of the Hospital, then Hymn No. 300, ("Schmuecke dich, O liebe Seele"), after which Holy Communion was administered to the Sisters, the helpers, Sister C. Louisa Marthens, Dr. Passavant, and myself, by Pastor Gensicke.

This was followed by a verse from hymn 300, and the Benediction.

Dr. Passavant wept to see how the Sisters were then greeted by the helpers and a few invited friends who were present.

Supper was then served.

Pastor Jaeckel of Milwaukee was present for part of the service, but was called away to a baptism. Rev. W. K. Frick and a Norwegian minister from Racine, Wis., were also present.

O Lord God, may this be the first fruits of a noble band of Christian workers who will go forth from the Milwaukee Hospital and Deaconess Motherhouse to help the church and honor Jesus our Master in all generations to come.

Sister C. Louisa Marthens
FIRST AMERICAN DEACONESS

Dec. 30, Wednesday. Dr. Passavant suffered from the overexertion of last evening.

At nine o'clock Sister C. Louisa Marthens, Miss Buettner and Miss Elizabeth Wieland returned to Chicago. I took the first train to Emergency Hospital, and then came home at 1:00 P. M.

The above report is from the pen of the Rev. H. W. Roth, D. D. who was closely associated with the work as Secretary of the Board from 1870 to 1918, and who already in 1863 was appointed as "Chaplain of the Infirmary" in Pittsburgh, assisting Dr. Passavant with the work of the institutions.

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*The probationers and candidates of the earlier days were often called "helpers." Among those referred to in this report, were Sister Mary Both, who entered into rest, 1935; Sister Henrietta Fischer, retired, and Sister Ida Buck, still actively engaged in the service.

Twenty-Five Years Later

The first consecration of deaconesses of the Motherhouse in Milwaukee took place in the Chapel, December 29, 1891. Twenty-five years later, on the occasion of the silver anniversary of that event, the following letter was received by Sister Martha Gensike, from the Rev. H. W. Roth, D. D., one of the pastors who had officiated at her consecration. Dr. Roth was associated with Dr. Passavant and Rev. W. A. Passavant, Jr., many years, in the work of the institutions, as a member and as secretary of the Board. While residing in Chicago, previous to the formal organization of the Motherhouse in Milwaukee, he came up twice a week to instruct the Sisters and "helpers" for their calling.

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94 College Ave.
Greenville, Pa., Dec. 29, 1916

Dear Sister:-

For several days, and particularly today, you have been very much in my thought and in my prayers. On the evening of this day, twenty-five years ago, you were consecrated to the Office of Ministering Love, a Deaconess, to serve the needy and suffering in the spirit of our blessed Christ.

It was in the Chapel of the Milwaukee Hospital. Dr. Passavant had for some time been quite a sufferer at the Hospital from lumbago. He was brought from his room to the Chapel in a wheel-chair. The Revs. T. Gensike, C. Probst, W. Streissguth with Dr. Passavant and myself took part in the services of the evening. Pastor Jaeckel was present for part of the services but was called away for a baptism. Rev. W. A. Frick was also present.

The Sisters were Caroline Ochse, Martha Gensicke and Katherine Foerster.

To the questions: "Are you willing, as servants of the Lord Jesus Christ, faithfully and obediently to fulfill the duties which God lays upon the Christian in general, and which the order of our Motherhouse demands of the Deaconess in particular? Are you willing to give yourself up to the Lord, Who loved you even unto death, to be faithful unto Him in that which is least, and also in much; with true humility, self-denial and love, serving Him in those that are needy, and striving to do what is pleasing in His sight?" The Sisters gave the answer, "Yes."

Then came this declaration: "Upon this your solemn affirmation, I commit unto you, in the name of the Lord Jesus, the Office of Ministering Love. And may the Lord Himself, the Great Shepherd and Bishop of your souls, seal your profession with his Yea and Amen, and forever know you as His own. Amen."

Having knelt at the altar after receiving each the Bible sentence motto, the hands of the pastors present were laid upon your head and in this prayer each Sister was consecrated:-

"The blessing of the Triune God, Father, Son and Holy Ghost, be upon thee, make thee faithful unto death, and give thee the crown of eternal life. Amen."

With the congregation the ancient prayer for the deaconesses was then offered; "Everlasting and Merciful God, Father of our Lord Jesus Christ, Creator of man and woman, who didst fill with Thy Spirit Miriam and Deborah, Hannah and Hulda; Who didst not disdain that Thine Only Begotten Son should be born of a woman, Who didst admit into the Tabernacle of the Testimony and into the Temple the women guardians of Thy holy gates, Thyself look down even now upon Thy servant now admitted into the Diaconate and give to her Thy Holy Spirit and cleanse her from all pollution of the flesh and spirit, that she may worthily fulfill Thy work thus intrusted to her, to Thy glory and to the praise of Thy Christ with Whom to Thee be glory and worship , and to the Holy Spirit, world without end. Amen."

Then followed the administration of the Holy Sacrament of the Body and Blood of Jesus Christ.

Sister Caroline is gone; Dr. Passavant is gone; Sister Martha's father is gone; Sister Katherine's brother-in-law is gone. Sister Martha and Sister Katherine of the first three Sisters consecrated remain. And I only of the officiating ministers.

I had hoped to meet you and join in the commemoration of this Anniversary, but that has not been permitted. I beg to congratulate you upon the long years that our Lord has spared you in His service. He has helped and He will help to bear the burdens and the sorrows which these years have brought to body and soul. Yet His mercies and blessings have been countless. Upon these let your mind be fixed and call your heart to pray and praise and thank Him, the Giver of all good.

We are hastening along to join our friends in the Great Beyond where our blessed Saviour is. May He richly bless you and sustain you and keep you even unto the end. I pray for you a most useful, happy and contented New Year. I beg your kind prayers for myself and for all the loving Sisterhood, and for those who are burdened with the administration of its wide interests and multiplied affairs. Gracious Jesus! Keep us faithful to the end and Thine be the Glory.

Sincerely,
Your Fellow-Worker for Jesus,
H. W. Roth.

* * *

Lutheran Deaconess Motherhouse at Milwaukee Golden Anniversary

"A jubilee shall that fiftieth year be unto you." Across the centuries we hear the voice of our God:—a call to rejoice and be glad; to sing His praise and to bless His holy name, at the remembrance of His loving kindness and tender mercies which have crowned the years, and to offer the sacrifice of thanksgiving from grateful trusting hearts.

On October 24-25, our Deaconess Motherhouse will observe the fiftieth anniversary of its formal organization, and the permanent settlement of the center of the work in Milwaukee. In reality, the history of our Motherhouse covers nearly a century; the early period from 1849 to 1893, the later from 1893 to the present.

The Deaconess Institution at Kaiserswerth, established by Pastor Theodore Fliedner, was but ten years old when the young American pastor, Rev. W. A. Passavant, visited it in 1846. There he caught a vision of women's service to Christ in the Diaconate, the office of ministering love, instituted in the ancient Church. Inspired by what he saw he resolved, with God's help, to emulate Pastor Fliedner and establish a Deaconess Institution in Pittsburgh. With the promise of deaconesses from Kaiserswerth, he made provision for their further preparation for work in America and for their traveling expenses.

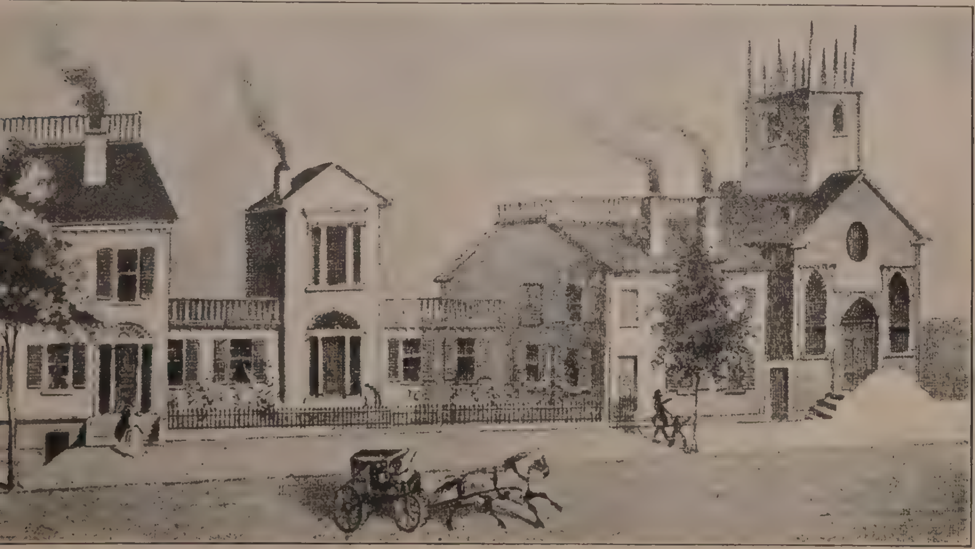
Not until July 14, 1849, did four deaconesses, accompanied by Pastor Fliedner, arrive in Pittsburgh. On the following Sunday, July 17, the little hospital, already established by Pastor Passavant, was consecrated to the service of God. But more than a hospital was consecrated that day. It was a Deaconess Institution — a Motherhouse. The white-capped deaconesses gave token of its existence.

Quoting from the report of that day:- "The Rev. Theodore Fliedner addressed the congregation in German, explaining the design of the Institution as an Infirmary for the sick and a *Motherhouse* for the training of Christian deaconesses for hospitals, asylums, and congregations in other parts of the United States." That Pastor Fliedner regarded the Institution as a Motherhouse, we learn also from these comments in his annual Kaiserswerth report, 1850:- "Deaconess Motherhouses for the establishment of which Kaiserswerth furnishes deaconesses, *as in Pittsburgh*, and which would be Motherhouses, must train probationers themselves, and thus plant new shoots around the parent stalk."

Sister Elizabeth Huppertz, who for faithful, efficient, consecrated service in a great Berlin hospital had been presented with a Bible by the Queen of Prussia, was the chosen leader of the little band — the first Directing Sister. Faithfully serving through all the years in the land of her adoption, she entered into rest in 1895.

When the Deaconess Institution was dedicated, a young woman, devotedly ministering to the sick in the hospital, offered herself as a probationer. She was Sister Catherine Louisa Marthens who, in 1850, was consecrated at the altar of the First Lutheran Church where she had been confirmed, — the first Lutheran deaconess in America. Faithfully she served the sick and the orphaned, a "succourer of many," even as Phebe, the deaconess of Cenchrea who was held before her at her consecration. She fell asleep in Jesus in 1898.

The sacrificial devotion and undaunted courage of the little band of deaconesses, especially during the cholera and small-pox epidemics, attracted the most favorable recognition of the citizens and public officials. They labored not only in the hospital, taxed to its capacity, but in private homes from which other nurses precipitatedly fled. "They loved not their lives unto the death." Like Esther, they could say, "If I perish, I



The Old Lacyville Female Seminary, Pittsburgh, Pa.
HOME OF THE FIRST DEACONESS MOTHERHOUSE
AND THE FIRST PROTESTANT CHURCH HOSPITAL IN AMERICA.
DEDICATED JULY 17, 1849

perish." He for love of Whom they were willing to perish, kept them safely under His great protection. Never was one of them smitten by "the pestilence that walketh in darkness," nor "the destruction that wasteth at noonday."

Attracted by their devotion and the influence of their consecrated lives upon those whom they served, the prison authorities asked the deaconesses to visit the female convicts in the Western Penitentiary. They did this as far as the hospital work allowed.

Of all the Deaconess Institutions established by Dr. Passavant after the original foundation in Pittsburgh, the one in Milwaukee holds first place. In fact, this oldest daughter has superceded the mother; has taken her place. It was the first Institution to which a deaconess was sent out from the Motherhouse in Pittsburgh.

Deep concern for the spiritual welfare of the many Lutherans in the Northwest and the preservation of their allegiance to their Lutheran faith, brought young Pastor Passavant to Milwaukee in 1850, in the interest of Home Missions. A local pastor directed his attention to the need of a Protestant hospital. It was a plea to which he was ready to respond but intervening circumstances hindered the accomplishment of the task. Repeatedly asked to return, he urged the local pastors to undertake the work. He waited God's time and direction. It came in 1863 in the midst of the Civil War.

We read of a "pressing call for deaconesses," followed by another visit to Milwaukee; then of a resolution by the Board of the Institution of Protestant Deaconesses, that he "be authorized to commence a House of Mercy for the sick in Milwaukee, Wisconsin."

On August 3, 1863, it was dedicated. Though, as in the beginnings of Kaiserswerth and Pittsburgh, there was no visible token of a Deaconess Institution except for the deaconess, it was in God's "counsels of old", to be made manifest in His own time. It was a "branch Institution" and we read that in 1854, "Eight probationers entered the work—"Three in the hospital at Milwaukee."

The deaconess "matron" was Sister Barbara Kaag, grand-niece of Christian Frederick Schwartz, Lutheran "Apostle to India." She had entered the Pittsburgh Motherhouse as a probationer in 1852 and served in Milwaukee until she retired in 1891.

Thus was the seed planted which grew and flourished, resulting eventually in the formation of a full fledged Deaconess Motherhouse, and the transfer of the center of the work from Pittsburgh to Milwaukee.

Sister Barbara's years of service spanned the interval between the early period of the work and the later, closely uniting the original Motherhouse with that of the present. Her successor as Directing Sister of Milwaukee Hospital was Sister Martha Gensike who entered the work in 1884 and gave fifty-three years to the service. With a gift for leadership, executive ability, and wholehearted de-

Rev. J. F. Ohl, Mus. D., First Pastor

votion, Sister Martha won a number of young women for the work to which she had been called. It was the growth here, under her influence, which determined the locating of the Motherhouse at Milwaukee.

Consecrated by Dr. Passavant in 1891, Sister Martha filled the office of Directing Sister until 1911, when for reasons of health, she relinquished it, but continued to serve her Lord in the work. To her initiative, we owe the institution of the Communion Wafer Baking Department, to which sacred service she devoted herself, with characteristic energy, to the close of life's evening in 1937.

The steady and more permanent growth of the Milwaukee Institution, indicated the need of a resident Director and pastor. Accordingly the Board of the Institution of Protestant Deaconesses — the chartered name of the original foundation—extended a call to the Rev. J. F. Ohl, Mus. D., of Quakertown, Pa. On October 29, 1893, Dr. Ohl was installed in the Chapel by Dr. Passavant. This marked the beginning of a new era in the history of the institution, the fiftieth anniversary of which we are observing this year. With Dr. Ohl as the pastor and Sister Martha as Directing Sister the Deaconess Institution was now formally organized as a properly constituted Motherhouse.

Dr. Ohl was eminently qualified for his office. He laid firm foundations upon which to build up the work in conformity with its Scriptural basis and the service to be rendered. Courses of study were arranged for Sisters and candidates. Regular divine services on Sunday and daily Vespers were instituted. The full one year Course of Instruction for candidates and the creation of the office of Training Sister, was inaugurated in 1896. During his incumbency, the Chapel, beautifully furnished, was dedicated, at which time he consecrated three Sisters.

In 1894, the Rev. W. A. Passavant, D. D., chosen of God to introduce the female diaconate to the Church in America, the revered founder and General Director of all the institutions, a man of heroic faith, entered into the joy of the Lord. He was succeeded by his son, the Rev. W. A. Passavant, Jr. Some years before, the latter had visited the Motherhouse, founded by the Rev. Wilhelm Loehe at Neuendettlesau, Bavaria. Deeply impressed by the life and spiritual atmosphere of that Lutheran institution, it became his ideal of a Deaconess Motherhouse and the pattern for the new era in Milwaukee.

Upon the resignation of Dr. Ohl, 1898, the Rev. Mr. Passavant was called in 1899, to assume also the office of pastor of the Motherhouse. Then suddenly, in 1901, in the midst of his years, "he was not, for God took him."

In 1902, the Rev. Herman L. Fritschel was called to the pastorate of the Motherhouse and the General Directorship of all the Passavant institutions. Due to the growth and expansion of the work under his leadership, particularly of the Milwaukee Hospital of which Dr. Fritschel was Director, the need of a second pastor became apparent. As president of its Board, Dr. Fritschel continued to serve the Motherhouse but resigned as its pastor, 1919, in order to meet the demands of the rapidly expanding hospital plant.

Two pastors served the Motherhouse from 1921 to 1931, Dr. Fritschel always graciously taking over the spiritual ministration during vacancies.

The present pastor, Rev. August P. Baetke was called in 1931 and has been very active in acquainting the Church with the work of the Motherhouse; and in the preparation of the deaconesses for the present requirements of the service. A two year Course of Instruction with an enlarged curriculum, was instituted in 1932.

A very important step was taken in

DEACONESS MOTHERHOUSE AT MILWAUKEE

1927:—The separation of the eastern and western institutions. The Motherhouse at Milwaukee was then incorporated in the State of Wisconsin.

Closer affiliation with a synodical body, long desired by the Sisters, was attained that same year. The Deaconess Motherhouse Congregation is now a member of the American Lutheran Church. For the first time, one of our deaconesses was accorded a seat as a duly accredited representative at the convention of the Wisconsin District, 1943.

The services of our deaconesses in the early period were, with little exception, confined to the care of the sick and orphans. Since the formal organization the fields of labor have greatly increased. The opportunities for service have multiplied, not only in the various departments of our large modern hospital and in the Church institutions, but in parishes, Inner Mission, and Christian Social Service or Welfare Work, with all their subdivisions. There has been parish work in New York City, St. Paul, Minn., Winnipeg, Canada, and Milwaukee; Mission Work in New Guinea, Porto Rico and the Virgin Islands. The Motherhouse conducted a Kindergarten for five years in one of our local churches and trained assistants. A number of our deaconesses are registered nurses. Already seven hold academic degrees for particular work. Thus the Motherhouse seeks to prepare the Sisters for efficient service in whatever field they may labor.

The transplanting of the Diaconate to the new world from the old, was done with firm faith, much fervent prayer, and the hope that it would develop and flourish on American soil. The life of God was within it. His blessing was upon it. Thus it survived all the trials and difficulties of the early years: circumstances pertaining to social, political, and religious conditions of those times.

The plea "more deaconess" echoes down through the years. The prayer still ascends to the Lord of the harvest to send more laborers into His harvest. And o'er the tumult of the world's wild restless sea of strife and confusion, the voice of Jesus is calling "Follow Me."—"Even as the Son of man came not to be ministered unto, but to minister."—Sacrificial devotion in merciful ministraton. Even secular journals emphasize the need of *sacrifice* to build the new world order. The challenge is to the Church and with it, to the Diaconate: a service above all to Christ and in Him, also to our Country.

SISTER CATHARINE DENTZER
Reprinted from the
"WOMEN'S MISSIONARY OUTLOOK"

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Installation of the Rev. W. D. Sodt, D. D.

On Wednesday evening, September 15, the Rev. Dr. Sodt was installed as the Executive Administrator of the Milwaukee Hospital, succeeding Rev. Dr. Fritschel, Director of the Hospital since 1902, and who now fills the office of Honorary Director.

A large assembly of pastors, deaconesses, doctors, and friends, filled the Chapel which was beautifully decorated with palms, ferns, and flowers. The liturgy of the Vesper Service was used, Pastor Baetke officiating as liturgist.

The Rev. W. H. Behrens, President of the Wisconsin District, A. L. C., preached the sermon, taking as his text Acts 10:33, — "Thou hast well done that thou art come." Speaking first of the call and of the ordination vow of a pastor and the obligation it imposes, Pastor Behrens clearly set forth that acceptance of a call to service in the institutions of the Church, such as had been extended to and accepted by Dr. Sodt, was entirely consistent with his ordination vow. Here also is Kingdom work and multiplied opportunities for service, and he was repeatedly assured, "Thou hast well done that thou art come." The act of installation was performed by Dr. Fritschel after which Dr. Sodt addressed the assembly. The Sisters' choir under the direction of Sister Magdalene Krebs, sang the beautiful anthem, "In Heavenly Love Abiding."

We unite in thanking God for him whom he chose and called to carry forward the work of the Milwaukee Hospital which this year marks the eightieth anniversary of its establishment, and which like a tiny mustard seed, planted in faith, has grown into a great institution. Reverently and in confident assurance of Dr. Sodt's eminent qualifications for the office and the contribution he is able to make to its further development, we repeat the words of the text, "Thou hast done well that thou hast come," praying that God will abundantly bless and prosper the work entrusted to his hands and establish it to His glory and honor.

Dr. Sodt did not come to us as one hitherto unknown but as an honored friend who, as a member of our Motherhouse Board, had already won our high regard and confidence. As a representative of our Board, he addressed the guests at the testimonial dinner, given in honor of Dr. Fritschel's fortieth anniversary as Director of Milwaukee Hospital, October, 1942, and by his cordiality, sincerity, and understanding, he won the esteem and captured the hearts of the Medical Staff of the Hospital.

On the evening of September 14, a dinner was served at the Hospital in honor of Dr. Sodt and to afford him an opportunity to meet the members of the Hospital Board, the Auxiliary Board and the Medical Staff. After-dinner speeches, heartening and full of cheer, were made by representatives of the various groups, Dr. Fritschel acting as toastmaster. Dr. Sodt then responded in a gracious and confidence-inspiring manner, making reference also to the grave and tremendous problems awaiting the medical profession and hospital service under the changed conditions of the post-war world. His earnest plea for their co-operation and kindly consideration in the work before him during the period of adjustment seems assured of a hearty response.

* * *

Parish Work in Houston, Texas

At the morning service, October 10, Sister Edith Fischer was installed as parish deaconess of Zion Lutheran Church, Houston, Texas, the Rev. Luther M. Schliesser, pastor. Pastor Schliesser's sermon from Philippians 1:21—"For me to live is Christ," was, as Sister Edith writes, "an inspiration and a challenge to live up to that ideal." At the evening service which was in charge of the ladies of the congregation, Sister Edith addressed the assembly, speaking on the words, "And she ministered unto them."

It was a day of joy and thanksgiving for our Sister. The cherished hope of serving in parish work had been realized. Confident that He Who had called her to this service would also supply the necessary wisdom and strength to perform it, she entered upon it with a glad and thankful heart. The cordial reception extended to her, the warm-hearted hospitality and friendly assistance already experienced, have made Sister Edith feel very much at home in her new field of service.

Texas has sent us six of its daughters, five already consecrated deaconesses, and one a candidate of this year. It was a pleasure, therefore, to respond to the request of Zion Church for a parish deaconess. May the presence of three of our Sisters in Texas, continue to acquaint the Church still further with the deaconess service so that we may welcome more candidates for this calling from this, the largest State in the Union.

* * *

Opening of Course of Instruction

The new semester was opened on September 13, with a devotional service in the assembly room of the Motherhouse, Pastor Baetke and several Sisters participating.

Two new candidates were enrolled, Miss Rosa Pfluger of Pflugerville, Texas, the Rev. E. G. Knaak, pastor, and Miss Dorothy Weckwerth, of New Richland, Minnesota, the Rev. L. C. Leikauf, pastor. Sister Ruby Leard who had assisted at the Passavant Memorial Homes, Rochester, Pa., since February, returned to complete the Course of Instruction.

We are profoundly thankful for this repeated, manifest assurance that our prayers to the Lord of the harvest for laborers were heard again. In these days when the lure of gain and pleasure is attracting many to seek perishable treasure instead of the "Solid joys and lasting treasure" which "None but Zion's children know," it is heartening and a cause for rejoic-

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ing that there are those who hear the voice of Jesus calling o'er the tumult of a confused and broken world, and who heed the call to become His fellow laborers in merciful ministration to the suffering and the needy. May He abundantly bless their coming in to prepare for the service, and their going forth to serve Him when the days of preparation are finished.

* * *

Women's Missionary Outlook

The October number of the Women's Missionary Outlook was graciously devoted to the fiftieth anniversary of the Motherhouse. The color of its cover pages revealed at once that it was a golden jubilee which was being observed. Most appropriately, the front cover bore an excellent picture of the Chapel entrance, for the Chapel is the heart of the institutions. There we worship together and there we are ministered unto in Word and Sacrament so that in the strength of that sustenance, we may go forth to serve the Lord Jesus in the work to which He has called us.

The topic also for the month very aptly fitted the occasion,—"Stewardship Building with Thanksgiving," with the text Colossians 2:7.

We are deeply indebted and extend our sincere thanks to Mrs. A. L. Burman, editor of the "Outlook", and her entire staff, for the interest, time, and effort which were so generously given to make this an outstanding number of the "Outlook", for the furtherance of the Kingdom of our Lord through the Diaconate.

We are sincerely grateful and thankful for the heartening manifestation of the whole-hearted cooperation of the Women's Missionary Federation, and were very happy to have as our guests for the anniversary celebration, the president, Miss Katherine Lehmann who is also a member of our Motherhouse Board, and Mrs. L. F. Gast, Chairman of the more recently created Deaconess Department. The many greetings received for the anniversary, and the delegation from the Missionary Society of Trinity Lutheran Church of Chicago, Rev. Carl Rembold, pastor, bore evidence to the diligent and effectual work being done by this Department.

* * *

News Items

Again Advent and Christmas are drawing near. Though the shadows still lie darkly upon the world, there are rifts in the clouds where we may catch a glimpse of light. And the Morning Star of our faith and hope illumines the night to cheer and guide us safely through the gloom to the dawn of a brighter day, in which, we pray, our God and our Saviour Jesus Christ shall be proclaimed and confessed as never before. With this confidence and hope we extend to our readers sincere good wishes for a blessed Advent season and for the joy and peace the Christ Child bestows.

One of the most delightful features of our anniversary celebration was the home-coming of many of our Sisters.

The spiritual fellowship on the "mountain-top," with the rich and abundant feast of good things for the soul; the high point:—the Holy Communion in the solemn stillness of our beloved Chapel, on the day of the retreat, holds first place. There were the cheerful gatherings around the family tables in the dining room, the exchange of experiences on the various fields of service, the friendly discussions on matters, grave or gay,—all contributed to the strengthening of the bonds of love and affection which bind us together in the common service to our Lord. The concensus of opinion expressed by all—"It has been good to be here. We must have such gatherings oftener." God willing, we shall have them.

Our new summer home on Forest Lake has been thoroughly enjoyed by many of our Sisters for a day, or week-ends, or vacation weeks. The complete relaxation from institutional routine, the pleasure of cottage housekeeping, shared by all, the cheerful surroundings, and the refreshing stillness of the woods, have afforded real recreation, beneficial to all. We are truly grateful to the gracious donors and to good friends who by their cordial hospitality and contributions toward the pleasure of the Sisters, helped to make the vacation hours and days very delightful. Because the cottages occupy the highest elevation above the Lake, and are set amid the oaks, "Oak View" was chosen as the name for the new home.

On October 31, Sister Helen Michelke was graduated from Marquette University with the degree of Ph.B. Sister Helen majored in sociology and is a member of Alpha Kappa Delta, National Honorary Sociological Fraternity. Our hearty congratulations to Sister Helen and the prayer that God will abundantly bless her future service in His Vineyard.

Mr. and Mrs. Daniel Weckwerth accompanied their daughter Dorothy to Milwaukee in September and remained for the opening of class work. It is always a pleasure to have the parents of our candidates and Sisters visit the Motherhouse and become acquainted with this home to which they send their daughters for service in the Diaconate. Mrs. H. A. Baumbach of Menomonie, Wis., Sister Frances' mother, was a recent guest.

Miss Martha Akard, for many years a missionary in Kumamoto, Japan, U. L. C., honored us recently with a brief visit. We hope we may have the opportunity of hearing of her work in Japan, at some future time.

Mr. and Mrs. Charles O. Dentzer, of Rochester, Pa., were guests of the Motherhouse during the early days of October. Mr. Dentzer is a brother of Sister Catharine and for many years has been interested in the work of the institutions.

Mr. Donald Comnick of the Theological Seminary at Dubuque, Iowa, rendered very acceptable service as supply for Pastor Baetke during the latter's vacation.

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DEACONESS ANNALS

VOL. 15, NO. 1 Matthew 25:34-36 JANUARY, 1944

Vessels of Mercy Prepared Unto Glory

Vessels of mercy, prepared unto glory!
This is your calling and this is your joy!
This, for the new year unfolding before ye,
Tells out the terms of your blessed employ.

Vessels, it may be, all empty and broken,
Marred in the Hand of inscrutable skill;
(Love can accept the mysterious token!)
Marred but to make them more beautiful still.

Vessels, it may be, not costly or golden;
Vessels, it may be, of quantity small,
Yet by the Nail in the Sure Place upholden,
Never to shiver and never to fall.

Vessels to honor, made sacred and holy,
Meet for the use of the Master we love,
Ready for service all simple and lowly,
Ready, one day, for the temple above.

Take all Thy vessels, O glorious Finer,
Purge all the dross, that each chalice may be
Pure in Thy pattern, completer, diviner,
Filled with Thy glory and shining for Thee.

FRANCES R. HAVERGAL

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◇ ◇ The Pastor's Page ◇ ◇

On the Threshold of a New Year

Reporting on 1943

The occasion calls for a report on the past year. This report might well concern itself with the day by day activities and services of all the deaconesses and with the life of the sisterhood. It would tell of an interesting year with high points of particularly joyful occasions, of many days between, just common, everyday; of many tasks, great and small, done with devotion and self-sacrifice. It would reflect noble aspirations and much Christian love. It would, if reasonably complete and truthful, make room for occasional foibles and mistakes. It would above all magnify the grace of God whose strength is made perfect in weakness and who has blessed our efforts with success.

We shall, however, let the tables on pages three and four tell that part of the story. To some extent these tables reflect the services rendered during 1943. We would respectfully refer the reader to those pages for a summary of that aspect of last year's work.

Instead of a more detailed review of the events of the year we would prefer to give our attention to certain fundamental questions regarding the year 1943. Questions such as these come to mind: What has been the meaning of 1943 for our deaconess motherhouse? What has been the trend of our thinking and the course of our action in the main current of its stream? What goals of the diaconate have become more apparent and what progress has been made toward these goals? What is and should be the diaconate's conception of self and its role? It is especially this last question which seems particularly appropriate.

The Diaconate's Conception of Self

If there was one event which was particularly outstanding during the past year it has been the 50th anniversary of the formal organization of our Lutheran Deaconess Motherhouse at Milwaukee. Events such as that give rise to questions of fundamental nature, such as this for instance, What place does the diaconate occupy and should it occupy in the future?

Every thinking person naturally seeks to find the place which he is to occupy in his conception of the scheme of things. And it is well that the diaconate would seek to ask itself a similar question regarding its place within the broader framework of the church's work and service. What should be the diaconate's conception of self? A satisfying answer to this question is necessary for a sense of mission and of usefulness.

It would seem to us that the concept of religious emphasis might well occupy a prominent place in our answer.

When we speak here of religious emphasis we are addressing ourselves to the mind rather than seeking to point a moral. Our main purpose here is not to influence deaconesses to live and serve more devotedly, but rather to help them to answer the question: Why are we deaconesses, what have we to contribute as deaconesses? Corresponding questions about the diaconate are asked by many intelligent Christians who are vitally interested in deaconess service.

Inadequate Definitions

In a sense we are concerned here with something of a definition of the diaconate and its role. And for our

THE ROLL OF THE SISTERHOOD

Sister Catharine Dentzer, *Directing Sister*

	Entered:	**Consecrated:**	
Henrietta Fischer	June 27, 1890	June 3, 1895	Milwaukee
Ida Buck	March 3, 1891	June 3, 1895	Milwaukee
Lena Rasch	Jan. 6, 1896	June 11, 1905	Milwaukee
Catharine Dentzer	June 12, 1896	Dec. 31, 1899	Milwaukee
Agnes Reck, R. N.	Oct. 5, 1896	May 3, 1903	Milwaukee
Emma Lerch, R. N.	Oct. 6, 1897	May 3, 1903	Milwaukee
Flora Oppelt, R. N.	Oct. 11, 1898	June 11, 1905	Milwaukee
Anna Pingel	Sept. 17, 1900	June 3, 1906	Milwaukee
Caroline Heim, R. N.	Jan. 10, 1901	June 3, 1906	Milwaukee
Minnie Brenner	May 24, 1904	Oct. 3, 1909	Rochester
Martha Pretzlaff, R. N.	Sept. 15, 1904	Oct. 3, 1909	Pittsburgh
Ella Kaehler	Sept. 19, 1904	Oct. 3, 1909	Milwaukee
Sophie Schiffler	Jan. 30, 1905	Oct. 3, 1909	Milwaukee
Clara Mueller	Sept. 15, 1905	Oct. 3, 1909	Milwaukee
Elise Heist	Sept. 19, 1905	Oct. 29, 1911	Milwaukee
Matilda Hertlein, R. T.	Sept. 20, 1907	Aug. 3, 1913	Milwaukee
Wilhelmine Johannsen	March 28, 1909	May 23, 1915	Milwaukee
Mary Rosebrock	Sept. 16, 1912	Oct. 6, 1918	Milwaukee
Elizabeth Krebs, R. N.	Sept. 17, 1912	Oct. 6, 1918	Milwaukee
Marie Eckhoff	Oct. 10, 1912	Oct. 6, 1918	Milwaukee
Margaret Danner, R. N.	Dec. 16, 1912	Oct. 6, 1918	Milwaukee
Alice Ott	Jan. 6, 1913	May 15, 1921	Milwaukee
Magdalene Krebs, **R.N., Ph.B.**	Sept. 16, 1913	May 15, 1921	Milwaukee
Sophie Langner, R. N.	Sept. 14, 1914	May 15, 1921	Knippa, Tex.
Mina Pape	Oct. 12, 1914	May 15, 1921	Milwaukee
Helen Panning	Sept. 10, 1915	May 15, 1921	Toledo
Johanna Kutschke	Oct. 31, 1916	Nov. 11, 1923	Milwaukee
Emma Stolle	Sept. 28, 1917	Nov. 11, 1923	Toledo
Emilie Koester	Sept. 30, 1917	Nov. 11, 1923	Milwaukee
Clara Haas, R. N.	Oct. 16, 1917	Nov. 11, 1923	Milwaukee
Emma Blasberg	March 1, 1918	Oct. 31, 1926	Toledo
Edith Hansen	Sept. 14, 1918	Oct. 31, 1926	Milwaukee
Clara Winter	May 16, 1922	Oct. 28, 1928	Milwaukee
Nanca Schoen	July 14, 1922	Sept. 14, 1924	Columbus
Anna Seinwill	July 8, 1926	Oct. 28, 1928	Milwaukee
Hildegard Martins, B. Sc.	Oct. 1, 1926	June 4, 1933	Milwaukee
Maria Reuss, R. N.	June 1, 1927	Oct. 13, 1936	Rochester
Emilie Mayer, R. N.	Dec. 6, 1927	Oct. 28, 1928	Milwaukee
Clara Scheidecker	Sept. 21, 1931	Oct. 13, 1936	Milwaukee
Lydia Becker, R. N.	Dec. 29, 1931	Oct. 13, 1936	Milwaukee
Lena Bosshard, R.N., B.Sc.	Sept. 6, 1932	Jan. 2, 1938	Milwaukee
Lucia Pfluger, R. N.	Sept. 6, 1932	Oct. 13, 1936	Round Rock
Lorene Kroner	Sept. 7, 1932	Jan. 2, 1938	Milwaukee
Lucy Blank	Sept. 8, 1932	Dec. 31, 1939	Milwaukee
Elinor E. Falk, B. A.	Sept. 8, 1932	Jan. 2, 1938	Milwaukee
Anna Pohlmann	Sept. 11, 1932	Jan. 2, 1938	Toledo
Dorothea Meyer	Sept. 16, 1933	May 28, 1939	Milwaukee
Gladys Robinson, B. Sc., R. Ph.	Sept. 13, 1934	Dec. 31, 1939	Milwaukee
Gertrude Aper, R.N., B.Sc.	Sept. 14, 1934	Dec. 31, 1939	Milwaukee
Marie Knoell	Oct. 19, 1934	Oct. 27, 1940	Milwaukee
Anna Bieber	Sept. 13, 1937	Jan. 3, 1943	Rochester
Frieda Bieber	Sept. 13, 1937	Jan. 3, 1943	Milwaukee
Helen Michelke, Ph. B.	Sept. 15, 1938	Jan. 2, 1944	Milwaukee
Martha Schnaidt	Sept. 19, 1938	Jan. 2, 1944	Milwaukee
Myrtle Lein	Jan. 29, 1939	Jan. 2, 1944	Rochester
Marcella Kramer	Sept. 20, 1941		Milwaukee
Frances Baumbach	Sept. 22, 1941		Milwaukee
Edith Fischer	Sept. 22, 1941		Houston
Lenore Hennings	Sept. 22, 1941		Rochester
Pauline Schmidt	Nov. 1, 1941		Milwaukee
Ruby Leard	Aug. 29, 1942		Milwaukee

Candidates:

Miss Rosa Pfluger	Aug. 31, 1943
Miss Dorothy Weckwerth	Sept. 11, 1943
Miss Kathleen Moody	Jan. 21, 1944

61 Sisters

55 Consecrated Sisters
6 Probationary Sisters

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LUTHERAN DEACONESS MOTHERHOUSE
Milwaukee, Wisconsin

Our Sisters serve in the following institutions, parishes, and other church agencies:

MILWAUKEE HOSPITAL, Milwaukee, Wisconsin
Including: MILWAUKEE HOSPITAL MATERNITY PAVILION
LAYTON HOME FOR INVALIDS

PASSAVANT HOSPITAL, Pittsburgh, Pennsylvania

PASSAVANT MEMORIAL HOMES, Rochester, Pennsylvania
For Epileptics.

LUTHERAN CHURCH OF THE REDEEMER, Milwaukee, Wisconsin

LUTHERAN ORPHANS' AND OLD FOLKS' HOME, Toledo, Ohio

THE LUTHERAN INNER MISSION LEAGUE, Columbus, Ohio

TRINITY OLD PEOPLE'S HOME, Round Rock, Texas

WAFER BAKING INSTITUTE, Milwaukee, Wisconsin

ZION LUTHERAN CHURCH, Houston, Texas
Since October, 1943.

LUTHERAN WELFARE SOCIETY OF WISCONSIN, Milwaukee, Wisconsin
Since January, 1944.

DEFENSE AREA SERVICE, COMMISSION ON AMERICAN MISSIONS, NATIONAL LUTHERAN COUNCIL,
Since January 15, 1944.

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purpose it is not sufficient to remind ourselves that the word from which "diaconate" and "deaconess" are derived means service. It will just not do to look at the diaconate as meaning the sum and substance of Christian service. Over against a lazy life and over against non-Christian work, diaconate means service. But we cannot equate the diaconate with women's service in the church. There is a vast amount of Christian service of women which is not within the fold of the diaconate.

What has been said about Christian service of women in general holds true also regarding full time Christian service of women. As over against part time service diaconate means full time service, of course. But there are many women giving their full time to Christian service without being deaconesses. Therefore the idea of full time service is not sufficient for the deaconess' conception of herself within the whole scheme of the church's work.

Neither will it do to see the distinguishing feature of the diaconate—as seen over against other Christian services — in a larger amount of Christian consecration. That such a view may have been held by some is probably true. According to such a view it is all a matter of gradation of Christian consecration and wholehearted devotion, the deaconesses occupying the highest position and the services of other Christian women occupying lower positions somewhere down the scale. It is then believed that as a general rule it is lack of consecration which makes women choose other full time Christian work rather than the diaconate.

The defects of such a view are readily evident. It is not true to facts. It is basically un-Lutheran. It is vicious in its encouragement of pharisaic self-righteousness. Any conception of self on the part of a deaconess based upon it would surely fail to continue to satisfy a spirit of clearness of vision and of humility of mind and of fellowship with others also seeking to serve with full devotion in the place where God has stationed them.

It is certainly true that lack of devotion may be the quality which keeps many out of the diaconate. And we firmly believe that if there were much more devotion in the church there would also be many more deaconesses. We also believe that with much more devotion in the church there would be many more women in other full time Christian services.

It is also true that there may be instances where lack of devotion has kept people now in full time Christian service out of the diaconate. As there are distinctive elements of sacrifice peculiar to each type of full time Christian service there are elements of sacrifice peculiar to the diaconate. And we hold that in both areas lack of consecration sometimes stands in the way of alertness and responsiveness to the quiet call of God and the gentle leading of the Holy Spirit.

Therefore we shall continue to speak much consecration and devotion in connection with the diaconate. We shall continue to say that the diaconate demands much consecration. We shall continue to say that there is much consecrated and devoted service in the diaconate. We shall continue to stress consecration in our appeal for deaconesses.—And we shall continue *not* to think of devotion and consecration as though the diaconate had a corner on it.

Perhaps it should be unnecessary to say all this. But it may be that we in the diaconate have not always been careful in our manner of speech, perhaps we have not always even been careful in our thinking. And sometimes tender souls in whose hearing we have spoken as those aligned with them have thought we spoke against them and have cried out that they were hurt. Therefore it should be stated definitely and clearly that in its conception of self over against other Christian service the diaconate does not consider consecration or a particular amount of it to be its distinguishing feature.

Religious Emphasis

What then is its distinguishing feature if not the fact that it is Christian service, nor that it is full time service, nor the presence or amount of consecration? We would submit that the answer may well be given in part in terms of religious emphasis. The diaconate is not only a consecrated full time Christian service, but it is such a service with a strong and distinctive emphasis upon its Christian character.

The difference between "more Christian" and "more emphasis upon its Christian character" is not always readily grasped when attention is called to it. But the importance of such a distinction is readily felt when one begins to see it. We know that everything that a Christian does in fear and love of God is Christian service. In particular we speak of every effort of a Christian for the welfare of his fellowmen and the extension of God's kingdom as Christian service. Who will say that one service is more Christian than another? Luther said that a maid scrubbing the floor may be serving God as much as a minister preaching a sermon. But we may well speak of a difference in emphasis upon the fact that a given service is Christian.

We might list a number of services done in Christ's name: teaching a class in a public school, teaching a class in a parochial school, making a pastoral sick call, tending a furnace in a charitable institution, writing up a case record as a case worker of a public welfare agency, placing a child for adoption as a case worker of a Lutheran agency, plowing a field, operating on a patient. This list might be expanded indefinitely. There are different measures of prestige connected with these different tasks, but who would want to grade their importance? Likewise, who will say which of them is more Christian than the other? They are all Christian services, since we have assumed them to be done in the name of Christ. But which is more Christian than the other? That depends upon something which we human beings can never judge. But certainly there is a difference in the matter of emphasis upon the Christian character of the service which is open to view.

It is this matter of emphasis which we hold to be important in determining the particular place and role of the diaconate within the field of Christian work and in building the deaconess' conception of herself as over against other full time service of women in the church. This consideration is offered as something that does justice to the historical character of the diaconate and as a fruitful insight for planning for the future.

On this threshold of the new year several things are conducive to giving thought to matters of basic policy. Planning for the future and for the coming peace is engaging the serious attention of many. The church is concerned with reevaluating its policies and program for the challenge and opportunities of tomorrow. In addition, movements in the church have indicated to the diaconate the need of self examination and long range planning for the purpose of assigning to the diaconate its rightful place. These considerations have made it seem fitting to include what has been set forth and make it a part of the report on the past year. We feel the need of a sense of mission intelligently integrated with the whole program of the church and we believe that the thought of religious emphasis offers part of the basis for a satisfying conception of self.*

August Baetke

*The above article has only suggested what is meant by Religious Emphasis. It is our intention to set forth the meaning and importance of the concept in succeeding articles.

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CHRISTMAS GIFTS

"They brought unto Him gifts"

The gifts brought to the Christchild were varied: gold, frankincense, myrrh. They were offered in homage and love to a King. Long, long ago the Wise Men thus began a custom that has since become established as a part of Christmas. It is a very natural, even an essential part, for it is at Christmas that we think much of God's love for us and ours for Him, and even as His love prompted Him to give us the great gift of life in His Son, so ours prompts us to give something to Him. He who loves, gives.

But how can we give to God, Who is rich beyond measure, Whose are all the treasures of the world? "God has no hands but our hands", the poem says, to do His work for Him. Neither has He any but human hands to receive the gifts we have to offer. Therefore, to find an outlet for our giving, we make use of God's children as the recipients of our love, and give to them. The gifts we bring as tokens of our love may be more varied than those of the Wise Men of old, but, even as they did, we will bring of our best to Him.

December the twenty-fifth, 1943, has come and gone. We are well on into a new year of busy days and inclined to think that Christmas is over. But memories of the festival days and of the gifts received and bestowed linger on with their sweet notes of joy. Here and there an especially vivid picture stands out against a background of trees and tinsel and holly that will bring to you, reader of the Annuals, a bit of our Christmas of 1943.

* * * *

In the lobby of the hospital a group of boys and girls of high school age lustily sing the carols of Christmas. Between songs, they look up to the mezzanine above, smiling and waving to a darkhaired woman in a wheelchair, their beloved teacher. She is spending Christmas in the hospital, and has been permitted these few minutes out of bed to be with the children. Upon her face is an expression of a great inner happiness: It is Christmas and the children have brought her their gift, an offering of love to the King.

* * * *

It is the Christmas Vesper Service in the Layton Home. A corridor is filled with beds and wheelchairs, each with an invalid occupant bringing his gift, the gift of faith in the Mighty God, the Wonderful, the Counsellor, Who became a Babe in the manger. Of Him they know that He is their Saviour and Friend. They are ready to follow Him with their faltering steps in the ways in which He will have them go. Though suffering, they are content because of the peace that His coming has brought them.

* * * *

A group of students in the nursing school taking part in the program which is a gift to the students and faculty from the students, presents "Christmas Today." Candles alight, they form a V, while the soft humming of Christmas carols accompanies the dramatic word-picture painted by the reader, of Christmas in today's setting: a busy city, a wartorn world, distant battlefields and homesick soldiers. The humming changes at intervals to the singing of words, the words of a carol, interrupting the reading to announce, as it were, that the Christmas message can not be hidden by the noise of war, then fades again as the words of the reading become more turbulent. The dramatization closes with the beautiful "Ring out, wild bells," from Tennyson's *In Memoriam*, and the melody of "Silent Night, Holy Night" swells into song, to assure us that "Christmas once is Christmas still".

* * * *

According to custom, the Sisters visit each hospital patient on Christmas Day, bringing the greetings of the Sisters and of the hospital. Today as they enter the room of a man critically ill they receive a gift: a word of grateful appreciation for the joyous carol they sang early in the morning, "O du froehliche, O du selige gnadenbringende Weihnachtszeit." It has brought him anew the knowledge and assurance of his salvation in Christ. Does he perhaps feel that before evening comes his will indeed be a "selige Weihnachtszeit," the blissful Christmastide in His Saviour's presence?

* * * *

The Chapel is in semi-darkness. The only light radiates from the central figure of the nativity scene, the Babe in the manger. Its light reflects in the constantly moving silver stars on the tree and lights it as with tiny flames. The soft music of the organ attracts the attention of a visitor in the ward, a little girl of perhaps three, and she trips gaily down the full length of the Chapel to stand entranced before the picture. Her daddy finds her there, lifts her so that she can see the better, and tells her the story of the Babe. It is a priceless gift, this story. No father could give his child one more precious or more lasting.

* * * *

"As they offered gifts most rare
At that manger, rude and bare,
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ, to Thee, our heavenly King."

SISTER MAGDALENE KREBS

CONSECRATION

January 2, 1944, will always be a day invested with hallowed memories, a day of sacred joy and gladness of heart, for three of our Sisters, Sister Helen Michelke, Sister Martha Schnaidt and Sister Myrtle Lein. Having given good proof during the years of the probationery period, of their sincere desire to serve the Lord in the ministry of mercy, they were to be consecrated to the office of the diaconate.

After the traditional week of preparation with daily classes conducted by the Pastor and the Directing Sister, and devoted to the study of a selected portion of the Scriptures, and of the diaconate, both with reference to their future service and the present day conditions and need, the Sisters were consecrated at the Service on Sunday morning, January 2, Pastor Baetke officiating. The sermon was based on the text, I Peter 5:14—"*The Spirit of glory and of God rests upon you,*" and was not only a message for the three to be consecrated but for all of us, standing on the threshold of a new year of our Lord: a message inspiring confidence, and strength and joy, with its assurance of the presence of God with us.

After the sermon, as the Sisters' Choir sang "Jesus, Master, Whose I am," the Sisters approached the altar for consecration. Each one received the silver cross, the token of her consecration, and inscribed with a text for her comfort and strengthening in the days of service.

It has always seemed so eminently fitting that the Holy Communion should follow and especially so at this time. We were still in the Christmas season, remembering the mercies of our God and His immeasurable love in giving us His Son to be our Saviour. What joy then if out of love and gratitude, one may heed the plea of the Apostle, "I beseech you therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," and offer one's self for full time service in the diaconate!

And then, to seal His acceptance of the offering made at His altar, He gives Himself in the Holy Supper, the pledge and promise of His presence, of His all sufficient grace and of His strength made perfect in weakness.

Strengthened and refreshed by the grace imparted and the blessings bestowed in the beautiful service, we came down from the mountain top to the valley of service for Him Whom, not having seen we love, but in full assurance of that day when "His servants shall serve Him and they shall see His face."

"When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise."

DECEMBER SOCIAL EVENTS

They were simple affairs, a little pause amid the busy hours and days, forgetting the strain and the stress in a friendly chat about homey things, or recalling pleasant memories of other days, over a cup of tea or—coffee. They were "events", restful moments for the body, and refreshing to the spirit.

They began on December 12, with a tea from 3-5 P. M., planned and prepared by the Sisters' Home Committee. This was especially for the Motherhouse family and a few guests.

A little diversion from regular routine to afford an opportunity to meet together in a social way, if only for a few brief minutes. It was a delightful afternoon and a successful experiment. More will follow.

On the evening of December 15, a number of students from Milwaukee State Teachers College, accompanied by Professor and Mrs. Uber and Sister Edna Schmid of Lake Park Lutheran Church, were guests of the Motherhouse. To our great joy this visit has become an annual affair sometime during Advent when cedar branches decorate our dining room and tables, and the large Advent wreath with its candles and stars to the date, is suspended above the central table.

This daily observance of the season of preparation for the coming of the King, with the evergreen wreath and the candles, one added daily, and the Old Testament prophesies of the Coming One, is almost practically unknown in America. Our Sisters have introduced it to the institutions where they are stationed. The morning worship before breakfast on the first Sunday in Advent, usually finds a number of guests present to share the joy of the beautiful service, which is somewhat more elaborate than those that follow.

From year to year student groups from State Teachers College have come to have the significance of it explained and to hear something also of the history and work of the Hospital.

We are delighted to have these young people, always interested listeners, and their genial Professor Uber, a good Lutheran, and his amiable wife with us. We hope a tradition will be established and we shall see them every year.

Third on the social register was Home Coming Day for Alumnae members of the School of Nursing. The time—the evening of December 16. The Christmas spirit prevailed among the well-nigh to a hundred nurses who were able to leave their various places of service and who gathered at the Nurses' Home to renew old friendships and exchange experiences, and to remember those in the service of our country. There was great merriment when the gifts each one had brought were rapidly passed among the many hands and as each one unwrapped her "prize" when the music ceased. Santa Claus had come to town.

The final "event" before Christmas celebrations began, took place on the afternoon of December 19. It was in recognition of and a tribute to the faithful service and the valuable assistance rendered to the Hospital and Maternity Pavilion by the many Red Cross Nurse Aides, Gray Ladies, and Volunteer Workers, among them wives of many of our doctors and of loyal friends of the institution.

The self-sacrificing devotion of these ladies, their friendly, efficient and willing service, day or night, has not only lightened the burdens, but cheered and encouraged our hearts.

These co-workers were our guests at an informal tea, served by the Sisters at the Nurses' Home. A large number honored us with their presence. The joy and satisfaction of helpfulness in time of need, of sharing the burdens the present conditions have imposed on the hospital and nursing profession, permeated the gathering. The spirit of good will, and good cheer, — the spirit of Christmas, well pleasing to Him Who came on Christmas, "not to be ministered unto, but to minister" that we might have eternal life.

KANSAS LUTHER LEAGUE ZONE RALLY

It is rather appropriate as one enters the portals of the New Year to look back into the one so recently completed to reminisce, as it were, and relive certain profitable as well as pleasant experiences. Occasional happenings in our daily routine bear repetition and add color and charm to our work-a-day world.

Just such an experience was mine in attending the Luther League Zone Rally at Athol, Kansas, on Sunday, November 9. There were new faces at every turn but they were youthful, eager faces, intent on carrying out the Master's command, and joyful in serving WITH CHRIST, FOR CHRIST. There is something so exhilarating about a gathering of young people who are alert to the problems of their time, and ready and willing to do their share in solving them.

We awoke on Sunday morning to find snow flurries and a strong north wind. But youth and determination are never daunted by such minor disturbances. And as the lay wore on with its interesting speakers, all else was forgotten.

In the forenoon it was our privilege to listen to a timely and forceful message delivered by the Rev. O. Proehl of Philo, Illinois. The afternoon was taken over by the Leaguers and an interesting paper on the return of the service men and their reception and treatment was discussed. It was my pleasure to tell the group about the work of the Milwaukee Hospital at this session.

We met for the evening session and banquet at the City Hall in Athol where beautiful decorations brought out the theme "I am the Vine, ye are the branches." A large flatboard statue of Christ was erected in one corner of the hall and from it vines extended to each table and were fastened to small cardboard churches which formed the center piece. Colored leaves and purple grape clusters were draped over the vines, and also served as program folders. Candle-lighted lanterns strung up to form the shape of a cross, gave just enough light to create a mellow glow.

The toastmaster and his aides waxed both sober and humorous — just enough to mix the two and produce the proper spirit. My part on the program was to acquaint the group with "The Deaconess in the Vineyard of the Master." It was indeed a pleasure to share our experiences in such an inspiring atmosphere, and to be counted as one of them although many of those present had never even seen a deaconess before. It was a rare privilege to know that they were interested in what we are doing —we, who like they, serve in the Master's Vineyard. And as we tell this to our readers we relive again this happy week-end on the Kansas plains and feel the warmth and friendliness dispersed so lavishly on all sides.

Sister Helen Michelke

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OF THE MAN AND THE ANGEL

For the kingdom of heaven is like unto a man who made his dwelling far from the house and village of his birth.

And it chanced one day that he met a stranger in the market place and he entered into conversation with him.

And he was overjoyed to find that the stranger had many times and of late passed through the village of his birth.

So he inquired of him whether the miller was prospering, for the miller had been his playmate.

And the stranger made answer that the miller had died of a lingering illness.

And he inquired concerning the health of the blacksmith, who had been a friend of his father.

And the stranger replied that he was in surpassing good health.

And the man and the stranger parted with many words of kindness.

Now it chanced that on that very day, in the afternoon, the man received a letter from the village of his birth.

And he learned that the miller had fallen into evil company and become a dissolute man.

But the blacksmith had taken ill and died in the faith of his fathers.

And the man wondered greatly upon learning these things and was filled with exceeding joy.

"For I have verily spoken with an angel and there was no word of censure on his tongue."

From THE KINGDOM OF HEAVEN
A Little Book of Parables
By G. J. NEUMANN

◆

LECTERN LAMP

As an anniversary gift and as a further token of appreciation of the time when they worshipped in our Chapel during the rebuilding of their House of Worship, the congregation of St. Paul's Lutheran Church, the Rev. E. H. Stolz, pastor, provided a fine bronze reading lamp for the brass eagle lectern. Fine workmanship is displayed both in its construction and its attachment to the lectern below the book-rest, so that it appears to have been a part of it originally. Our sincere thanks are extended to the members of St. Paul's Church for this fine gift to our Chapel, thus filling a long-felt need.

News Items

Having completed her studies for the Master's degree in Social Administration at the Ohio State University, Sister Elinor Falk entered upon her work with the Lutheran Welfare Society of Wisconsin, January 3.

Sister Helen Michelke who received her Ph.B. degree from Marquette University in October, is now in Chicago taking the prescribed course, preparatory to her work of Home Missions in defense areas, under the National Lutheran Council.

The Treble Clef Singers of the Clark Street Social Center, Milwaukee, Miss Clementina Malek, Director, Miss Margaret Zachariesen, accompanist, opened the Christmas season on December 19, with a presentation in the Chapel of the Cantata—"In Bethlehem." Carols also were sung by the Choir. This has become an annual feature on the season's festal program. We are very grateful to this Choir and its Director for their offering of time and effort, and thank them for ministering to us in this beautiful service of sacred song.

With December 31, Milwaukee Hospital with the Maternity Pavilion closed the busiest year in its history of eighty years. 6927 patients were admitted in the hospital, 3678 in the Pavilion. With the 130 remaining, January 1, 1943, a total of 10,735 were nursed during the year. 904 boys and 869 girls, future citizens of our country, made their first step into life in the Pavilion. May the Good Shepherd keep their feet safely through all the mazes of the path before them.

A sore bereavement was sustained by our Sister Ida Buck on January 3, when her dear mother entered into the rest of the people of God. Had she survived until January 22, she would have attained the age of 96. Despite the many years, her mind was keenly alert and her hands busy in helping others as strength permitted. Stricken during the prevailing "flu" epidemic, she realized it was the final call. The heavenly messenger touched her even while she was speaking, and suddenly she was not. God took her. Our heartfelt sympathy is extended to Sister Ida and her loved ones.

On November 22, Sister Lenore Hennings was called to her home in Fargo, North Dakota, because of the illness of her mother. We pray that Mrs. Hennings will soon be fully restored to health and strength again to the joy of all her family.

The Motherhouse Missionary Society held its annual meeting on January 10. The theme for the year was "Ye are God's Building—Jesus Christ the Foundation." Under topics related to this theme, various mission activities were studied. The special offerings and dues totalled $664.47.

Offering of the Lutheran Deaconess Motherhouse Congregation was $988.07.

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DEACONESS ANNALS

Vol. 15, No. 2. Matthew 25: 34-36 April, 1944

Happy, happy reapers,
Joyous now, once weepers,
To the truer Boaz known;
    Happier courtiers dwelling
    In the light excelling
Of th' eternal Solomon.

If we may but gain them,
As ye now attain them —
Those six steps of Syon's throne —
    Then the loud defiance
    Of the twice six lions
We may boldly face alone.

Christ that brought you hither,
Send His guidance hither,
Till the snares of earth are past;
    That those streets of beryl,
    After many a peril,
We with you may tread at last.

Ancient Source.
Author Unknown.

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◇ ◇ The Pastor's Page ◇ ◇

RELIGIOUS EMPHASIS IN DEACONESS WORK

ITS MEANING — HOW RELIGION IS EMPHASIZED IN THE DIACONATE

In a previous article we stated that the thought of religious emphasis might well hold a prominent place in defining the Diaconate. The fact that religion is emphasized points to a very important specific contribution of the Diaconate to the service program of the church. We wrote, however, as though it were self evident and immediately clear what was meant by the statement that religion is emphasized in the Diaconate. But undoubtedly that meaning needs to be set forth more fully and clearly.

In general what is meant is that in deaconess service it is immediately and openly apparent that the work which is being done is intended to be a religious service—a service for the church and unto Christ. There is forthright indication that the deaconess seeks to lead a Christian life and render Christian service.

We may be with other people for some time before we know whether or not they are Christians. Even in the case of deeply consecrated Christians, living in close fellowship with their Saviour, we may not be immediately aware of their allegiance to the Lord. But a deaconess and her service are proclaimed as Christian as immediately as the architecture and symbols of a church building set it forth as one dedicated to religion.

A hospital in which deaconesses serve is instantly recognized as a Christian hospital by the very presence of deaconesses. There are other Lutheran hospitals besides those where deaconesses serve. We may take for granted that the work there is as efficient and devoted and that the spirit of Christ is as pervasive and real. Yet the presence of deaconesses brings the religious character of an institution such as our hospital to undelayed attention, as a cross on the cover of a book marks the contents of the volume to be religious. That is part of what we have in mind when we speak of religious emphasis in the Diaconate.

When a deaconess who is a nurse comes to a patient she is immediately known to be performing a Christian service. This distinguishes her from the Christian nurse who is not a deaconess. And let us take for granted that the professional competence and the Christian devotion is the same.

What holds true of hospitals and the service of nursing is true also of other institutions and agencies where deaconesses are engaged and of other services which they render — institutions for invalids and epileptics, service in the field of child welfare, and the duties of parish work as well.

We speak here of something more than the deaconess uniform. The thing we have in mind is greater than the uniform. But we have assumed here that the use of the uniform will continue. And there is no reason to question that assumption. And it is furthermore assumed that choice of uniform will continue to be guided not only by consideration of utility but of religious meaning and association.

Besides the kind of religious emphasis thus far considered there are other aspects of deaconess service which also serve the purpose now being considered and tend in the direction of setting forth the Christian nature of the service in bolder and clearer outline. They too are included in our understanding of religious emphasis.

As being of primary importance we wish to point to our religious customs and observances and to the place which religion occupies in our deaconess training and in our community life. Visitors among us and those who read of the life at the deaconess home—of the training of deaconesses, the course of instruction, the rites of investiture and consecration, our divine services in our chapel and in the Motherhouse—cannot but know and remember that we are a religious community associated and organized for Christian life and Christian service.

It is true that Christian lives are being led without the observance of many of the Christian customs which we in the Diaconate observe. True Christian service is being rendered by people in whose training religious subjects do not occupy such a prominent place and whose life and professional progress is not marked by as many religious rites. But in those instances it is easier not to see the religious note and purpose in the life and service. In giving attention to the Diaconate the religious note can not easily be overheard.

One thing about the Diaconate deserves special notice. It is commonly known that deaconesses do not serve for salary or remuneration. This is an impressive thing and does not fail to gain the attention and admiration of those who learn about deaconess work. It is a matter of amazement to many that there are those who will serve without receiving a salary commensurate with the service rendered. In a society where money means so much and where success is measured so largely by the size of income, deaconesses receive mere allowances to take care of necessary expenses. This does not fail to make an impression and to emphasize the fact that this is a Christian service. Not as though Christ were not served by those who work for salary or wages. But where there is no salary the unselfish and Christian aspect of service is more impressively set forth and can less easily be overlooked.

Thus far we have spoken only of emphasis upon the fact that the Diaconate is a Christian service. But that is only half of the whole truth. What is emphasized is not only that the service which a deaconess renders is Christian service, but also that the work which is done is Christian service. The distinguishing features of the Diaconate emphasize the Christian nature of the work done. What is Christian is the work. The distinguishing features of the Diaconate are not what make the service Christian, nor are they the Christian part of the service. Rather, they help to emphasize that the work done is Christian service. The distinction is between (1) work which a *deaconess* does, and (2) *work* which a deaconess does.

This might seem to be a fine and abstract distinction—to be seen only with a microscope and of no practical significance even when seen. But that is false. When once seen, this distinction will become quite bold and clear and it will impress one as quite important.

The fact that deaconesses serve in hospitals emphasizes the fact that all such service rendered by Christians can and should be Christian service. The fact that the Diaconate serves in the field of welfare work emphasizes unto all of Christendom that the church has a Christian duty in that field and that such service is a Christian service.

What is the message of the presence of a deaconess in the field of child

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welfare to another professional social worker who is a Christian and may be serving in an agency which is not a church agency? The presence of a deaconess says to her: The work which you do and which I do is Christian work—otherwise I as a deaconess could not be engaged in it.

A deaconess who is a nurse does not impress this message upon a nurse who is not a deaconess: One of us is rendering Christian service, but not the other. Rather this is what she says: Taking care of the sick is Christian work, let us both increasingly make it that by growing in love and Christian devotion.

A deaconess serving in a kitchen emphasizes that the kitchen is a place for Christian service for those in the Diaconate and those outside of it.

This catalog might be extended so as to include every service rendered in the Diaconate. But the instances given will suffice to indicate what we mean by this kind of religious emphasis. It is an emphasis addressed to the church as a whole—that it has a Christian duty in the general fields of service in which the Diaconate is engaged. And it is an emphasis addressed to all who serve in those and similar fields—that their daily work offers opportunity for real Christian service. The significance of the Diaconate thus extends far beyond the limited spheres where deaconesses are actually engaged, far beyond the limited number of deaconesses who are serving. It has meaning and significance wherever the Diaconate is known and Christian work is done and Christian lives are lived.*

AUGUST BAETKE.

***In a forthcoming article we wish to deal more fully with the importance and significance of the service of the Diaconate in connection with religious emphasis.**

* * *

LENTEN SERVICES

Following the custom established a number of years ago, the Lenten Season opened here with a Confessional Service and Holy Communion at 5:45 on Ash Wednesday morning. Pastor Baetke's text for the sermon was Rev. 2:15-17. Among the communicants were a goodly number of our Lutheran nurses who availed themselves of the blessed privilege of partaking of the Holy Supper as they with us, began the journey with the Saviour "up to Jerusalem." For those unable to be present at the early service, Pastor Baetke arranged for later administration.

The theme for Pastor Baetke's series of sermons for the special Lenten services on Wednesday evenings at 7:30, was "*The Cross and Repentant Living*." They led us close to the Cross and gave us a new vision of God's love, of the cost of forgiveness, of the meaning of repentance and the need of it, and of repentant living in view of the Cross. The closing hymn for all the services was John Newton's

"Approach my soul the mercy-seat,
Where Jesus answers prayer;
There humbly fall before His feet,
For none can perish there."

With chastened spirit, and we pray with truly contrite hearts, we went forward to Easter to unite our voices with the faithful everywhere in praise to our Risen Lord and Redeemer, "Who was delivered for our offenses and was raised again for our justification."

"Christ is risen! Alleluia!
Risen our victorious Head!
Sing His praises! Alleluia!
Christ is risen from the dead."

A GLIMPSE INTO A SOUTHERN CORNER OF THE VINEYARD

"Thou hast given me a *south* land; give me *also* springs of *water!*" This ancient petition of Achsah to her father Caleb, became the heartfelt prayer of another "daughter" as she responded to the Master's call to serve in a corner of His Vineyard in our south land. The corner referred to is Zion Lutheran Church, Houston, Texas, of which the Rev. Luther M. Schliesser is pastor.

As parish deaconess or "assistant to the pastor," the importance of those "springs of water" is experienced daily. Even as Achsah was granted both "the upper and the nether springs," so the Lord has been graciously providing the Waters of Life for His servant—His child. For, in order to have a part in bringing the Living Waters to other souls, one finds the necessity of repairing often to the Fount for one's own cleansing and refreshment.

Many and varied have been the experiences and opportunities for service since coming here to the southland October 1, 1943. Perhaps you would like to peep into this little corner of the Vineyard and observe where and how a deaconess is serving the Lord here with so much gladness.

Houston, "the fastest growing city in Texas" with a population of approximately 500,000, is only about fifty miles from the Gulf of Mexico. Through its so-called Ship Channel, large ocean vessels can enter directly into its port! Like many another city, Houston has had a sudden and rapidly increasing influx of population—people coming from all parts of the country to work in its shipyards and many defense industries; wives and families of men in the Service, stationed at nearby Ellington Field, Camp Wallace, etc. Downtown Houston, with its many fine buildings ablaze at night in their artificial Neon splendor, might well be mistaken for any one of our other American cities. On its streets one finds the usual cosmopolitan mixture of nationalities, races and creeds. Mexicans and negroes are, of course, much more predominant than in the North.

Zion Lutheran Church is a thriving congregation with a mission-minded pastor. By way of illustration—in the fourteen years of his pastorate here, its membership has grown from about one hundred to over seven hundred. The fact that the background of many of its members is *non*-Lutheran, naturally presents peculiar problems in helping to increase an understanding and appreciation not only of the doctrines but also of the form of worship, customs and the like, of the Lutheran church. Serious thought is being given at this time to a congregation-wide program of Parish Education.

In the large, modern Educational Building or parish hall, with its fine auditorium, library, assembly and class-rooms, etc., are the offices of the pastor and of the church secretary, as well as of the deaconess. Space will not permit a more detailed description of the church and parish hall, both of red brick, situated on a corner lot, with grassy lawn, cedars and other trees and bushes. Your imagination will, therefore, have to suffice in lieu of a more vivid portrayal.

Were you to follow the deaconess through a typical day or week, you would find her sometimes engaged in teaching or conducting classes with children or adults; addressing small or larger groups both in this congregation and in other churches; participating in various organizations and activities within the congregation; sponsoring the Luther League and young people's program (in cooperation with the pastor who is a member of the Youth Board of the American Lutheran Church). You would find her often speaking to individuals, particularly the sick and ailing in hospitals and in their homes, bringing to them as well as to the bereaved and otherwise heavily laden souls, some words of comfort or good cheer from the Great Physician. You would find her calling also on other members of the congregation; on "prospects" and the like, and often speaking to some child or adult on the street. You would find how very often this is possible because of her garb.

In this connection, a rather amusing incident might be cited: A colored woman, profusely apologetic for her questions in regard to the uniform and what it might mean, upon being given the answer commented: "Ah jes' KNOWED yo' is in de LAWD'S wo'k . . . Yo' looks so CHRISTI'N-fied!" (Bless her white heart!)

You would find the deaconess using not only the spoken but also the written word, in weekly devotional articles for the religious newspaper of which the "Zion Lutheran Edition" reaches approximately five hundred families. You might find her supervising the cleaning of the buildings; teaching or visiting in any one of the eight departments of the Sunday School, (having an enrollment of over 400); singing in the Senior Choir or otherwise happily engaged in the "Father's business." At times you would find her studying, planning, or "thinking through" a problem or in consultation with the pastor.

The deaconess takes an active part also in certain community projects. For example, the recent Religious Survey made by volunteer workers from Zion Lutheran and three other churches of different denominations in this area. As a member of the "Houston Association of Directors of Religious Education," she attends their monthly meetings with their interesting, profitable discussions, thereby becoming better acquainted with others engaged in church work as well as with their problems. At the Y. M. C. A. "Church Nights" for all Christian young people of the city, meetings two Saturday evenings each month, the deaconess conducts one of the six "Interest Groups"—Music Appreciation.

This little glimpse, if it has served its intended purpose, will have shown you something of the joy there is to be found in following the Good Shepherd, helping to "feed" or "tend" His lambs and sheep. Having been led by Him to the green pastures and still waters, what a joy it is to have even a small part in sharing those blessings with others, and to have the assurance of the Lord of the Vineyard Himself, despite failures, occasional discouragements and disappointments — "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me!"

May many more young women and young men heed and respond to His call for *more* workers in the Vineyard. More and more my work is becoming more interesting and enjoyable with ever new opportunities, large and small, for service. I am very grateful for it all and often marvel at the wonder of being permitted so great a privilege. It *is* a joyous privilege — a happy service.

Sr. Edith Fischer.

Interior Pine Crest Chapel, N. L. C., Bremerton, Washington
Rev. C. P. Rasmussen, Pastor

"FOR THEM ALSO"

Many miles to the east of the majestic Olympics, sheltered by pine trees and mirrored in the sparkling waters of the Port Washington Narrows, stands the Sheridan Park Federal Government Housing Project. Divine Providence must have directed the choice of this ideal spot. On all sides the handiwork of the Creator is lavishly spread. Surely one's heart re-echoes the words of the Psalmist: "The heavens declare the glory of God; and the firmament showeth His handiwork."

Before such a picture one can only stand in awe and wonder, and sing silent praises to the Mighty Maker of heaven and earth. The mountains point upward and extol His name to all who look their way. And the calm, clear waters, flowing ever onward, carry their Maker's message to sound and ocean—back to stream and river until it reaches the ends of the earth. Yet man, who alone has the ability to catch the hidden meaning of their message sometimes sees and hears nothing at all.

In the midst of so much scenic beauty lies the city of Bremerton, one of the world's largest ship-repairing centers, with its 72,000 inhabitants. Nine thousand of them live in the Sheridan Park community which covers 428 acres and contains over 2,000 living units. These units, both one- and two-story dwellings, with their gay coats of green, of brown and of tan, wind up hill and down. Some of them are single apartments and others house from two to four families.

Adjoining Sheridan Park but separate from it are two more government projects, View Ridge and East Park by name, with combined housing facilities for over 6,000 people. East Park had been begun before the war but all the other units have sprung up to dot the landscape almost as mushrooms over night.

The National Lutheran Council was alert to the fact that these thousands were as sheep without a shepherd, and through the Commission on American Missions provided both pastor and Defense Area Visitors to work among them. The two Lutheran Churches in the city could not begin to take care of the rapid influx, so there was much to be done.

Work was begun in Sheridan Park in November when the first services were held. Soon a Mother's Club, both senior and junior choirs, Junior Luther League and Sunbonnet Girls were organized. Today the Sunday School averages a weekly attendance of over a hundred children.

With so much time necessarily needed to keep these organizations running, it was felt that another worker was needed to make personal contacts. She arrived in February.

Working in a defense industry area is an experience which cannot be duplicated anywhere else. At first the worker can only see the immensity of the task before her. Her immediate concern, however, will be to get into contact with those of Lutheran faith or preference and those with no religious affiliation whatsoever. This somewhat simplifies matters, and she is ready to begin. These, then, are the souls the Lord has called her to minister to. And as she goes about from unit to unit and meets them one by one she has another picture. Numbers lose their value and the individual soul increases in importance.

These areas represent people of many different types and personalities. All are the Lord's, even those who have wandered away from the right road Home. And God has called the Defense Area Visitor to help them find the way back again. Her task is difficult but His strength and grace will prove sufficient.

To be sure, she finds some who are just as eager to serve here as they were in their home congregations. They work zealously and the leaven of their hope and faith begins to work. There are found those who are happy to turn away from strife and anxiety and rest apart awhile, and at the Cross find new peace and quiet for their souls.

She also finds those who come with seeming eagerness but soon the cares of everyday choke out what might have become a strong and lasting faith.

The indifferent are also encountered. They plainly show their unconcern or try to hide it by a pious veneer. They have not yet learned that the Lord ever seeks His own although they know Him not.

There are whole families unbaptized, mothers among them. In some instances where it has simply been neglected the response is immediate. In others it seems of no great importance. In one home the mother of a seven month's old son gave severe illness as an excuse.

Here people come and go and change is always evident. If the worker is not on guard many families are never contacted. Thus the first visit is all-important for it may prove the only one. This constant change also means that the personnel of the congregation and its different organizations are never the same. New faces are evident at every turn. Only a small percentage get to know one another intimately. Thus a word or an act of kindness by a worker or by a neighbor is doubly appreciated.

Today our church is beginning to see that each one of its members should be an evangelist. The realization that the work is done for Christ helps to loosen the stammering tongue and to encourage the fainthearted. It takes away the fear of not saying the right word or not making the proper approach. He has said, "Go ye" and we go, knowing that He will remove all obstacles and give the increase.

May He give us grace to be wise and willing workers with Him in this wartime emergency campaign for souls.

SR. HELEN MICHELKE.

* * *

"BEFORE EASTER"

It was only a little block calendar, printed in England, distributed also in the United States. There was a morning and an evening verse from the Sacred Word. The first might be a petition, the second the answer, but always the blessed words offered daily strength for daily needs.

Not only did it note all the days of the Church Year but the secular and national holidays of both nations as well. There was, however, an exception. Palm Sunday is followed in our Church Calendar by "*Monday in Holy Week*." So also with Tuesday and Wednesday. Holy Week: the most sacred and profoundly solemn time in all the Church Year, when we follow the Savior down into the deepest shadows of the Valley of His humiliation, suffering, and death. Yet, though the sun refused to shine

"When Christ the Mighty Maker died
For man, the creature's sin,"

one can not now entirely exclude the dawn-light of the Day of Resurrection, for Jesus lives. The tomb is empty.

Was this in the mind of the Calendar maker? Thus he marked the first days of Holy Week—"*Monday before Easter*." So Tuesday and Wednesday. He looked, as it were, from the height of Palm Sunday and the Triumphal Entry amid the Hosannas of the great Passover multitudes, across the deep, dark Valley of Humiliation and suffering—the agony of Gethsemane and of the Cross with all the torture of body and anguish of soul, to the height of the glory of Easter Morning when the Conquerer in the strife arose from His rest to proclaim His Victory over His foe and ours.

Was the Calendar maker inspired by the heartening words of encouragement which the writer of Hebrews called out to his fellow Christians, persecuted, sorrowful, troubled, questioning, "Why?" under the chastening Hand of God?—"*Looking unto Jesus, the Author and Finisher of our faith, Who for the joy that was set before Him, endured the Cross, despising the shame. . . . Ye have forgotten . . . whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.*"

Hearts everywhere today are asking "Why?" because of the dark valley of separation, suffering, bereavement, and loss, through which they are passing. The little Calendar seemed to say: Look across the dark valley even as the shadows grow deeper, look across from Palm Sunday and its passing joy to Easter and the "joy no man taketh from you." Easter, the Day of Resurrection with its assurance "My Redeemer liveth,"—"Because I live, ye shall live also."

"Looking unto Jesus . . . Who for the joy that was set before Him, endured the Cross," the road winds up out of the Valley into the glorious sun-lit height above, to the peace that passeth understanding and the chastened joy of those who have walked with Him through the darkness of pain and suffering and sorrow of heart, and have experienced the sustaining power of His all-sufficient grace and His strength made perfect in weakness.

"Lift up your heads ye sorrowing
ones,
And be ye glad of heart,
For Calvary and Easter Day
Were just three days apart!"

NURSES' COMMENCEMENT

A class of twenty-one student nurses completed their training in the Milwaukee Hospital School of Nursing during the first months of the year. Commencement exercises were held in the Chapel at 8:00 P. M., February 25, when the graduating class with their relatives and friends heard words of encouragement and inspiration from the speaker of the evening, Mr. Wm. F. Rasche, Director of the Milwaukee Vocational School. The devotional exercises were led by Rev. Wm. G. Sodt, D.D., Director of Milwaukee Hospital.

Sister Emma Lerch, Superintendent of Nurses, presented the class. Each graduate received the school pin, symbol of achievement in this school of nursing, from Sister Emma, and the diploma of the school from Rev. H. L. Fritschel, D.D. President of the Board of Directors of Milwaukee Hospital.

The student choir sang hymns chosen by the class: "The Lord Is My Shepherd," "Take Thou My Hand O Father" and as a recessional, "Onward, Christian Soldiers."

The urgent need of our country for nurses in both military and civilian services makes it necessary to release the graduate nurses in large numbers from our own institution. The shortage of nurses is felt keenly everywhere. May God's blessing rest upon this group of young women, that as they answer the call to serve, they may enter upon their service joyfully and perform their duties faithfully, as loyal Christian soldiers.

* * *

News Items

Requests for deaconesses as speakers for various occasions continue to come in. We are glad to answer such requests whenever possible. On February 2, Sister Magdalene Krebs addressed the Women's Missionary Society at Mayville, Wis., on the topic, "Music in Church Worship," and on February 13, the Women's Missionary Society at Thiensville, Wis., on the activities of deaconesses in hospital work. The Thiensville group presented a playlet portraying the Diaconate, "The Enlightenment of Mrs. Colton," published by the Women's Missionary Federation and included in its program packet for the season.

Sister Gertrude Aper, chairman of the Southern Group Deaconess Department, spoke before the Women's Missionary Society at Racine, Wis., April 5, on the subject "Service." On April 13, Sister Lydia Becker, chairman of the Deaconess Department of the Wisconsin District of the Women's Missionary Federation led a discussion on deaconess work at a meeting of the Ladies' Aid Society of Trinity Lutheran Church, Cedarburg, Wis. Both Sisters reported an interested audience, eager to learn about the part the Diaconate plays in the work of the Church.

One hundred and forty-four women associated with the Lutheran Women's League of Milwaukee met in our Chapel for a Lenten Prayer Service on the afternoon of March 24. Pastor Baetke of the Lutheran Deaconess Congregation officiated at the altar, Pastor Larsen of Mount Hope congregation preached the sermon, and Pastors Kloth and Bishop led the orisons.

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Such solemn and inspiring services have been held in our Chapel during several successive Lenten seasons. We welcome these opportunities of uniting in common supplication and praise with the women representatives of so many congregations in our city.

A number of our Sisters are members of the Lutheran Women's League. Of these, Sister Ella Kaehler, Sister Caroline Heim, and Sister Johanna Kutschke have been members for many years and have taken an active interest in its work.

Our institutions were represented at a meeting held under the auspices of the Department of Welfare of the National Lutheran Council in this city March 24. This conference was called for the purpose of planning for the formation of a Lutheran welfare council for the state of Wisconsin. Representing the Lutheran Deaconess Home were Pastor A. Baetke, Sister Lena Bosshard, and Sister Gertrude Aper. The representatives for Milwaukee Hospital were Rev. Wm. Sodt, D.D., the director, and Rev. H. L. Fritschel, D.D.

The Council was duly organized as the Lutheran Charities Council of Wisconsin. It is to have as a main function "joint planning and expanding coordination" of the Lutheran charitable agencies within this state.

Very recently we had the pleasure of hearing the Rev. Theodore Speigner of the Martin Luther Institute at Tuscaloosa, Alabama, who told us of the work of this institute among the negroes. He spoke of the need for financial support for negro missions: the amount it was possible for the American Lutheran Church to set aside for this purpose is but a small fraction of the sum needed, $850,000. A further great need is that of trained workers, pastors, missionaries, deaconesses, nurses, people who will not only be filled with love for humanity but also without race prejudice, "color blind."

Rev. Speigner's earnest words and manner left a deep impression on the audience. Each individual was made to feel his share of responsibility toward promoting Christian education for his colored brother by way of supporting Lutheran mission efforts.

On March 12, thirty-two student nurses who had completed the preclinical course of their training period successfully, received their caps at exercises held in the recreation hall of the Nurses Home.

Rev. W. Sodt, Director of Milwaukee Hospital, read a Scripture lesson and led in prayer. He welcomed the parents and friends of the students and spoke a word of encouragement and inspiration to the class. Sister Emma Lerch, Superintendent of Nurses, explained the symbolism of the cap.

After receiving the cap from Sister Emma and a lighted candle from Sister Gertrude Aper, their instructor in the Nursing Arts, the class pledged themselves to faithful service in the words of the "Florence Nightingale Pledge."

The singing of hymns and of the solo, "I Would Be True," formed part of the exercises. An informal tea for the students and their friends followed.

Two teas were arranged by the Motherhouse Home Committee assisted by different groups of Sisters. Special guests at the one on January 23, were the supervising nurses of the Hospital and the X-ray technicians. Staff members of the Lutheran Welfare Society of Wisconsin were guests at the tea on February 20, the final one of the season. It has been a pleasure to meet in this social way with our friends and co-workers. We look forward to more friendly gatherings in the Fall.

The call of immediate duty prevented many faithful followers of the Lord from Church attendance on His Day of Resurrection and of partaking of the Lamb's High Feast of love. Because of this, a request came from the Council meeting of the Lutheran Nurses Guild for a service with Holy Communion for those unable to attend Church on Easter.

The service was conducted by Pastor Baetke at eight o'clock on Tuesday evening, April 4, in the Chapel. Our Sisters who were unable to be present at worship on Easter morning, also participated in this service.

On January 21, we had the pleasure of welcoming another candidate to our Motherhouse family, Miss Kathleen Moody of Steubenville, Ohio, Rev. Frederick C. H. Scholz, pastor. Miss Moody came to the work with a warm-hearted earnest desire to serve the Lord Jesus and we pray that He will abundantly bless her during her preparation for the service and in her future work.

The work of the Lutheran Orient Mission in Iraq was again presented to us at our Motherhouse missionary meeting March 13, by Rev. A. K. Boerger. It was heartening to hear that mission work among the Moslems, presents at this time one of the brightest and most encouraging prospects in the work of the Kingdom. It has continued without interruption despite the war. Rev. Mr. Boerger is always a welcome guest and we wait eagerly for his message.

On April 12, a group of eighteen ladies, representatives of the "Daughters of the Reformation," Women's Missionary Society of the Mayfair Lutheran Church of Chicago, Rev. C. N. Busse, pastor; and of St. Paul's Mission of Forest Park, Illinois, visited our Milwaukee institutions. The trip was arranged by Mrs. Busse, president of the Mayfair Society, for the purpose of becoming personally acquainted with the work which is being done here by the deaconesses. The ladies were conducted through the various buildings by Sister Magdalene and Sister Gertrude and were addressed by Dr. Fritschel on the work of the hospital, in the Chapel. We trust that our guests enjoyed the day and that they gained a satisfactory insight into the various activities in our Milwaukee institutions. We are grateful for the sincere interest which was manifested. It cheers and encourages the heart. May God bless and prosper their work for the Kingdom.

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DEACONESS ANNALS

VOL. 15, NO. 3 Matthew 25: 34-36 JULY, 1944

Christ never asks of us such busy labor
    As leaves no time for resting at His feet;
The waiting attitude of expectation
    He ofttimes counts a service most complete.

Sometimes He wants our ear — our rapt attention —
    That He some sweetest secret may impart;
'Tis always in the time of deepest silence
    That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord doth place us
    Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance —
    There's only room to suffer — to endure.

Well, God loves patience. Souls that dwell in stillness,
    Doing the little things, or resting quite,
May just as perfectly fulfill their mission,
    Be just as useful in the Father's sight,

As they who grapple with some giant evil,
    Clearing a path that every eye may see.
Our Saviour cares for cheerful acquiescence
    Rather than for a busy ministry.

And yet, He does love service, where 't is given
    By grateful love that clothes itself in deed,
But work that's done beneath the scourge of duty,
    Be sure to such He gives but little heed.

Then seek to please Him, whatsoe'er He bids thee;
    Whether to do — to suffer — or lie still.
'Twill matter little by what path He leads us
    If in it all we seek to do His will.

— SELECTED.

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◇ ◇ The Pastor's Page ◇ ◇

Religious Emphasis in Deaconess Work
Its Importance — To Whom This Emphasis Is Addressed

Probably we do not generally call to mind how important emphasis is and how much we depend on this device in social intercourse. Whenever people communicate they make use of emphasis. Hardly a sentence is uttered without some emphasis on something. The same words with a different emphasis would have another meaning. Emphasis expresses and seeks to convey one's own understanding of a matter. By emphasizing we seek to make it impossible for others not to understand. We single out what seems particularly significant to us and seek to impress it upon others.

Emphasis is therefore a social thing. It is always between people. It always presupposes not only someone who speaks and something spoken of, but also someone who is spoken to. That is what makes emphasis so important, because life is essentially social.

Religious emphasis in the Diaconate is important because religion is important and because religion is worth emphasizing. Moreover, religion is so important that human beings greatly need to have its importance impressed upon them. This indicates the vital significance of religious emphasis. This also makes it a matter of interest to inquire who is to be impressed. Whose ears and understanding and hearts does the Diaconate seek to reach with its religious emphasis, Which are the main groups to which we address ourselves with our emphasis?

Those served by the Diaconate. A large number of people are reached by the service of Deaconesses—clients, patients, guests, wards, and others. This number expands when we include those who are reached indirectly, such as relatives and visitors of patients in a hospital. The religious note in the service of the Diaconate cannot easily remain unnoticed.

Those serving in the Diaconate. It is often the case that an emphasis is addressed also to oneself. We use it to impress something upon ourselves. The Diaconate emphasizes religious values for its own benefit. It is easy to become so engrossed in daily routine and in those things which are seen and are of this world that eternal values fade out of sight. Therefore the Diaconate speaks with emphasis in order that the Diaconate may take it to heart and remember.

The church, particularly in its welfare work and program. It is possible even for the church to be engaged in welfare work and to neglect the specifically religious and Christian aspects of that work. This is especially true when other pressures are brought to bear—pressure for integration and expansion of welfare work, pressure for greater effectiveness in social work. The church needs groups and individuals engaged in the field of welfare which make it their particular business unceasingly to stress the need and importance of religion in welfare work. And the Diaconate is one such group.

Those who do work such as Deaconesses do. There is especially one message which is addressed to them—a message inherent in the fact that Deaconesses do the work they do and that they do the work which Deaconesses do: This work can be Christian work. This is the message of a Diaconate which has such a high regard of itself that it does not feel the need of belittling others for the sake of its own advancement.

Certainly the Diaconate is not the only group in the church to emphasize religious values. But the Diaconate is particularly adapted for this emphasis.

On the one hand it is active in the field and on the other hand its very existence as a service group depends upon its success in fulfilling this function of religious emphasis.

On the other hand there are other emphases and pressures to which the church must be alert and sensitive. Religion is not the only thing which needs to be emphasized. Such matters as integration, scientific progress, and effectiveness need also to be stressed. And the Diaconate on its part must be sensitive to those pressures which it may well expect other groups to exert upon it. The Diaconate needs those influences. The church needs them. The church needs not only the Diaconate. But the influence and pressure of the Diaconate is one of the vital needs of the church.

In the matter of religious emphasis the Diaconate is a part of those forces which occupy something of the same position in the church's welfare program which the church's welfare program in its entirety occupies in the whole field of welfare work.

The Diaconate's emphasis upon religion is somewhat comparable to the Lutheran emphasis upon justification by faith. Justification by faith is not only taught by the Lutheran church; it is emphasized. Other denominations, too, subscribe to it. But it has been the historic function of the Lutheran church to emphasize it. Our emphasis upon it has not permitted us Lutherans to forget it. And it is probably true that Lutheran emphasis upon it has helped to keep other denominations from forgetting it. According to Article XX of the Augsburg Confession; even the Roman position came nearer to the truth because of the reformers' emphasis upon faith.

We believe that the Diaconate has a real function in the church and in the whole welfare field because of its religious emphasis.

August Baetke.

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CONVENTION REPORT

Ideal June days, shaded walks, comfortable and well-appointed living quarters, and the beautiful interior of a church — these formed the setting for the Twenty-sixth Conference of Lutheran Deaconess Homes in America, in session June 19-21 at Minneapolis, Minnesota.

For the days of the convention, the delegates were the guests of the Lutheran Deaconess Home and Hospital. Sister Lena Nelson, Directing Sister of the Home, and Sister Anna Bergeland, Superintendent of the Hospital, together with their staff, not only made their guests welcome and comfortable, but entertained us so delightfully, that the two days seemed all too short. The Christian fellowship in the living rooms and about the tables afforded as much of inspiration and information as did the sessions, and provided delightful interludes to relieve the more formal and serious moods of the regular meetings.

Delegates and visitors to the Conference were greeted at an informal reception on Monday evening and in the spacious and beautiful living rooms of the Deaconess Home. Local pastors and their wives, and Board members of the Deaconess Home and Hospital were present to meet the guests. Piano and vocal music helped to make the evening highly enjoyable. Flowers everywhere contributed to the delight of the visitors and refreshments did their bit to make everyone feel "at home."

Sessions of the Conference were held at the Norwegian Lutheran Memorial Church, seven blocks from the Deaconess Home, giving the delegates an opportunity to enjoy the cool, fresh air that had followed upon weeks of oppressive heat. An interesting fact about this church is that only services in the Norwegian lan-

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guage are conducted here. The Conference was deeply grateful to this congregation and its pastor, the Rev. Elias Rasmussen, for the permission to use the church. Its beauty and dignity lent itself admirably to a consideration of our branch of the Lord's work.

Each session was opened with devotional exercises, conducted by local pastors, the Rev. Melvin J. Olson, of Trinity Lutheran Church, Dr. Claus Morgan, of St. Luke's Lutheran Church, the Rev. George J. Knudson, of St. Petri Lutheran Church, and the Rev. O. S. Weltzin, of the Lutheran Deaconess Hospital taking part. A few excerpts from these devotions follow:

"Love, such as Jesus meant when He gave His 'new commandment,' is the indispensable motive from within ourselves. Whatever other motives we may have, whatever our work may be, it is impossible to share in Kingdom tasks and have our labors fruitful without it. It is possible to dedicate a life to service without love, but it will not be a successful service. . . . Love is essential, because love of Christ frees us from anxiety, bitterness, resentfulness, discouragement, and weariness at times when even the tasks of the Kingdom may become mere drudgery. Love is essential because it keeps out less worthy motives. . . . Love makes it possible to bring God to others, to those who have lived without God, who have lived selfish lives, their days spent in fear and suspicion of other people as selfish as they. These are quick to sense this new thing that came with Christ, a love that does not seek its own, but only the good of others. Knowing and experiencing the love of God, they then begin to know how fine life really can be.

"Deaconesses are specialized workers, performing a particular work in the Kingdom of the Saviour, to which they have been specially called. As a prime requisite for rendering good work, we need to love the Lord, and to love His Word. The Word is the source of our strength; we are planted as by rivers of water, firmly rooted, unshaken in purpose.

"The soldier of the Cross does three things: he flees, he follows after, he fights. He flees temptations, those things that stand in his way in the service of God. He does not flee as a coward; he flees only to turn and try to reach his goal in another way. He follows after, after the example of his Master in faith and love for God and man, in constant growth and development. He fights the good fight, at the side and with the help of God, assured that in the end he must gain the victory."

Excellent papers and spirited discussions constituted the greater part of the two day program. Pastor A. Baetke, President and Chairman of the Conference, presented the first paper, using as his subject, "Religious Emphasis in the Diaconate". Dr. Bachmann of the Philadelphia Motherhouse led in the discussion of the paper. Points stressed and discussed were some that deeply concern the deaconess: 1. Religious values are emphasized, that is, the fact that the Diaconate is a churchly office, its religious purpose and intention, its religious possibilities with common duties. 2. Some of the means of religious emphasis are the prominence of religious subjects in the course of instruction for deaconesses, the prominence of religious services in the daily life of the Sisters, the general and complete identification of the deaconess work with service in the Church, the deaconess garb, the title "Sister" which the deaconess bears, and the fact that the deaconess serves without salary. 3. This religious emphasis is addressed to various people: to those served by the Diaconate, directly and indirectly, to those serving in the Diaconate, and to the Church, particularly in its welfare program.

"A Clinic on the Diaconate" was the name given to a panel discussion led by the Rev. M. Norstad of Chicago. Sister Nanca Schoen of our Milwaukee Deaconess Home, Dr. Bachmann of Philadelphia, Dr. Burntvedt, President of the Board of Directors of the Minneapolis Deaconess Home, and Dr. Krumbholz of the National Lutheran Council made up the panel. These experts discussed the Diaconate from a variety of angles, then invited discussion from the floor. The findings of the "clinic," briefly summarized, indicated that more publicity is needed in order to bring a clear picture of the Diaconate before the Church and its members. The Diaconate presents a great challenge and should be represented in this way to the young people of the Church, who are realistic rather than idealistic, but openminded on every question. If the Diaconate is presented to them in the light of the demands it makes instead of in that of the benefits it brings, it will have a great appeal to the self-assertive youth of this age.

In his paper, "Elements of a Good Interpretation Program for the Diaconate," Dr. Krumbholz later continued, in the spirit of the panel topics, to point out how publicity for the Diaconate can be achieved. He said that first of all a clear picture of the Diaconate must be given to the laity. Its Scriptural foundation must be emphasized, because the spirit motivating the work is still the same and its religious principles therefore easy to interpret. Emphasis should be placed upon the value of Motherhouse and Community living as making possible richer spiritual service to those whom the Diaconate serves. The best interpreters of the work are the deaconesses themselves, in their writing of literature, giving of lectures and private talks, and also, as is possible now in some instances, with the use of the moving picture. Thoughtful preparation is indispensable for the presentation of the work, in order to stir the mind as well as the emotions. This personal contact of the deaconess with congregations and the youth of the Church may be a slow process of interpretation, but it is an effective one, allowing as it does the opportunity of being on the grounds for private consultation.

Dr. H. C. Hoyer, Director, Commission on American Missions, of the National Lutheran Council, presented a paper on "Principles of Organization and Work" which dealt principally with the work of his Commission in the Defense Areas, but which at the same time furnished much information and many suggestions that can very well be utilized by any group of workers that wish to put forth systematized effort.

An inspiring Divine Service was held on Tuesday evening at eight o'clock, with Dr. Burntvedt conducting the altar service, and Dr. Bernhard Christensen, President, Augsburg College and Seminary, Minneapolis, preaching the sermon. Dr. Christensen's message was based on the Old Testament story of the Rechabites, recorded in the thirty-fifth chapter of the prophecy of Jeremiah, whom the Lord commended for their faithfulness to religious rites and vows. In contrasting these Old Testament customs with New Testament practices, Dr. Christensen asked and answered two main questions. "Why does God approve of certain religious acts?" and "Why is the spirit of devotion so deep in New Testament life?" The answer to the first question is to be found in certain phases of religious life. First of all, life is intensified and purified by devotion to a single purpose. It dissipates itself unless it is directed to such a purpose. This purpose must be carried out with singleness of heart, with true passion, for only a passion can conquer a passion. Then, too, the purpose must have a definite expression in word or act. As an instance, Dr. Christensen gave the confirmation vow. The purpose is impressed by the fact that the confirmand vows his allegiance in the "presence of many witnesses."

"Religion is a personal thing," said Dr. Christensen, "it must have individualized and personalized expression. Our heavenly Father's heart is gladdened by our setting a purpose for our lives, our possessions, our days."

In answer to the second question the speaker said that a great deal of service to God is made available which without this deep devotion would necessarily be absent. The Christian sees the joy of giving *all*, in order to obtain the pearl of great price. Furthermore, each devoted life is personally enriched by its service and sacrifice, and so also is the Church through the service of each member. Such devotion challenges all Christians to imitation of the example, and whatever form this life of devotion takes, it shall not be lost, but go on to time and eternity.

Informal group discussion meetings on the more intimate phases of Deaconess Home life and activity, as well as the business sessions of the Conference, were interesting and fruitful. They helped us see our individual responsibilities in Home relationships and in the larger group of the Motherhouse Conference. We shared our "mutual woes," and our mutual joys as well. Altogether the spirit of the Conference was one of Christian helpfulness, understanding, and unity, so well expressed in the hymn stanza with which we parted after the last meal together:

"Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above."

SR. MAGDALENE KREBS.

* * *

SOME PERSON TO PERSON CALLS

His eyes faded but undimmed after 85 years, look up expectantly as the visitor enters his hospital room. A broad smile of recognition brightens his face, wrinkled by pain and suffering as well as by the mounting years. "Oh, Sister, you have come to see me! Thank you!" . . . his voice, weak but still hearty, manages to ejaculate. After a pleasant conversation about local congregational news and worldwide affairs (in which he is surprisingly well informed and alert) the conversation is diverted to thoughts of that other Kingdom. Then, with the reading of a choice portion of Scripture and a Psalm and prayer, the sufferer is left radiantly happy in his childlike trust in the Saviour, while the visitor must hasten on to other sick folks and shut-ins.

One, a mother of several little children, is gallantly waging what is apparently going to be a victorious "fight" on her bed of pain in another hospital.

Still another soul is struggling at the brink where time and eternity merge. No longer able to recognize a human face or voice in the Valley of the Shadow, he apparently hears the voice of the Good Shepherd. A look of that peace which passes human understanding appears upon his pallid face and with it, the semblance of a smile. At that moment, the visitor is trying to console his sorrowing mother and lead her to the Source of strength and comfort. Has the mere mention of that Name aroused the dying soul to such subconscious delight—as if in anticipation of the rapidly approaching time when he will see Him face to face?

. . . "What will I do if anything should happen to my son over there? —He's my baby! Oh, I just couldn't take it!"

"Sister, will you find a prayer for me to send my boy over there? He is a fighter pilot and I want a short prayer he can learn and cling to."

"Will you help me, Sister?", asks a mother whose own little lamb has recently gone Home to the Good Shepherd. "We would like to adopt a child to take his place but don't know how to go about it."

"Oh, here comes the 'Missionary Lady' to see us again!" exults another careworn woman (of another faith) as she escorts the visitor to the bed of her mother who is nearly fourscore years and ten—and has spent almost twelve of them in bed.

"Sister, will you write me?" is the oft heard request from those whom the war separates, for various reasons, from home and loved ones.

Or those shut-ins, to whom one may bring a word of cheer (and oftentimes receive one in return), by means of a card or note, or the spoken word in person or by telephone!

And so they continue, these voices of men, women and children. Calling, pleading, asking, weeping, praying, smiling, rejoicing! To the deaconess is given that blessed opportunity of speaking and dealing not only with classes and groups, but with *individual* souls. To "Rejoice with them that do rejoice, and weep with them that weep."

Nor are all such voices tragic or pitiful. For instance, the little boy who, in calling off a growling dog from the heels of the "visitor" exclaims to the bewildered animal: "What's the matter with you? Haven't you any *respect* for *anybody?*"

Or the little girl down the street who waits for the deaconess to pass by so she can "play beanbag" with her (and who, incidentally, tries to make the most of such casual contact, in the interest of the Kingdom.) Or those dear little ones who sing "Jesus Loves Me" for her! And the little girls who have revised that common childhood game of "playing minister" to that of "playing Sister"!

Week in and week out—the voices of the children of men continue to call. Many and varied are their reasons for calling. Many are calling inaudibly, not admitting even to themselves that they are calling or in need. Happy is she who is privileged to have even a small part in answering those various calls—in rendering service. For Deaconess Service is not merely an *ideal*, it is an *actuality*. And it is not done to "things" but to *persons*, each of whom possesses an immortal soul. The JOY of the deaconess is something that cannot be hidden or suppressed, even were one to try. It is something which cannot be described; it must be experienced.

What is one sure way of experiencing such joy unspeakable?—By yielding one's life to the Master for service to *Him* through even one of the least of His brethren. By serving Him in the Ministry of Mercy—the *Diaconate*. Houston, Texas.

SR. EDITH E. FISCHER.

* * *

"O COME, LET US WORSHIP AND BOW DOWN; LET US KNEEL BEFORE THE LORD OUR MAKER"

One does so dislike traveling these days—so much jostling and pushing, trains late, seats at a minimum. Yet after one has had such a welcome as a Sister received in Buffalo, N. Y., by the Buffalo group of the Women's Missionary Federation all discomforts are soon forgotten and the inspiration and enjoyment received from such a meeting predominates all other thoughts.

As we started from the home of Mrs. A. M. Goehle, president of the Buffalo Group, we felt that even nature herself was dressed up for this occasion, for the magnolia trees, of which Buffalo seems to have an abundance, were sending forth their fragrance and beauty.

We were all soon assembled at Bethel Lutheran Church, Rev. H. E. Beutler, Pastor, and the ninth annual conference was officially declared open at 2:00 P. M. The business session included many interesting and stimulating reports in the forms of statistics, stories and dramatizations. The play, "Jesus Bids Us Shine" given by the Junior Mission Band of Bethel Church was impressive. Surely where such bands exist there is much good being done in the lives of children; it is a real building for future citizenship in the Church and for all of life. The children enter into this work with such energy and interest that they accomplish more at times than do the adult members of a mission society.

After the fellowship luncheon between afternoon and evening sessions which gave the conventionists a chance to become better acquainted, the evening session was opened with the hymn, "Fellow Christians, Let Us Gather." It was at this time that the group gave their whole hearted attention to learning about the life and work of a deaconess, through the means of an address given by one of the Sisters from our Motherhouse. The service was closed by Rev. A. Bolduan.

One cannot separate the convention day from the day that followed when comparing them in inspiration. A brief visit at Niagara Falls, in the home of Rev. and Mrs. John Kuder, recent missionaries from New Guinea, with Rev. and Mrs. H. C. Damm and baby Patty, and Mrs. A. Goehle, was indeed a pleasure. As we journeyed on to see the great rapids and falls of Niagara, a sense of wonder at the beauty and power and glory which God has placed in this world for us to enjoy hung like a shimmering heavenly cloud over us all. How wonderful and almighty is our Maker and how small and insignificant we are. Yet as we saw a bird dipping very close to the treacherous whirlpool rapids wherein a human being could not survive, we felt a peace and certain contentment in our insignificance for we knew there was One watching over and caring for us.

It was extremely difficult to leave this fascinating center of beauty, yet less difficult because of the many lovely pictures so freshly painted on memory's canvas.

Added to these, as the train sped westward, came as a final sketch, the grassy country side, the many hued shrubs, and the flowering trees.

Thus ended a brief but lovely and inspiring interlude in the life of a deaconess.

Sr. G. A.

* * *

"CONSECRATION"
A Moving Picture

"Take my life and let it be
Consecrated, Lord, to Thee."

This is the silent but expressive "theme song" of a new film depicting the life and work of deaconesses. Directed by the Rev. John W. Gable of Richmond, Ill., the picture successfully portrays the Lutheran Deaconess Motherhouse at Milwaukee, its Sisters, their fields of service, and their activities in work and play.

Work on the film was begun early in 1944. After repeated visits and conferences with the Committee on Public Relations of the Motherhouse, and conversations with individual Sisters, Pastor Gable wrote the scenario for the film. The first picture was taken June 21, 1943, and throughout the summer and fall months, Pastor Gable and his camera paid us periodic visits. With them came Ruth Benson, also of Richmond, Ill., the girl whose visit to the Lutheran Deaconess Home forms the nucleus of the story.

Many trying hours were spent by the photographer, his subjects, and the committee in the production of the picture. Deaconesses are busy people and work must go on, regardless of the movies, so special arrangements and appointments had to be made for many of the scenes. Then, too, Pastor Gable insisted on having each scene "just so," and with unlimited patience set about arranging and re-arranging, taking and re-taking, until both he and his subjects were ready to "step out of the picture."

The completed picture, however, shows the results of his painstaking care. We are glad to be able to offer the film for showing in congregation and organization meetings. It is a picture that will interest young people and their parents as well. Entirely in technicolor, it contains scenes outstanding in their beauty, but even without the color the story would have its own strong appeal.

Dr. Krumbholz, after a showing of the film at the Lutheran Deaconess Conference in Minneapolis, declared this film to be the best of its kind that he has seen, and spoke of it as a splendid method of interpreting the Diaconate to the Church.

Bookings for the picture may be made now for the fall. Upon request, the services of a deaconess speaker can be secured for the film showing. A manuscript containing further information will be available where only the film is desired.

May our Lord add His blessing to the production and showing of this film, that it may play its part in securing workers in His Kingdom.

Sr. M. K.

* * *

INVESTITURE

On Trinity Sunday, June 4, two of our candidates, Miss Rosa Pfluger of Pflugerville, Texas, and Miss Dorothy Weckwerth of New Richland, Minnesota, having completed the first year of preparation for their future service, were invested with the deaconess garb and received as members of the Deaconess Motherhouse Congregation. The investiture took place in connection with the regular morning service. Pastor Baetke chose his text from Romans 12:3 — "Serving the Lord."

We were honored to have with us for the occasion, the Rev. L. C. Leikauf, Sister Dorothy's pastor. His sincere interest in the work and the joy of seeing one of his confirmands received into the diaconate was heartening and deeply appreciated. We are grateful to him for this expression of interest in and sympathy with the deaconess cause. We were pleased also to have Sister Dorothy's sister, Theresa, as our guest.

* * *

TRANSPORTATION — CHEVROLET SEDAN

A boat and an automobile in one month! And that month June not December! But both were as real and as delightful a surprise as any of the mysterious unanticipated parcels of Christmas time, so beautifully concealed beneath tissue and ribbons.

One of the pleasing features about the summer home on Forest Lake is that it is not too far distant for afternoons off, or for an overnight rest in the refreshing stillness of the surrounding woods. The inconveniences of transportation were given little thought. Not so, it seems, with the doctors of our Hospital Staff. They thought and planned, and prepared a most delightful surprise, keeping the secret well until June 15, when the fine, comfortable Chevrolet sedan was presented as their gift to the Sisters with transportation to and from the summer home, especially, in view.

We were not only delighted but deeply impressed by this generous gift, the token of the thoughtfulness and of the kindly friendly interest of the members of our medical staff. We assure each and every one of our very grateful appreciation and of our heartfelt thanks.

◆

INCREASE OF INTEREST

With us for the recent Board of Directors' meeting on June 24, was Miss Katharine Lehmann, LL.D., President of the Women's Missionary Federation and a member of our Board and one to whom we are deeply indebted for her keen understanding of the work, and for her faithful co-operation and support of it.

Present also at the Board meeting was Mrs. L. F. Gast, who was appointed Chairman of the Deaconess Department of the W.M.F., upon its creation at the biennial meeting in Chicago, 1942. The untiring efforts of Mrs. Gast have been abundantly successful toward the furtherance of knowledge concerning and interest in the diaconate and of our Motherhouse and its work in particular. Appointment of District and Group chairmen, many requests for literature for distribution and for presentation of the work by deaconesses, visits to the institutions by societies and individuals, all bear witness to the wholehearted interest and activity of Mrs. Gast and of all the appointed chairmen.

The publicity also given to the Motherhouse and the work of the deaconesses on the pages of the Missionary Outlook and the Lutheran Standard has been used of God to direct young women into the service here.

There is evidence of increasing interest in the diaconate as the result of the diligent promotion of this cause. The Lord of the harvest is calling through the printed page and by word of mouth. May there be such a response as will bring joy to the hearts of all who have prayed and worked for the extension of ministering love to Christ in the Church and its wide open fields.

◆

CAPPING

On Sunday afternoon, June 25, a class of twenty-seven student nurses received their caps. The exercises were held on the fifth floor of the hospital where about two hundred relatives and friends were assembled to rejoice with the young nurses. In the absence of Sister Emma Lerch who is recuperating in the country, following illness, the exercises were directed by Sister Magdalene Krebs. A beautiful message of encouragement, wise counsel and affection from Sister Emma closed with the plea, expressed in the words of a poem, that wearing their white caps, they minister to those entrusted to their care, in His name Who wore for us the Crown of thorns.

"For Him Who wore a Crown of thorns,
You wear this Cap of white,
That when He calls you'll worthy be
To wear a Crown of Light."

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OAKRIDGE

"Oakridge Deaconess Cottages"—thus reads the name, chosen by the Sisters, on the rural mail-box at the point on the highway where the road leads off to the summer home on Forest Lake. The mail-box was the gift of Mr. John Pritzlaff, a long-time friend of our Milwaukee Hospital, and the donor of the new Deagon Chimes, installed several years ago on our Chapel organ, as well as many other contributions to the institution.

The gift of a section of land with two spacious cottages on Forest Lake by members of the Gallun family of Milwaukee, was one of the outstanding incidents for us in 1943. Through the continued interest and efforts of our good friend, Mr. Frederick Schroeder, further improvements, which include the installation of the necessary additional plumbing fixtures, are soon to be under way. The funds for these improvements were already provided by members of the Hospital medical staff and friends of the institution at the time the gift of the cottages was received.

Another gift, a boat, donated by Mr. George F. Brumder, has added to the attractions of the summer home. We are very grateful to Mr. Brumder for his kindly thought for our pleasure and for this generous donation toward the enjoyment of the lake. The "fishermen" especially are delighted but we all will enjoy the rides and—the fish.

* * *

BOARD MEETING

The semi-annual meeting of the Board of Directors of the Motherhouse, was held June 24, at the Sister's summer home on Forest Lake. The weather was all that could be desired and the peaceful surroundings of the out of doors, conducive to the prompt and satisfactory dispatch of the many items on the agenda. Not the least pleasant features of the day were the tasty "picnic" lunch and supper, prepared by our chef and served buffet, by Sister Lucy Blank and Sister Marie Knoell who were hostesses to the Board and several other guests. This meeting at the lake afforded the out of town members of the Board the opportunity to see what a fine and generous gift had been presented to our Deaconess Motherhouse for the recreation and enjoyment of the Sisters.

They unite with us in again expressing our grateful appreciation of and sincere thanks for the gracious generosity of the kind donors, and for the liberal contributions by members of our Hospital medical staff and friends, which provided for further installations and improvements.

* * *

News Items

During the months of May and June a number of requests for addresses on different occasions have been received and filled. The Deaconess Work was presented by Sister Gertrude Aper on May 11, at a meeting of the Buffalo group of the Women's Missionary Federation at Buffalo, New York, and again on May 24 at a meeting of the Chicago group at Austin, Ill., where the function of the Deaconess Department of the Federation was especially considered.

On May 25, speaking before the Ladies Aid Society of First Ev. Luth. Church, Blue Island, Ill., Sister Magdalene Krebs used "Service" as the topic for an informational address on the Diaconate. Sister Martha Schnaidt addressed the Peoria group of the W. M. F. at Chenoa, Ill., June 25, where a Deaconess Department chairman for the group was elected.

Sister Elinor Falk spoke on Mexican missions at a Sunday School Mission Rally, held June 11, in Racine, Wis. The personal contact of deaconesses with these interested audiences have gone a long way toward acquainting a goodly number of church members with the Diaconate.

A request which came to the Motherhouse for an address on missions in India was filled by Miss Ellen Doermann, a student in our School of Nursing, who, as the daughter of a missionary, can speak of life in India from personal experience. The Sisters also had the pleasure of hearing Miss Doermann at a meeting of our Missionary Society, and were delighted with her simple but profoundly interesting presentation of Indian customs and ways of living.

A very pleasant incident marked the Fourth of July for us. Four young ladies, Miss Ruth Meyer, Miss Luella Schumacher, Miss Marie Schulz and Miss Amanda Schulz of Michigan City, Indiana, who had come to Milwaukee for the express purpose of visiting the Motherhouse and learning more about the deaconess work, were our guests for the day.

The interest of these earnest young people of the Church was heartening and it was a genuine pleasure to have them with us. Pondering the question of where they can best serve the Lord, we pray that He will direct their way. It will be a great joy should He call them to serve in the diaconate.

Statistics presented at the Deaconess Conference in Minneapolis, in June, show that there are 452 Lutheran deaconesses in the United States. These are active on many fields of service at home and abroad. There is scarcely any work of the Church in which they are not participating; institutional, educational, social, parish, missions—Home and Foreign, and in Defense Areas.

Sister Ruby Leard, having completed the Course of Instruction for the deaconess calling is assisting at the Orphanage in Toledo during June and July. She is enjoying the work with the Children very much.

Sister Lenore Hennings who was called home by the illness of her mother last November, returned early in June and has resumed her service at the Passavant Memorial Homes, Rochester, Pa.

Miss Alberta Metzger and Miss Grace Streetz, loyal co-workers at the Orphanage in Toledo, were guests of the Motherhouse in June.

Mr. Sylvester Schreitmueller, student of the Theological Seminary in Dubuque, is serving as our chaplain for the month of July, during Pastor Baetke's vacation.

Guests of the Motherhouse in June were Sister Catharine's sister, Mrs. M. L. Stirewalt of Columbia, South Carolina, and her niece, Catharine Stirewalt, missionary to China since 1939, and who returned on the "Gripsholm" last December, after two years internment. She looks earnestly and hopefully toward the time when she may return to China and resume her work of teaching there.

DEACONESS ANNALS

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ADVENT

"Behold I stand at the door and knock." REV. 3:20

In holy Advent-time, O man, to thee I come
And knock upon thy door!
And blest be he who hastes to give me room,
While I his soul implore
To list my pleading knock and hear my voice;
And if he hear, he shall with me rejoice
While I for him a festive cup shall pour —,
I knock upon thy door!

I knock upon thy door; the night is cold
In this deep winter-tide;
Strong ice-gems mail the glittering hemlock old,
The snow lies deep and wide;
But hearts of men are colder than the snows
Who every access to my coming close;
Where is there one that is not drifted o'er?
I knock upon thy door!

I knock upon thy door; the Advent eve
A sacred silence keeps;
The heavens are bare, the watching stars look down
Where earth in whiteness sleeps.
In such a silent, sacred night as this
Full many a soul has tasted heavenly bliss;
Such bliss I bring thee in abundant store;
I knock upon thy door!

— SELECTED.

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The Pastor's Page

About the Number of Deaconesses

There are sixty-one deaconesses associated in the sisterhood of the Lutheran Deaconess Motherhouse at Milwaukee. Visitors at our institution often inquire about the number of deaconesses. When they are told that there are sixty-one they sometimes ask, How many did you say? And we repeat the answer, Sixty-one. Then the visitor will sometimes say, Is *that* so? and there is a rising inflection in his voice at the word *that*. I suppose that raising of the voice is an indication that he is glad and surprised that there are so many. There are not generally that many deaconesses at one place at one time for him to see and he has thought their number less. Then we explain to him that all of them are hardly ever together and that a considerable number of them are serving at other stations, but that there *are* sixty-one. And we raise our voice just a little and with just a little touch of pride at that *are*.

At other times people do not raise their voice at all when they hear the number sixty-one repeated. They raise their eyebrow instead. I suppose that means, How few that is. But then we hasten to tell them of all the work which is being done by sixty-one, and how much more work is being done than if there were only thirty-one. And perhaps we raise our voice a little when we say, But there are *sixty-one*. After all, that is not a small number.

Then, one day, there was the welcome and interesting visitor with a considerable liking for statistics. He was not satisfied simply to know that there are sixty-one deaconesses. He was interested in the relationships of numbers and in the question how the number of deaconesses compared with the number of church members. We began to discuss it together and to figure out the ratio between deaconesses and members of our Church.

The almanac of the American Lutheran Church supplied the information that there are 408,299 confirmed members. Since there are sixty-one deaconesses we found that there is one deaconess to 6,693 members.

That is the ratio in the American Lutheran Church. The same computations may be carried out with regard to the number of deaconesses in our sister synods. There are nine deaconess institutions in the Conference of Lutheran Deaconess Homes in America. The other eight are listed here together with their synodical affiliation.

Immanuel Deaconess Institute, Omaha, Augustana

Bethphage Mission, Axtell, Nebraska, Augustana

Lutheran Deaconess Home, Minneapolis, Lutheran Free Church

Lutheran Deaconess Home, Chicago, Norwegian Lutheran Church

Norwegian Lutheran Deaconess' Home, Brooklyn, Norwegian Lutheran Church

Eben-Ezer Mercy Institute, Brush, Colorado, United Danish Church and Danish Church

Philadelphia Motherhouse of Deaconesses, United Lutheran Church

Lutheran Deaconess Motherhouse, Baltimore, United Lutheran Church

The total number of deaconesses in these institutions together with the motherhouse in Milwaukee is 415. The following numbers are taken from the Conference Report of 1942.

Omaha	72
Axtell	16
Minneapolis	15
Chicago	44
Brooklyn	10
Brush	7
Philadelphia	121
Baltimore	69

(The Lutheran Deaconess Association of Fort Wayne and Valparaiso, affiliated with the Synodical Conference, has fifty-three deaconesses. It is not a member of the Conference of Lutheran Deaconess Homes in America.)

The confirmed membership of the Lutheran bodies represented in the Conference of Deaconess Homes and the number of deaconesses are as follows:

American Lutheran Church	408,299	61
Augustana	275,355	88
Lutheran Free Church	36,847	15
Norwegian Lutheran Church	415,833	54
United Danish Church, and Danish Church	40,258	7
United Lutheran Church	1,242,238	190

From these figures the following ratios of deaconesses to confirmed members are computed.

American Lutheran Church	1 to 6,693
Augustana	1 to 3,129
Lutheran Free Church	1 to 2,456
Norwegian Lutheran Church	1 to 9,451
United Danish Church and Danish Church	1 to 5,751
United Lutheran Church	1 to 6,538

These are the Lutheran Bodies represented in the Conference of Lutheran Deaconess Homes. They comprise the American Lutheran Conference and the United Lutheran Church and, in addition, the Danish Church. Their total confirmed membership is 2,418,830. There are 415 deaconesses, one deaconess to every 5,826 members.

I would have the reader believe that the visitor—he of the statistical bent of mind—and I had a right pleasant time as we looked up these data and computed the comparisons and ratios. He said he thought the information worth passing on.

But when we had gotten thus far I saw another question in his eye and I knew what was coming. For he is a man whose church interests are world wide and from his travels abroad he was acquainted with the European diaconate. He knew, of course, that there were thousands of deaconesses there. And he did ask the question: How does the ratio of deaconesses to Lutherans in America compare with the ratio of deaconesses to Reformed and Lutheran church members abroad?

In the absence of exact statistics we based our computations on estimates—they were rough estimates but we thought they might approximate the truth. We agreed that the Lutheran and Reformed confirmed church membership in predominately Protestant countries of Continental Europe might number thirty-five million and that the number of deaconesses might approximate thirty-five thousand, a ratio of one deaconess to one thousand members.

In the American Lutheran Conference (and the Danish Church) and the United Lutheran Church the ratio is one deaconess to approximately six thousand members, in Continental Europe, according to our estimate, the proportion is one deaconess to one thousand members.

My friend looked at that comparison with a light in his face which showed that he had not considered the number of deaconesses in that way before. He said, "This is new to me: I always thought that the number of deaconesses in America could not in any way be compared with the number of deaconesses in Europe - - - ."

Surely the ratio of one to six thousand is very much less than that of one to a thousand. But the difference is not so great that we need shrink from making the comparison.

My friend and I did not increase the number of deaconesses in America by our computations. Neither did he give me permission to be satisfied with their number here. But before he left he did mention something about not needing to be apologetic about our number. And he also said there was a girl in his congregation who will finish high school next year and

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who had inquired about the diaconate. He is going to see her first thing when he gets home. He hopes that through his efforts our number will be increased by one.

August Baetke.

* * *

O COME LET US WORSHIP THE LORD

The Chapel*

"How amiable are Thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God. Blessed are they that dwell in Thy house: they will be still praising Thee." "I was glad when they said unto me, let us go into the house of the Lord."

The Door of the House

Doors have significance. The Saviour said, "I am the Door: by Me if any man enter in, he shall be saved." By that token should not the doors by which one enters the Lord's House where His saving truth is proclaimed, be beautiful and worthy of Him?

The Psalmist's invitation to worship "O come let us worship the Lord," greets one over the door by which one enters the Chapel from the east corridor on the second floor of the hospital. It is done in a beautiful art glass panel set in the space of the former transom light.

Below, in the center of the right panel of the door, there is the upright Cross within the Crown; in the left panel, the Chalice holding three wheat heads while a grape cluster descends from its rim. Angel faces look down from the upper corners of the panels as if guardians of the sacred emblems.

The harmonious blending of the rich colors of the many pieces of glass, fitted together to make the "canvas" on which the holy symbols of the Christian faith are sketched and styled in keeping with the Gothic lines of the Chapel, combine to make a work of art of great beauty, suggestive of rare old Cathedral windows.

Like the beautiful hangings for the door of the Tabernacle, wrought "of blue, and purple, and scarlet, and fine twined linen," the entrance into the House of the Lord as well as the House, should be worthy of Him Who has "made all things beautiful in His time."

The Ceiling

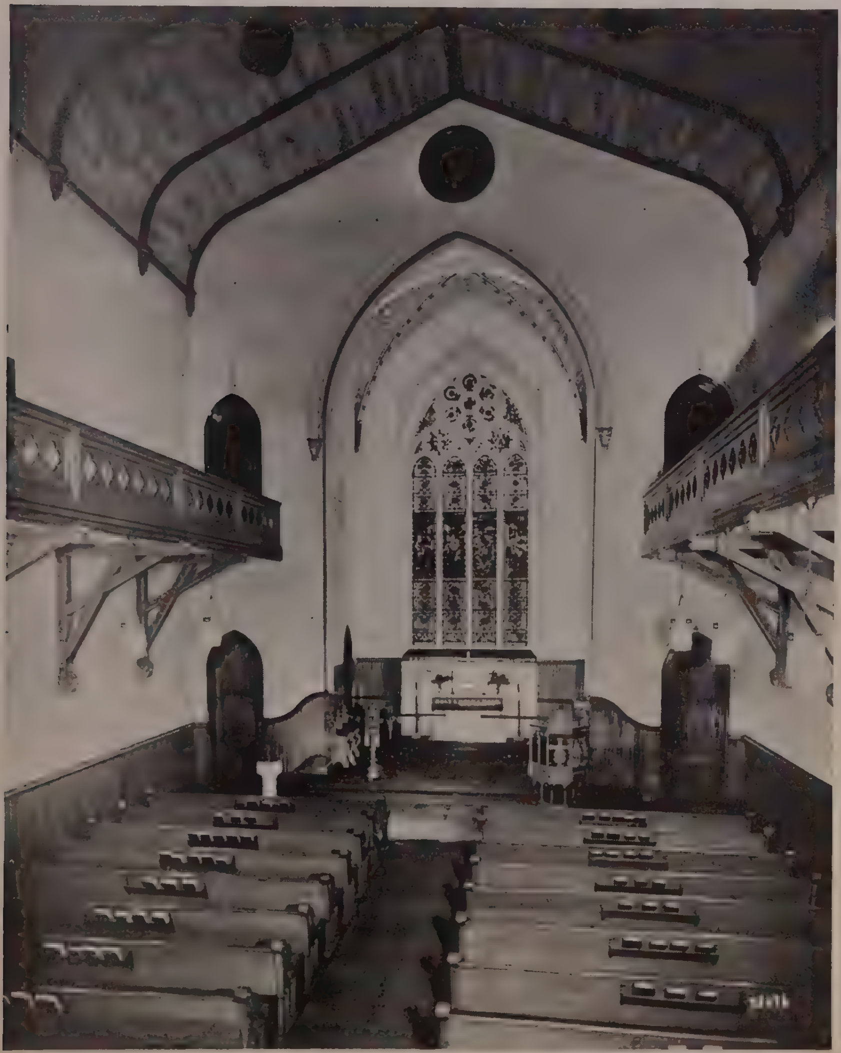
The first impression made upon one on entering the Chapel after the recent extensive improvements, was that of greater spaciousness. This was largely due to the changed color of the ceiling and walls. To improve the acoustics, the former dark wood-panelled ceiling was covered with celotex in natural wood tones, against which the original, artistically carved, dark wood ventilators and ribs stand out with pleasing effect.

The Nave

The walls of the nave and the sanctuary were done in French caen stone, a tint soft, warm and full of light, harmonizing with the woodwork and enriching its tone.

The style of decoration throughout, according to the artist, is free Gothic, adapted to America and stylized to the present modern culture. The ceiling and walls are brought together with polychrome decoration in which true cobalt is used effectively here and elsewhere, to enhance the beauty and richness of the entire work.

The decoration around the large altar window and the three east and two north windows is especially attractive and beautiful. The Gothic motif of the tree was used to frame the upper part of the windows, ascending step-like in graceful lines and delicate tracery to the point, from which tendrils reach upward. Like lovely blue flowers, the rich cobalt appears in the window decorations.



THE CHAPEL INTERIOR

Down from the beautiful crowns, narrow bands of small triangular designs, set together in alternating colors of soft terra cotta and a deeper tint of the basic wall color reach to the woodwork below. This last simpler decoration is used around the doors.

A long cherished hope was realized when the brackets supporting the balcony which surrounds the nave, were restored to their original wood tone. The restrained polychrome treatment, in which again the true cobalt predominates, given to these brackets, adds greatly to the beautifying of the Chapel.

The Sanctuary

If the Chapel is the heart of the

institution, then the sanctuary is the heart of the Chapel. Like the Most Holy place of the Tabernacle, the Throne-room of God when of old He dwelt among His people, which had for its ceiling, the glorious covering of finest linen, embroidered in richest colors and threads of pure gold, so to His children of these last times, is the sanctuary. Here is the altar before which the pastor leads the congregation in worship; here the prayers are offered up. Here the Holy Supper is spread and faith is strengthened and hearts are comforted as they kneel to receive the Holy Communion.

What wonder then if the sanctuary, the most sacred place, should be the most beautifully adorned part of church or chapel! So thought the artist who planned the decoration. For the basic color of the arched ceiling,—the ciborium he called it, mindful that at Holy Communion it is the high cover spread above, over the consecrated hosts—he chose a soft terra cotta. On it, between the interlacing lines and curves, are the "flowers", touched with blue and green and ivory, and with shining hearts of gold. The two arches which seemingly support the lovely canopy, are brought down to corner brackets and their ends touched with heavier colors as if to emphasize their sustaining quality.

On the south wall of the sanctuary the Alpha symbol appears adorned with the graceful Gothic decoration in subdued colors; and on the north, done in corresponding style, is the Omega symbol.

The Lights

To complete the renovation of the Chapel and furnish increased illumination, Gothic nave lanterns of hand hammered Swedish iron, and equipped with holophane reflectors, were installed. Corner lens units, prismatic so as to control and bend the light to cover the altar, illumine the sanctuary.

The work is finished. It is a great joy to worship amid the beauty that the hands of men have wrought, making the place of worship so attractive. But out of the past a voice calls to us: "*O worship the Lord in the beauty of holiness.*" — "*Enter into His gates with thanksgiving and into His courts with praise: be thankful unto Him and bless His name.*"

*Recently a number of improvements were made to the Chapel, including the substitution of art glass in the door that leads in from the hospital, in place of the former opaque, and the re-decorating by the Conrad Schmitt Studios, ecclesiastical decorators.

Sr. C. D.

◆

OPENING OF THE COURSE

The Course of Instruction for our youngest Sisters and candidates was opened on September 20, in the assembly room of the Motherhouse where many of the Sisters were gathered for the occasion. The program as usual consisted of hymns, Scripture reading, prayer and a meditation, given on request, by Sister Catharine. 1. The call to service for Christ; 2. Counting the cost, based on Luke 14:25-33; 3. The love of Christ, the inspiration and motive to a life of service, were the central points dwelt upon.

A new candidate was enrolled, Miss Evelyn Louise Bokenkamp of Deshler, Nebraska, Rev. F. H. Schwerin, pastor. May the Lord Who has called her into this field of service abundantly bless to her and to all the class, these months of preparation and make them strong and full of good courage, ready at all times to obey His "Follow Me", constrained by His love and the mercies of our God.

THE HEART OF THE INSTITUTION

Though not always expressed in words yet in the thoughts of those who have to do with Christian institutions, particularly Deaconess institutions, their Chapels or Churches where they meet for worship, are cherished as the "heart of the institution," from whence streams of blessings flow which should influence and characterize especially the ministrations of those who serve.

This was the view of the founder of the Milwaukee Hospital; and when the first new building was erected in 1883, after the original farm house had served for twenty years, the present Chapel was an integral part of it. Its place as the heart of the institution was already indicated by its location. While the south wing only was erected at the time, it was the intention to complete the structure at some later time by a north wing, the Chapel in the center.

As recently as 1911 when the growth of the work of the hospital and the increasing demands for greater bed capacity and for more modern facilities for the operation of the institution, called for expansion, plans were made to carry out the original design. Circumstances, however, determined a different course.

Already in 1897, when extensive alterations and improvements were made, the original east entrance on the main floor under the Chapel was closed and the south entrance, hitherto unused, was opened. Over it the porte cochere was built, adorned with a fine stone cross set into the front and with MILWAUKEE HOSPITAL in large bronze letters below. That cross—above the name! It was an inspiration to the hearts of many who labored within. It gave the seal to the institution that he who ran could read.—It was a place where the Christ Who once walked among the sick and helpless by the pool Bethesda, was present with His power to heal and to comfort.

But, as the hospital grew, it was not to the north. It was on the south and the west. Today the Chapel, at the north end of the east wing, stands like a guardian of the entire plant which has grown up around it, east, west, north and south. It has always been the House of Worship for the deaconesses whose original home was the hospital. Its size, however, suggests that it was also intended to be the place where the entire institutional family, those who were served as well as those who served, might find strength and comfort, hope and assurance. Many a heart, burdened with anxiety for a loved one, fighting the battle for life beyond its door, has found peace and the sustaining strength of the Everlasting Arms, as they communed all alone or at the services in this sacred place. Evidence of this has been given by word and by thank offerings for the divine comfort and help received there.

Though the melody of the hymns and the strains of the organ are not heard now by as many of the patients as in former years, yet chimes on all corridors sound the call to worship at 10:30 on Sunday mornings and daily Vespers at 6:45 every evening.

The great altar window of antique design and highly appropriate for the Chapel of an institution where the imitation of Christ in loving service is to be its chief characteristic was placed in position when the building was erected in 1883-84. Made in England, it was a gift of Mr. and Mrs. Alexander Mitchell, in memory of two of their children.

When the Rev. J. F. Ohl, Mus. D. was called as Rector of the Motherhouse in 1903, regular services were instituted but the Chapel remained without complete churchly furnishings until 1895. The beautiful altar of imported white marble, the gift of Mrs. James G. Jenkins as a memorial to her mother, had been placed in the sanctuary already in 1892, at which time the pews were installed. Then in 1895 the brass pulpit, eagle lecturn, altar cross, missal stand and Communion rail were presented to the Chapel, memorial gifts of the Plankinton family.

The walls had been painted and decorated in appropriate ecclesiastical style with a high screen effect in the sanctuary. A red, small-patterned, ingrain carpet, quite extensively used for Churches in those days, covered the chancel floor and the wide space between it and the front pews. A Mason and Hamlin parlor organ was the gift of an unknown friend.

A service dedicating the entire building to the glory of God and service to the sick and suffering had taken place in the unfurnished Chapel of 1884, conducted by the founder. Now that it was complete with all the churchly appointments, a special service of dedication took place on the evening of June 6, 1895 at which time Dr. Ohl and Rev. W. A. Passavant, Jr., officiated, Dr. Passavant having been called to his eternal Home in 1894. The joy of the dedication day was increased by the consecration of three deaconesses, two of whom survive.

Gifts of love from grateful hearts, thank offerings for special blessings, and memorials from our Sisters, our Pastors, and friends have contributed to the further adornment of our beloved Chapel.

In 1913, the Chapel was re-decorated by the same firm of ecclesiastical decorators who executed the recent work; in the former instance under the direction of the father of the artist who planned and directed that which was recently completed.

For sixty years this "heart of the institution" has been functioning as a source of great blessing, a quiet place of rest and refreshment amid the toil and stress of working days; where faith is strengthened; guidance and direction given through the Word; courage revived, and where "The fellowship of kindred souls" is a foretaste of that in heaven. And, above all, where kneeling under the beautiful canopy of His love and tender mercy, we commune with our blessed Saviour in the Holy Supper.

* * *

HOW GREAT IS THE FIELD?

It may be of interest to our readers to know how far out from the center of the work at Milwaukee the services of our deaconesses extend. They reach out eastward to Pennsylvania on the Atlantic coast and westward to Oregon on the Pacific, and from Wisconsin to Texas.

There is variety also in the type of service. Sister Martha Pretzlaff is superintendent of the Passavant Hosfital in Pittsburgh, Pa. Far across the continent, Sister Helen Michelke who had served as a Visitor in the Defense Area at Bremerton, Wash., has recently been transferred to Portland, Oregon, to continue the same type of service.

In Texas, Sister Lucia Pfueger is matron of the Children's Home at Round Rock, and Sister Edith Fischer serves Zion Church at Houston, as parish deaconess.

The heart and center of the work is the Deaconess Home in Milwaukee, the place of preparation and training for the calling; and at all times, the *home* of the Sisters, whether they serve in the institutions here or on distant stations. This insures the security which enables them to work without "care-fullness" concerning present or future needs.

How great is the field? If one were to draw a line, east to west, from Pittsburgh to Portland, and from north to south, Milwaukee to Houston, dividing the great area into four sections, it would become apparent that "There remaineth yet very much land to be possessed." Only in the north-east sector are there fields which are occupied by our Sisters. First the hospital in Pittsburgh, the original foundation which has rendered immeasurable service to the poor and needy for ninety-five years, a veritable missionary institution in the midst of a densely populated district of many underprivileged.

Twenty-five miles west of Pittsburgh, four deaconesses are rendering merciful service to some of the most sorely afflicted children of God in the Passavant Homes for Epileptics in Rochester, Pa.

This institution, inspired by that of Pastor von Bodelschwingh of Bielefield, and the affliction of a Lutheran pastor in America, has the distinction of being the first church institution for the care of epileptics in our country. When it was opened in 1895, there were only two state institutions for the care of such sufferers. Again this was a Lutheran *first*.

Moving westward into Ohio, there is a pause at the Lutheran Inner Mission Center in Columbus where Sister Nanca Schoen finds the days all too short for the service that engages heart and mind and hands, and carries hope, courage and comfort into many lives, and much joy into her own. Our deaconesses also minister to the aged in the Old Folks Home and to the children in the Orphans home in Toledo.

The larger number of Sisters are in Milwaukee for here they fill not only positions of responsibility in the many and varied departments of the Hospital, Maternity Pavilion, Home for Incurables, and School of Nursing. Here also are the deaconesses who have grown old in the service. Rather it is thus,—the "house of clay" may have become frail, but the dweller within may still retain youthful, forward-looking spirit. "What if I grow old in the service? Then my heart shall still flourish like the palm tree." But for such the burdens must be lightened as for those also who may become physically unable to fulfil former tasks but still long to serve.

Looking over the vast area crossed by the intersecting lines, east and west, north and south, three areas are without a representative of our Deaconess Home. And the reason?—The need, the Lord's need of laborers in His harvest. Even now the need is great, for the institutions already mentioned are definitely understaffed. Repeated requests for deaconesses have had to be denied for lack of Sisters to send out, otherwise one might have made pause at institutions in the vacant areas. Appeals had come from institutions there.

And what of the day when the surging tide of the vast emigration to the Defense Production Areas turns back! What an opportunity for the diaconate, for every type of service that it can render! Who will "come up to the help of the Lord against the mighty."

Do we feel our insufficiency, the inadequacy of our gifts, our preparation, our training? Once the Saviour fed 5,000 with five barley loaves and two small fishes. Was there doubt, perhaps some thought for self in Andrew's question—for it was all the store the disciples had—"What are they among so many?" Gently the Saviour replied: "Bring them hither to Me." He blessed and He brake the loaves and the fishes. Under this blessing and in His hands, they increased, and they who gave all they had the joy of serving and—received twelvefold back for themselves.

"Who is sufficient for these things?" The things that confront the Church, the ministry of the Word and the diaconate! Faith answers: "Our sufficiency is of God". It was a German deaconess pastor who gave this heartening word to one who felt her insufficiency for the work before her: "To whom God gives an office, He gives also the power to perform it. And His Name is Wonderful, Counsellor, and He helps us also."

Ages ago God called a man to leave home and kindred and country to go to an unknown land which was to be his and his posterity's inheritance. Though so tiny, it appears hardly more than a narrow corridor along the seashore, it was, as those who have searched it out tell us, the center of the land distribution of the Eastern Hemisphere. There God gave His Son to be the Saviour of the world. It was from there the Light was to radiate out to the ends of the earth.

Thinking of the hand of God in that history of the past, the question arose, "Why, of all places in the middle west, was it that this Deaconess Motherhouse should have been established in Milwaukee?" Why, except that God had a mission for it to perform, a work to do for Him. It is in a strategic position. *He, not we,* has driven the stakes of our tent so widely across the Continent. By the very present need He is calling for laborers in this work of the Kingdom. Who will answer, "Here am I"—"Lord, what wilt Thou have me to do?"

Sr. C. D.

* * *

A BENEDICTION AND A PLEDGE

Probably more forcibly than ever before, the twenty-one members of the graduating class of our School of Nursing were impressed with the solemnity of a word very familiar to them from earliest childhood, upon the occasion of their commencement exercises. Using the words of II Corinthians 13:14 as his text in addressing the September group of graduating students, the Rev. Chas. B. Foelsch, D.D., President of the Chicago Lutheran Seminary, Maywood, Ill., solemnly charged them with the responsibility that is theirs in accepting the grace and love of our Lord by the pronouncement of the *Amen* at the close of the preceding benediction.

"In the early manuscripts", said Dr. Foelsch in substance, "the word 'Amen' is not found, though we find it in later copies and in the Bible as we use it today. The word was added because it was an expression with which the congregation received the letter written them by St. Paul. With it they wished to express their acceptance of God's directions, given to them by the apostle, and their pledge for cooperation: 'Amen, So be it, Lord'. So your 'Amen', too, is a pledge, a solemn promise to practice your healing art of nursing under the grace of God and in His love, as well as in love to those whom you will serve. Then you will also help extend the communion of the Holy Spirit, as those who pledge themselves with this 'Amen' are bound to do."

The speaker closed this commencement address with the words of the text that he had read at the beginning, the benediction that had been his theme.

The diplomas were awarded by the Rev. H. L. Fritschel, D.D., President of the Board of Directors of Milwaukee Hospital, after the class had been presented by Sister Emma Lerch, Superintendent of Nurses, who also gave each member of the class the school pin. A double trio of student nurses sang appropriate selections.

After the class had given the Nurses' Pledge, known as the Florence Nightingale Pledge, once more the words of the text, pronounced by the Rev. W. G. Sodt, D.D., Director of Milwaukee Hospital, rang through the Chapel in blessing and in promise:

> "*The grace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost, be with you all. Amen*".

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ALBERT C. TREICHEL

Monday, September 4 was far spent when a man who had served our institutions for two score years with a zeal akin to a religious devotion, entered into well-earned rest after a week of great suffering following a severe heart attack.

Albert Treichel's interest in our institutions and his constant and faithful efforts to prove himself "a workman that needeth not to be ashamed", was due, not only to his serious view of the trust involved and the responsibility imposed upon him by it, but also because of other bonds.

His paternal grandmother was, before her marriage to the Rev. Friederich Eppling, a pastor of the Wisconsin Synod, Sister Pauline Ludwig, one of the original four deaconesses brought by Pastor Theodore Fliedner, from the Deaconess Motherhouse of Kaiserwerth, Germany, to Pittsburgh, Pennsylvania, in 1849, for the first Protestant Church Hospital and Deaconess Institution in America, established by the Rev. W. A. Passavant.

He first became associated with our work in the autumn of 1901, when he accepted the position as attendant and supervisor of the work of the male patients at the Passavant Memorial Homes for Epileptics, Rochester, Pennsylvania. It was there he met a young deaconess of our Motherhouse, Sister Gottliebe Sauter. Albert Treichel was not the first attendant who found a bride at the Homes, though he was the first to win a deaconess. Given an honorable release by the Motherhouse, Sister Gottliebe became his wife in 1903, after which they established a home in Milwaukee.

Soon after there began for Albert Treichel, in his position as chief engineer of the Milwaukee Hospital and its allied institutions here, what was to be an association of two score years, broken only by the interval, when for the declining health of his wife, the family removed to a milder climate, which, however, failed to restore her.

The Milwaukee Hospital with its capacity of 85 beds for patients; the Deaconess Home, then less than half the present size; the little, four-roomed cottage, affectionately called the "little Motherhouse" while the Sisters lived in the Hospital; and the laundry building with the heating plant below —two low pressure boilers; these were the units of the entire plant in 1903.

To it the new engineer came with a will to do, with fearless initiative and the courage of his convictions, and with the faculties of mind to plan and carry through whatever tasks would devolve on him through the expansion of the growing plant. Diligently he studied and applied himself to the acquisition of the knowledge and skill the increasing demands required.

Behind an innate modesty and unassuming manner, was hidden the marked ability and scientific knowledge by which he solved not only his own problems but those of others who came to him seeking his advice and assistance. He was recognized as one of the most capable engineers in the state.

Albert Treichel was a Christian. One of his last requests was for the Holy Communion. The spirit of the hireling was foreign to his nature. The tempting lure of gain did not attract him. He labored as one with us in the work. He spared neither himself nor time nor effort in his devotion to the institution which had become a part of his life over which *faithfulness* was written large.

His tired body was laid to rest in Evergreen Cemetery on September 14, his sixty-sixth birthday. We pay grateful and thankful tribute to his faithful service and hold his name in honored remembrance.

Ernst Treichel who was associated with his father for the past twenty years, succeeds to the position of chief engineer. We look forward with confidence to a continuation of the same co-operation to the interests of the institution by the son as was manifested by the father through forty years.

* * *

NEWS ITEMS

Sister Edith Fischer shared the special summer experience of many school children—tonsillectomy. We were happy to have her here at home for the ordeal, but happy also, for her, when she could hasten to the loved ones in Buffalo, N. Y. Since Sept. 1, she is busy again at Zion Church, Houston, Texas.

Another of our Sisters from a distance was Sister Helen Michelke who was stationed at Bremerton, Wash., as a Defense Area Visitor. On her return to the West coast, Sister Helen will continue the same type of service under the National Lutheran Council, at Portland, Oregon.

Vacation days are almost over. Days, week-ends, and weeks were thoroughly enjoyed by Sisters at the cottages on Forest Lake. The automobile, so generously and kindly provided through the gifts of our hospital medical staff, made transportation of Sisters and supplies a pleasure as well as a convenience. There, amid the peaceful surroundings of the woods and countryside, with birds' songs to awaken one instead of alarm clocks; where the wind plays a lullaby among the leaves; there

> "The cares that infest the day, fold their tents like the Arabs, and as silently steal away."

The summer brought some changes and transfers to some of the Sisters. Sister Emma Blasberg is now stationed in Milwaukee. Sister Martha Schnaidt is feeling quite at home in the Orphanage in Toledo, having had experience in that type of service. Sister Ruby Leard after two months relief work at the Orphans Home in Toledo, is again stationed at the Passavant Memorial Homes, Rochester, Pa., a service to which she had given several years before she entered the deaconess calling.

On September 18, Sister Frances Baumbach was enrolled as a student at Capital University, Columbus, Ohio. She is taking The Course for Parish Workers and is domiciled in Lehmann Hall. She could not entirely escape the experience of freshman but took it as a "good sport", according to reports.

Many requests for bookings for the film "Consecration" have already been received. May it be used of the Lord to lead to more earnest consideration of His need and His call for workers to help in the work of the Kingdom.

Recent guests at the Motherhouse were Rev. Dr. M. L. Stirewalt, of the Lutheran Seminary in Columbia, South Carolina, Mrs. Stirewalt, who is a sister of Sister Catharine Dentzer, and the latter's niece, Catharine Stirewalt, a missionary home from China.

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DEACONESS ANNALS

VOL. 16, NO. 1 Matthew 25: 34-36 JANUARY, 1945

We see not, know not; all our way
Is night; with thee alone is day.
From out the torrent's troubled drift,
Above the storm our prayer we lift.
Thy will be done.

The flesh may fail, the heart may faint,
But who are we to make complaint,
Or dare to plead in times like these
The weakness of our love of ease?
Thy will be done.

We take with solemn thankfulness
Our burden up nor ask it less;
And count it joy that even we
May suffer, serve, or wait for Thee.
Thy will be done.

Though dim as yet in tint and line,
We trace Thy picture's wise design,
And thank Thee that our age supplies
The dark relief of sacrifice.
Thy will be done.

Strike, Thou the Master, we Thy keys,
The anthem of the destinies!
The minor of Thy loftier strain,
Our hearts shall breathe the old refrain,
Thy will be done.

JOHN G. WHITTIER.

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◇ ◇ The Pastor's Page ◇ ◇

OUR MOTHERHOUSE AND OUR CHURCH

What does the word "and" mean?

Eureka, South Dakota
January 3, 1945

Dear friend Baetke:

. . . going to show film on deaconess work "CONSECRATION" . . . want information about the institution in Milwaukee . . . have sometimes wondered . . . relationship of the Lutheran Deaconess Motherhouse and of Milwaukee Hospital to the American Lutheran Church . . . Does the Church own the institution? . . . officially contribute to its budget? . . . not only a question of legal ownership . . . I feel that it's "our" Motherhouse . . . just what is the nature of the ties which bind the Motherhouse to the Church?

Sincerely,
P. Hinrichs

And here is our answer

Milwaukee 3, Wisconsin
January 10, 1945

Dear friend Hinrichs:

. . . about the ties between the Lutheran Deaconess Motherhouse at Milwaukee and the American Lutheran Church.

When I speak as part of the Lutheran Deaconess Motherhouse I say "our Church" and I mean the American Lutheran Church. And speaking as a member of the American Lutheran Church I say "our Motherhouse" and mean the Lutheran Deaconess Motherhouse at Milwaukee.

I know you well enough to realize that your vision is bigger than the American Lutheran Church, and so is mine. You and I are united in our love of the entire Lutheran Church in America and in the world, and of the whole Christian Church which we confess in our creed, but we are also united in a spirit of particular loyalty to our American Lutheran Church.

The relationship of the Motherhouse and the A. L. C. is basically a strong sense of belonging. There is a deep appreciation of identity of interests which is expressed in just these terms of fellowship, "our Church" and "our Motherhouse."

You probably know that the Sisterhood is organized as a regularly constituted congregation. We do not only want to serve the Church; also as a group we are part of the Church. Our common worship—at our regular Sunday services and at our daily vespers—is really the heart and center of the community life of the group.

All Sisters of our Motherhouse are members of this congregation. Young women are received into the deaconess congregation at the same time when they are received into the Sisterhood as probationary deaconesses. This takes place at the Service of Investiture, generally when two semesters of the Basic Course have been completed. Also those deaconesses of our Motherhouse who are serving away from here in other cities retain their membership in this congregation.

The constitution of our congregation and of the Motherhouse provides that the pastor must be a member in good standing in the American Lutheran Church. And we are a synodical congregation, of course.

For the purpose of service and of carrying on the business of the diaconate we are organized not only as a congregation but also as a deaconess corporation. The membership of the Motherhouse Corporation is made up of all consecrated deaconesses together with the members of the Board of Directors of the Lutheran Deaconess Motherhouse.

We have a strong and active Board of Directors. I am enclosing a list of its members. As you read the names you will call to mind that all are members of the A. L. C. Our constitution provides that only members of the American Lutheran Church can serve on our Board of Directors. The members of the Board are elected by the Motherhouse Corporation.

The Motherhouse is not on the budget of the Church. Our income is derived from the services of the deaconnesses and from endowments. The endowments are owned by the Motherhouse Corporation. Contributions are occasionally received from groups and congregations of the Church.

It is clear from what I have said that the Church does not "own" the Lutheran Deaconess Motherhouse in the formal and financial sense of the word. Neither is the property of your congregation owned by the Church as a corporation, and the Church as such does not administer the business of your congregation. But we look upon the A. L. C. as "our own" and we are the Church's own Motherhouse: we are pleased that the Church recognizes us and looks upon us in that way.

There is also close affiliation between the Deaconess Motherhouse and organizations of the Church. The Women's Missionary Federation has a Deaconess Department and promotes the interest of our Deaconess Home. In the placing of deaconesses for service, institutions and agencies related to the American Lutheran Church occupy preferential status.

Your letter inquired also about Milwaukee Hospital. As you know from your visit here a few years ago, the Motherhouse and the Hospital are located on the same grounds. People often make no distinction between them. There is a close relation between them. In both of them the presence and service of deaconesses is the distinguishing feature. It is therefore natural that people should think of them as belonging together.

But the two are separate corporations. The Milwaukee Hospital Corporation is distinct from the Motherhouse Corporation. The membership of the two corporations is practically the same, but the functions of the two organizations are distinct and their organization and management are apart and divided.

As I have just said, the membership of the two corporations is practically the same. Ninety-five per cent of the members which make up the Hospital Corporation are the same which make up the Motherhouse Corporation. The additional five per cent are local Lutheran laymen who serve on the Board of Directors of the Hospital. The provision about membership in the American Lutheran Church

BOARD OF DIRECTORS

Lutheran Deaconess Motherhouse
Milwaukee, Wisconsin

Deaconesses
- Sister Catharine Dentzer
- Sister Magdalene Krebs
- Sister Lorene Kroner
- Sister Gladys Robinson

Pastors
- Rev. August Baetke
- Rev. J. Bodensieck, D.D.
- Rev. H. L. Fritschel, D.D.
- Rev. C. J. Lange
- Rev. Wm. G. Sodt, D.D.

Laymen
- Mr. Edgar Brockman
- Miss Katherine Lehmann, LL.D.
- Mr. R. M. Steinhauer

Advisory
- Mrs. L. F. Gast, chairman
  Deaconess Department
  Women's Missionary Federation

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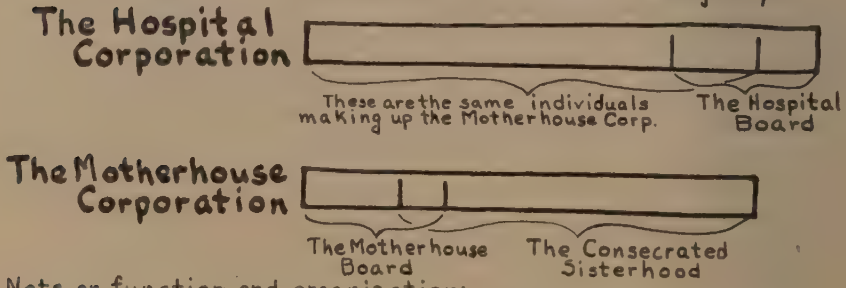
does not apply to the Hospital Board. The constitution of the Hospital Corporation does require, however, that the members of the Board be Lutheran.

It seems to me that a graph would give you a clearer picture of the relationship between the Motherhouse and Milwaukee Hospital. I am enclosing one with this letter.

Sincerely,
AUGUST BAETKE

Milwaukee Hospital Corporation and Motherhouse Corporation

These are two separate Corporations constituted and related in the following way:


The Hospital Corporation
These are the same individuals making up the Motherhouse Corp.
The Hospital Board
The Motherhouse Corporation
The Motherhouse Board
The Consecrated Sisterhood

Note on function and organization:

Hospital Corporation:
Organized to conduct Milwaukee Hospital—including Maternity Pavilion, Layton Home, and Nurses' Training School.
Executive:
Rev. Wm. G. Sodt, D.D.
Administrator
Directing Sister:
Sister Catharine Dentzer

Motherhouse Corporation:
Organized to conduct Deaconess Motherhouse and to promote Deaconess Service.
Executive:
Rev. August Baetke
Rector
Directing Sister:
Sister Catharine Dentzer

ANNIVERSARY

Sunday, December 31, 1944, was a special day in the history of our Motherhouse. It marked the forty-fifth anniversary of the consecration of our revered directing sister, Sister Catharine Dentzer. Rev. H. L. Fritschel, D.D., long associated in the work with Sister Catharine, preached the festival sermon. He reminded us how Sister Catharine had been consecrated in 1899 by Rev. William A. Passavant, Jr., at the same altar where we now worship. He brought out what great good had been accomplished in those many years of devoted service.

A noon dinner attended by Rev. and Mrs. H. L. Fritschel, Rev. and Mrs. W. G. Sodt, Rev. and Mrs. A. Baetke, Mrs. Luta Waters, Mr. W. Siemers, and the Sisters in Milwaukee, completed the festivities. The Sisters at stations who could not be present for the occasion sent greetings which were presented to Sister Catharine that day.

I think everybody present and those who could not be in Milwaukee said a special prayer that day that she might be sustained and strengthened in order to continue her labor in His vineyard.

SR. G. R.

ECHOES OF CHRISTMAS

Christmas of 1944, the fourth over which the clouds of war with its confusion and desolation have cast their dark shadows, yet could not obscure the radiant light of the Morning Star, the Source of hope and joy and promise of the coming day of peace. The angels have gone away into heaven, but their message and their song still re-echo down the ages—"Good Tidings of great joy . . . to *all people* . . . *unto you* . . . a Saviour . . . Gloria in Excelcis Deo!"

The shepherds have returned to their flocks. The tinkling bells of the caravan of the Magi die in the distance as they, having found the Christ Child and worshipped and presented their gifts, return to "their own country *another way*." They had seen His Star. Seeking, they followed and found the King. Now the Light was in their hearts. Life would forever be different because they had been to Bethlehem. And we? We too have been to Bethlehem, have worshipped and adored and pondered the mystery of the Word made flesh for our redemption. Now back at the same tasks as before in the old accustomed places, shall not life richer, fuller, more consecrated be—"present your bodies, a living sacrifice, holy acceptable unto God—your reasonable service," because of the mercies of our God?

Echoes of Christmas! We have caught them from institutions—hospitals and Homes, from parish and mission fields of the Church, where our deaconesses are serving, from north to south and from east to west across our beautiful America. Believing that it may be of interest to our readers to hear how Christmas is prepared for and celebrated in these various places, we are sharing the "echoes" with them.

CHRISTMAS AT MILWAUKEE

In times such as these
When the happy past seems long gone,
When the future lies darkly ahead,
When the present, so full of conflict and strife,
Threatens on all sides to destroy our peace,
We look for respite from trouble and light in darkness.
So we welcomed our Christmas festival
With its message of salvation,
Of peace in all the earth,
Of good will to all mankind.
The sick and the well alike
Looked for the days that brought anew
The assurance of a Father's love and the news
Of a Babe, come to heal the hurt
In a world of sorrow.
In token of our faith in this reality
We lit our trees, we hung our holly wreaths,
We sang our carols.
The Christmas story sweet, in play and song
Was oft repeated. In their turn
All those who share the life,
The busy working of our hospital and homes,
Found joy in Christmas fellowship:
Our working men and women,
Their children all aglow with expectation,
Sharing with us their well-learned songs,
Their Christmas verse. Our student nurses
Portrayed in light and serious vein
The spirit of a Christmas, of a time
Devoted to unselfish, generous giving
Of thought and time just for the good of others.
Loveliest of all, of services and parties,
Our Christmas Eve in Chapel, softly lighted
By Christmas tree and candles. Beds and chairs
Found room in aisles, their happy occupants
With joy-filled hearts that, being far from home,
Both sick and helpless, yet they need not miss
Their eve of worship at the manger bed.

On days and evenings, too,
Carolers came, from schools,
From churches, bringing Christmas cheer,
Songs of good will. Their coming
Was good for them and us,
For but by singing.
By praising God, by thanks and prayerfulness,
Our hearts are lifted from the things of earth,
From sorrow and despair, to light and peace.
His peace dwelt in our hearts
This Christmas and we are assured
His Presence will go with us through the year
Until another Christmas dawns.
May He be pleased
To let His light shine on in all the world
And on us, that His way
Be known in all the earth
His saving health among all nations.

SR. MAGDALENE KREBS

TRINITY LUTHERAN HOME
ROUND ROCK, TEXAS

The festive activities at the Children's Home began with the season which is set aside as a time of preparation for a blessed Christmas, the time for self examination and repentance—Advent which every year proclaims the coming of the Saviour. "O come, O come Emmanuel, And ransom captive Israel . . . From depths of hell Thy people save . . . And pierce the clouds and bring us light . . . Rejoice! Rejoice! Emmanuel, Shall come to thee, O Israel!" Thus the children were singing, carrying white tapers and marching into the dining room. In the center of the room, elevated on a table, lay the Advent wreath with a tall, white, hand-dipped taper gleaming brightly. A row of tapers glowed and flickered beneath the wreath, after each child, even the two year old, had repeated an Advent prophecy and placed a lighted taper on the table. Celebrating Advent was a new event for the children. They listened eagerly to the Advent story and were told that the cedar of which the wreath was made, was the king of the trees and a symbol of grandeur and might, an evergreen, denoting everlasting life. The wreath itself, with no beginning and no ending, symbolized eternity. The tapers represented the promises of the Saviour, the Coming Light. To the taper on the wreath another would be added each day thus the light becoming brigher and nearer. At the end of Advent the wreath, being encircled with the tapers, will be burning its brightest, testifying of Him Who said, "I am the Light of the world."

The guests were seated at the tables, decorated with vases of cedar and tall white tapers. A sprig of cedar, a bun, signifying the Bread of Life, and a small taper, signifying the Light of Life and of the world, were placed at each plate. How near heaven seemed to earth, both spiritually and naturally. Indoors the bright flames of the tapers were a reminder also of the rich blessings the Holy Spirit was pouring out. Without the rain was falling in torrents.

Preparing for a blessed Christmas! With a full share of selecting, buying and wrapping, a joy for every child, and then tucking it away for Santa to find and place beneath the Christmas tree. Many friends participated in the blessed preparations. Every day brought boxes filled with gifts.

On Christmas Eve, friends gladdened the hearts of the children with their presence and by sharing with them the "Sweetest Story Ever Told" as it was read from the Holy Word, and by joining them in singing Christmas hymns. After the distribution of the gifts, the children rendered a program of solos, group singing and readings in appreciation and gratitude for the love and kindness shown them at this time of rejoicing.

A party at the boys' dormitory the night before Christmas Eve, was spent in exchanging gifts and caroling. Another evening the Business Women's Auxiliary of a neighboring city came and distributed gifts and experienced that joy which only personal contact can give. Again all joined in singing hymns in commemoration of the new born King. On Christmas day in the afternoon the children rendered a program for the aged across the street.

Youth met age. "And when they were come into the house . . . worshipped Him."

Numerous gifts were late in arriving. Was this a disappointment? No. It added to the merriment of the holidays. The first packages arriving late prompted a get-together evening in front of the fireplace. Not being cold enough for a fire, a candle was used in the fireplace. The aroma of the lighted cedar twigs incited a wishing game, plus nuts to crack and gifts to open. The other delayed packages were an inducement for a gathering on the evening of New Year's Day. Gifts were intermingled with stories, contests and bags of goodies.

The climax of the festive celebrations took place at the Palm Valley church. The Christmas tree celebration and the program had been posted. Here again the children were blessed with giving and receiving. Vacations were in order as scheduled.

"When they saw the star, they rejoiced with exceeding great joy." What a privilege it was to enjoy the phenomenon of Venus, the second planet in order of distance from the sun, and as seen from the earth, the most brilliant, passing between the earth and the moon, in all its magnitude and radiance! One evening only, and visible to the naked eye, in this special time of preparation for a blessed Christmas, it was a marvelous attraction as the earth in stillness lay. A feeling of awe and reverence called forth the Psalmist's admiration and praise, "O Lord our Lord, how excellent is Thy name in all the earth! Who hast set Thy glory above the heavens." With the Magi we say, "We have seen His Star."

Sr. Lucia Pfluger.

Lutheran Old Folks Home
Toledo, Ohio

With eagerness our family looked forward to Advent. There was a real "hustle bustle" in the Old Folks' Home. The workers gathered together and made the Advent wreath over at the Orphans' Home. With happy hearts we soon had ours completed. The dining room had already been decorated with sprays of evergreens and white candles, large and small. Early on Advent morning, trays, decorated with sprays and candles, were carried to those who were not able to attend the family worship, for which the others assembled in the dining room, their faces alight and showing happiness.

The theme of the sermon was "God's Kingdom and its citizens," based on the text, Romans 14: 17, 19. The pastor told us how God had prepared the way of the Christ Child and how we must prepare ourselves for the Heavenly Home. Some who heard, said they were prepared to see Jesus, and were eager to go and meet their loved ones there.

After this Advent Sunday, Christmas was the topic of the day. I asked, "Was soll Das Christ-Kind Ihnen bringen?" Then they were asked to write a list of five articles from which we could select for them. The women asked for nightgowns, stockings, undergarments, aprons, etc.; the men —shirts and tobacco. We tried to give them what they asked for.

The daily visits of the mail-man were waited for as eagerly by our family as by the children. It created some excitement if he did not arrive until 6:00 P.M. But who does not look forward for a letter or parcel, especially at Christmas?

Societies from different Lutheran Churches remembered our family again this year, so before December 17, the dining room tree was set up and decorated with little red bells, icicles, and lights. Little silver bells were hung in the windows, and little snow-flaked Christmas trees were placed on the sills and on the tables. A Bethlehem scene added to the decoration. There was a tree for each floor of the Home and one for each of the two sun-rooms, decorated with lights and colored balls. During meal-times the victrola Christmas records and the radio furnished Christmas programs.

On December 17, we had our first Christmas party by the Society which has been coming to the Home for, at least, thirty years and to which our family looks forward. Fifty persons were present. They first entertained with a program in which little children took part. This brought memories of the homes of long years ago and tears came to the eyes of the aged.

After the program, Mr. and Mrs. Santa Claus arrived with a sled heaped full with gifts and candy, singing "Jingle Bells." After presenting each one with an individual teapot and a bedspread, icecream, cake and coffee were served. Hearts filled with joy were left behind as they departed.

During the following week, several Societies went from door to door in the Home, bringing Christmas greetings and distributing gifts. On December 23, another Society entertained with a program of songs and Christmas stories. That evening a more recent member of the Home family, an elderly man of eighty-five years, remarked that he had received more gifts this year than he had in ten. All agreed that surely they were well remembered.

At 4:00 P.M. on Christmas Eve, we celebrated the family Christmas with a service. The theme of the sermon was "Let us go to Bethlehem." The text—Luke 2:15. There was comfort for our old folks. Were they lonely at times? They need not be because they could go to Bethlehem, or, in other words,—*"talk with Jesus and pray to Him."*

After the service the gifts from the Home were found at their places or under the Christmas tree. It was a very happy Christmas even if we all were kept very busy.

SR. ANNA POHLMANN.

FEDERAL HOUSING PROJECT
PORTLAND, OREGON
"EVERYWHERE, EVERYWHERE CHRISTMAS"— AND CHRISTMAS EVEN HERE

Our Christmas festivities began on December 17, with a play by the Luther League entitled, "A Christmas Truant." It showed how Betty, though she tried, could not run away from spreading joy and cheer to those about her.

Our Ladies' Guild had its Christmas Party on Wednesday afternoon. The Rev. W. Hellman from Peace Lutheran Church, Portland, put his message to us in the form of a question: "Christmas, a Holy Day or a Holiday?" Solos and readings completed the program. Lunch was served, and gifts, piled high under the tree, were exchanged.

On Friday several of the ladies and the two workers popped corn for the Sunday School children. What fun it was to watch the white kernels dance up and down in the popper. We even enjoyed shaping the sticky mass into balls, although there were over two hundred of them to make. And of course, tasting the result was a real pleasure!

The pre-confirmation class which usually meets at our apartment had its party on Saturday afternoon. Shades were drawn, the tree lights plugged in, candles lighted, carols sung, and games played. A lunch planned and prepared by the group was thoroughly enjoyed as well. There was not even a crumb left over. Gifts were exchanged, and the happy group went caroling on its homeward way.

We could not have services ourselves on Christmas Eve, so we went to worship with some of our workers at the Community Center at Vancouver. It was an eleven o'clock candle-light service. How impressive and how solemn the occasion. The tall windows of the auditorium, beginning ten feet above the floor and reaching almost to the ceiling each held a lighted candle on its sill. Seven lighted candles were spread out over the mensa of the altar. The pastor read for his meditation Van Dyke's "The Other Wise Man." At the close of the service each individual who had turned in the name of some relative or friend in the armed forces marched up with a candle he had received and lighted it from one to the pastor's right. Then the choir with lighted candles and those with service candles led the way and stood out in the crisp midnight air singing carols. As we stood there the white clouds sailing through the blue sky made a beautiful picture. It seemed strange to realize that the moon, trying its best to break loose from the cloud which held it, was the same moon that the shepherds had seen that first

Christmas night.

It is Christmas Day, 1944. The people have gathered for worship as they do Sunday after Sunday in the gymnasium of Community Building Number 2. The pianist, on the stage, strikes the first note and the prelude, "A Medley of Christmas Carols," begins. The robed choir marches in singing the Processional. The pastor, standing on the stage before an improvised altar, opens the service "In the Name of the Father, and of the Son, and of the Holy Ghost." After the confession of the Creed the choir sings its special contribution: "Shepherds Rejoice." The pastor reads his text and begins his message for the day. His black robe stands out in sharp contrast to the tan stage curtains behind him. All hearts follow along to the manger-cradle and silently adore the the precious Baby there. Time and place are forgotten—only the picture he paints is real. In spirit we stand before the Gift of the Ages, God's Son made flesh. We cannot present gifts as did the shepherds. We offer Him our all when we lay our hearts before Him. We haste away with them to tell all that we have heard and seen. The speaker has finished. Once more we are conscious of our surroundings. We see the rafters high overhead and the long windows with wire protectors. Yes, we have been worshipping in a gymnasium, but we do not mind. The pastor has taken us God-ward. He has made us forget that we are far away from home and loved ones some of whom are fighting battles and winning wars. For we have been at Bethlehem and peace still abides in the hearts of men.

Our Children's Program was held in the evening of Christmas Day. The whole Nativity scene was effectively enacted in pantomime, song and verse. After the program the children received popcorn balls, apples and gifts from the Sunday School.

As we look back over these festal days we rejoice and are thankful at heart. We had a blessed Christmas even though we celebrated it in a Federal Housing Project. It is not the surroundings which make of Christmas a blessed event. It is rather the advent of the Heavenly Guest within the heart, and He Who condescended to be born in a manger also came to be with us here this Christmastide. For we opened our hearts and He came in all His fullness and brought us peace and good will.

SR. HELEN MICHELKE.

PASSAVANT MEMORIAL HOMES
ROCHESTER, PA.

"What sweeter music can we bring
Than a carol, for to sing
The birth of this our heavenly King?"

Many days before Christmas the carols echoed through the dormitories that make up Passavant Memorial Homes. With the daily reading of an Old Testament prophecy concerning the coming of Jesus the Saviour, the making and sending of Christmas greetings, and the practicing of the Christmas program, everyone soon felt the Christmas spirit. Several days before Christmas the lovely fir trees which came from Canada found their way to the living rooms in the dormitories. In Elizabeth Hall the Christmas tree was in the dining room where the patients come for meals. The dining room as well as the living rooms were decorated with poinsettias, frosty boughs, candles, and chubby Santas. There was also a set of silhouettes in the windows which told the Christmas story. And it was in the dining room that Santa Claus found the family on Christmas Eve. Yes, they expected the jolly old man for he comes to see them every year. All their expectations were gratified when Santa came dressed in a very attractive velvet suit and rubber boots. Young and old greeted him with cheers and laughter and clapping of hands. After the greetings and handshakes Margaret and Mary sang

"Santa Claus will come tonight, come tonight,
If you're good,
Doing what you know is right,
As you should.
Down the chimney he will creep
Bringing you a wooly sheep,
And a doll that goes to sleep,
If you're good."

Then Santa brought forth his pack and each one received a gift. Santa had to hurry away and left the family to enjoy themselves and the presents he had given to them.

On Christmas morning the family gathered in Chapel for the Christmas service. There too was a beautiful tree with a white electric lighted star nestling in the upper branches. The other trimming, several chains of colored lights. At the service the girls' choir sang and there was also a duet by Mary and Margaret.

At noon a delicious dinner was served. Then came the distribution of the Christmas packages. There were baskets and baskets of them and everyone was remembered.

Wednesday evening all who were able to get through the icy crusted snow went to the Recreation Hall for the Christmas program. A group of our girls presented "The Gift," a Christmas Song Story—Flavia and Marcia, daughters of Herod's chief captain, learn about the Christ Child. Flavia follows the Chaldean pilgrims or Wise Men who had inquired about the birth of the King at the Court, to Bethlehem. She find the Babe in the Manager, worships Him and rejoices at finding the newborn King. There were also recitations and singing and the program closed with the pantomime of, "O Holy Night." It was lovely and beautiful. The girls' chorus sang the anthem while three girls in orchid angel gowns pantomimed. At the close of the second stanza the group comprising the three already mentioned with two angels in pink gowns, and the Wise Men in bright and costly attire knelt beside the Madonna. While they knelt there a little girl in a pink gown pantomimed the hymn, "Away in the Manger." Gratefully there were no interruptions by seizures either among those taking part in the program or in the audience.

The blessings of the Christmas season are dear to us and we pray that they will remain with us in the New Year. May the Light of His Star continue to shine over a weary and war torn world.

"Shine, O wonderful star so bright,
Teach us from above
That Jesus came that holy night
To show us His great love,
Shine, O wonderful star,
And send thy light afar."

SR. MARIE REUSS.

CHRISTMAS 1944—ZION LUTHERAN CHURCH, HOUSTON, TEXAS

How is Christmas observed in the Southland, particularly in this Lutheran congregation? Is it much different than in Northern cities or towns? Is it possible to get "into the Christmas spirit" where there is no ice or snow and certain other external aspects of Christmas?

Whether or not *you* are one who has been asking these or similar questions, you may be interested to hear how Christmas is celebrated in, for example, ZION Lutheran Church, Houston, Texas.

Won't you come to this southern metropolis for an imaginary Christmas visit? After the first possible disappointment in finding anything *but* a "Christmasy landscape, you, too, will readily find that the weather has really nothing to do with Christmas. For, whether it is celebrated in a northern, southern, eastern or western corner of America—or anywhere in the world—to a believer the Festival of the Nativity is observed at Bethlehem's Manger.

Here in the South, as in other places, some of the commercialized artificial aspects of Christmas that characterize so many of our cities and communities, are found also. Streets thronged with weary shoppers, crowded stores, and post offices. delayed and overflowing buses—these are prevalent also in cities where roses and poinsettias in many gardens take the place of snow in providing a *natural* festive note.

Some of the *highlights* of our Christmas celebration which you would have enjoyed with us had the little "visit" mentioned before been possible, follow:

Christmas Cantata — "Bethlehem", on Sunday morning, December 17, by the Senior Choir. We believe you, too, would have felt constrained to kneel with the shepherds and Wise Men in presenting your gift—your life—to the Child Saviour.

Christmas Pageant—"Peace on Earth!"—on Christmas Eve at 7 o'clock, sponsored by the Sunday School, the offering designated for the Trinity Homes, Round Rock, Texas. The significance of the Christmas Story for the world in 1944—The God-given message of "Peace on earth," possible even today, but only through Christ Jesus!

Gifts from the Sunday-School, presented again to the Departments rather than to individuals were especially appropriate for this war-time Christmas. The selection was a beautiful silk CHRISTIAN and an AMERICAN FLAG for each of the Departments.

Christmas Broadcast—from midnight to 1 A.M. on Christmas Eve, in the studios of KPRC, by the pastor and Senior Choir. It reminded one, somehow, of that First Christmas broadcast, in word and song, to an audience of shepherds—yet heard the world over; or of the "Telling abroad" by the shepherds, of the tidings of great joy which they had heard.

Christmas Service—December 25 at 9:00 A.M.—During "Congregational processional", Advent Folders were brought to the chancel. Along with these "Birthday Gifts to the King"—a rededication of lives to Him and His service. You, also, would have experienced a strange emotion upon finding one of these "Advent Folders"—from a child—wrapped and tied as a "gift" and tagged: *"FOR JESUS"*. (How often HE, Whose Birthday is celebrated, is forgotten in the Christmas giving and its haste!)

The Christmas Trees, must not be forgotten. They don't look much different from those in *your* church or home, do they? Here, you would find a tree in the church and in each of the Department rooms of the Sunday-School.

Christmas parties of the various organizations—Christ-centered fellowship and fun-gatherings of happy believers—these, too, are important in the celebration of Christmas in a congregation. Also the emphasis on the *sharing* of Christmas joy. For example: the gifts for Mexican Missions brought by boys and girls of the "Junior Mission Band and Little Banders."—The toys for children at the Round Rock Home, given by the Luther Leaguers at their party.—The caroling by the young people for some of the sick and shut-ins of the congregation as well as patients of one of the hospitals and also an Old Folks' Home, enjoyed by the carolers as well, despite a heavy fog and drizzle of rain.—The selling of Christmas Seals for the Lutheran Sanatorium, San Antonio, sponsored by the Luther League.—These, too, were among the *highlights* of Christmas at "Zion".

The absence of many members who returned to their homes in outlying or distant towns and communities for the holidays was, to some extent, made up by those who came home from colleges and universities, and who were fortunate enough to be granted "Christmas furloughs" from the country's Service!

Christmas has come and gone. With the emphasis on the worship of the Christ Child we believe it has been a blessed one, everywhere. Here, even the little children have been brought closer to the Saviour and His love. One, a member of the Kindergarten Department, was found singing "Happy Birthday!" When asked for whom she was singing, her spontaneous radiant answer was heart-warming—*"Why, it's Jesus' Birthday, you know!"*

Another New Year has dawned with its problems and difficulties, its uncertainties and, for this congregation, the losing of its beloved Pastor of fifteen years, Rev. Luther M. Schliesser, who has accepted a call to Youngstown, Ohio. But the message of Christmas, the joy and peace of Christ—these can bring radiance and hope even where dark clouds may gather.

Where a deaconess is privileged to serve in such a congregation, can you not imagine what a happy time it is for her? One somehow feels that if more young women could observe at first hand what it means to have even a small part in preparing for Christ's Birthday in a congregation and of continuing after Christmas, with the shepherds, in "making known" the joyful tidings of salvation, of *helping* tend the lambs and sheep of the fold as well as trying to bring in some of Jesus' "other sheep", many *more* would enlist whole-heartedly in His service during the New Year of His Grace.

SR. EDITH FISCHER.

LIGHTS OF CHRISTMAS
LUTHERAN EVANGELISTIC CENTER
COLUMBUS, OHIO

"You bring Christmas and the New Year,
And a short vacation too,
So, though some folks may dislike you,
Dear December, *we* love you"

sang the children of the Center and while it gladdened our hearts to hear them rejoicing, it was our earnest prayer that the birthday of our Saviour should not be one of mere pageantry and selfish rejoicing.

"Why are there so many candles and stars and other lights at Christmas?" asked an eager little child as the Christmas program for the Sunday School was being discussed. Thus was suggested the subject "Lights of Christmas" with the thought that an answer might be made to the little girl's question and to others who might wish to know.

As the theme was developed, it seemed to be *lived,* even the littlest ones grasped the spiritual meaning as we talked about Christmas coming at the time when it is dark late in the morning and early in the evening and the home must be lighted; the *firelight* of the home, too precious to be kept only within the home; *candles* placed in the windows so that people on the outside may see the light; *lantern lights* of carolers in the streets; looking up at the *starlight;* then, best of all, the Light of the world, Jesus, our Saviour, God's Gift to us and to all people.

In the light of the beautiful tree, around which were gifts for everyone, parents and friends joined with the children in singing:

"O Christmas tree, O Christmas tree
What will your Christmas meaning be?
That all the world may glow and shine
Just like these little *lights* of thine;
That warm to other hearts I'll be:
This will your Christmas meaning be."

Each group in the Sunday School presented appropriate Scripture passages or songs relating to the theme. Again everyone united with the children in singing the missionary message:

"I want to send a whisper song,
Across the waters blue . . .
And say to all the children there,
'Jesus loves you, loves you.'"

Then came the unveiling and lighting of the large colorful picture "The Flight into Egypt" above the altar, which the children of the garden group purchased with money earned last summer at Daily Vacation Bible School. The thrill and their joy in thus presenting a gift to their church exemplified "it is more blessed to give than to receive."

The closing prayer spoken in unison: *O God, in Christmas starlight Thou dost come to us, not with an army with banners, not with the sound of trumpets. Thou wouldst conquer the world and win our hearts, not by battle but by a Babe. We pray, dear Father, that our war-weary world will pass on the Christmas light of joy and justice. We ask it in the name of Jesus, the Light of the World. Amen.*

SR. NANCA SCHOEN.

CHRISTMAS IN THE LUTHERAN CHILDREN'S HOME, TOLEDO, OHIO

The Christmas season at this Lutheran Orphans' Home really begins on the first Sunday in Advent, with an early morning candlelight service. The children learn the prophecies, the Lessons and memorize the beautiful Christmas hymns and carols, thereby preparing their hearts for the coming King. During these weeks, our Superintendent, Pastor Schalkhauser, conducts evening devotions, explaining the prophecies, the messages of hope.

The material preparation for the Festival must be planned weeks in advance, for our family is large, and we try, as far as possible, to remember each child with a gift for which he or she has expressed a desire. Some have relatives who can provide for their happiness. Others have no one, near of kin, to prepare some Christmas cheer for them, but our faithful friends who support our work, contribute gifts for the joy and happiness of all our children.

When the boxes arrive, the children are delighted to see them carried into the "Santa Claus' room. They know why. Christmas is drawing nigh. In that room, a week before Christmas, the attendants will prepare the gifts for the particular family of children under their care. The postman is a welcome visitor every day. One sees the gleam in the eyes of the children as they wonder "Could there be one for me?" After the mail has been distributed to the fortunate ones, they rejoice to find "one from my Daddy" or "this is from my Grandma." So they go, tripping gleefully through the halls.

There is much joy in an institution such as ours, because of the companionship of the many, and the sharing together of the Christmas parties, of which there were a number.

Various groups of carolers come in the evening and are always welcome, their lovely voices ringing through the halls in "Come hither ye faithful" and the ever beautiful "Silent Night," and others which awaken anew the joy of the coming Day as they call, loud and clear, "A Merry Christmas." Some of the little ones, already gone to bed, come out to listen.

Our own carolers, the older boys and girls, rise early on Christmas morning, long before the rising bell and sing on every floor and wish "A Merry Christmas." Then on to the Superintendent's house, the Old Folks Home, and farther on through the snow to neighbors and friends for several blocks, enjoying the privilege of carrying the Glad Tidings of "Peace on earth, good will to men." This custom is a tradition of the Home, but always by a new group.

Christmas Eve finally arrives. The children are all expectation. The dining room where the gifts have been arranged at each child's place, is mysteriously closed. As is our custom, and it is a beautiful one, we attend the Christmas Eve service of our Church, and hear again the old, old Story which the children love—"They came and found the Babe lying in a Manger"—Jesus the Saviour of the world, God's greatest Gift.

Returning home, the closed doors of the dining-room were swung open and the children received their gifts with joy and gladness. No one can know the happiness of the children where so many enjoy their gifts together, without having seen it.

Christmas Day, many, at least forty boys and girls, were invited out to spend the day or week with relatives or friends. The others enjoyed a real Christmas dinner with us at the Home.

The Day of great joy has come and gone but Christ has been reborn in many hearts—our Saviour and King.

SR. EMMA STOLLE.

THE WAY WE CELEBRATED CHRISTMAS, 1944
AT
PASSAVANT HOSPITAL, PITTSBURGH, PA.

The Christmas festivities were begun on Friday afternoon with a service in the Chapel. Our tree was decorated with glass icicles and bronzed stars. The lights were missing because we were unable to replace the worn-out bulbs.

Pastor Stump from the Lutheran Inner Mission Society conducted the service and preached an inspiring sermon on the reason for our joy at Christmas. This service was for all the family, especially for the domestic help, but unfortunately not all attended. After the service every one received a treat in the form of a utility bag, given by the Lutheran Inner Mission Society, to which the hospital adds candy, fruit and cookies.

In the evening the graduate and student nurses gathered around their tree in the Nurses' sitting-room. After the singing of carols the preclinic group of eight students presented a pageant of the Christmas Story. One of the students wrote it herself and was the narrator while the others in the garb of shepherds and later as Magi took part in the pageant. Mary and Joseph were there also. The Manger was made from a bed cradle and a sheet. The two remaining students represented two young women who bemoaned the fact that they missed the old Christmas Spirit, and were dead tired from shopping and being pushed by the crowds, so they decide to take a nap, and while they sleep, the narrator reads the story. The group sings a verse of a familiar carol and the pageant is presented. When the girls wake up they exclaim "We heard the Angels singing and the Christmas Spirit is here in my heart." The nurses all joined in more singing. Refreshments were served, gifts were distributed, and at 11:30 P.M. all went to bed.

On Saturday evening the utility bags which the Lutheran Inner Mission Society had provided for the Ward patients were distributed. The bags were made of cretonne with a drawstring. Contents were a Christmas card, handkerchief, a candy cane, bar of soap, or box of talcum, package of chewing gum for the women, for the men, a Christmas card, candy cane, either tobacco and a pipe or writing paper and pencils. The patients appreciate these bags for they are pretty and so useful to keep on their bedside tables.

We could not get the carolers to sing in the Wards on Christmas Day but they came on Sunday and sang for over an hour.

The children had a small tree in their sunparlor and received gifts from a Sunday School on Christmas morning. Most of the children were allowed to go home before the holidays so there were only four in the Ward on Christmas Day.

Everyone received a Christmas Card on their breakfast tray, while their turkey dinner was decorated with a bit of pretty candy in cellophane bags.

Many of our friends remember us with donations at Christmas time so that the hospital may bring a bit of cheer to those that must spend this joyful time away from home and loved ones.

Sr. Martha Pretzlaff.

* * *

Our Sisters serve in the following institutions, parishes, and other church agencies:

Milwaukee Hospital, Milwaukee, Wisconsin
Including: Milwaukee Hospital Maternity Pavilion
Layton Home For Invalids
Nurses' Training School

Passavant Hospital, Pittsburgh, Pennsylvania
Lutheran Church Of The Redeemer, Milwaukee, Wisconsin
Lutheran Orphans' And Old Folks' Homes, Toledo, Ohio.
The Lutheran Innner Mission League, Columbus, Ohio
Trinity Children's Home, Round Rock, Texas
Wafer Baking Institute, Milwaukee, Wisconsin
Zion Lutheran Church, Houston, Texas
Lutheran Welfare Society Of Wisconsin, Milwaukee, Wisconsin
Defense Area Service, Commission On American Missions, National Lutheran Council, Portland, Oregon

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OUR NEW GUINEA MISSIONARIES

It was our great pleasure to have as our guests in November, our dear and devoted missionaries, Dr. and Mrs. Theo. Braun who, after the great peril and suffering endured in New Guinea, are safely back in the United States. Though "for the work of Christ" they were "nigh unto death," He brought them through and home.

Before going to New Guinea in 1928, Dr. Braun interned at our hospital. He first built a hospital in Finschhafen and when our American missionaries were assigned to the Madang district, he built another at Amele, where the ministry of healing was carried on with joy and satisfaction until the day of the enemy's invasion.

Mrs. Braun was affectionately adopted as our "Sister Hattie" when, on her first furlough (she was then Miss Hattie Engeling, R.N. of Texas), she took the laboratory technician's course in our hospital.

Mr. William Siemers, our faithful lay missionary who also shared the perils and suffering, has also been our guest.

Though the mission property has all been destroyed, heartening news has come through. The native leaders carry on faithfully, conducting services and ministering to the spiritual needs of the flock. No weapons of man can destroy the holy habitation the Holy Spirit has been building with living stones, through the labors of our consecrated missionaries. Some of their captors were astonished and impressed by their forgiving spirit, the lack of bitterness, the acceptance of their suffering. It was a witness for Christ and the faith that was in them. Who can know what good fruit this witnessing may yet yield in the saving of souls still in heathen darkness!

* * *

RE-DEDICATION OF CHAPEL

On Sunday, November 26, the re-dedication of the Chapel took place, following the completion of extensive improvements, including the installation of a celutex ceiling, Gothic nave lanterns with special sanctuary illumination, and re-decoration of the interior.

The date was set so that the members of the Motherhouse Board which convened on November 25, could be present on the joyful occasion.

Three pastors officiated, Pastor Baetke as liturgist. The Rev. Dr. Sodt read the lessons and the Rev. S. Salzmann, Professor at the Wartburg Seminary at Dubuque, was the guest preacher. Taking as his text, Psalm 84, Professor Salzmann brough us a message, full of inspiration and beauty for our devotional life and worship. We hoped to have shared this with our readers in this issue of the ANNALS and trust that we shall be able to do so in the next number.

NEWS ITEMS

Sister Lydia Becker was the delegate of our Motherhouse Missionary Society at the Biennial meeting of the W. M. Federation in Chicago, November 8-10. Sr. Lena Bosshard presided over the Motherhouse exhibit and literature. Pastor and Mrs. Baetke also attended and the film "Consecration," seen by the assembly of about 1100 delegates and visitors was received with great interest and favorable comment.

A new Victor Sound Projector has been added to our Motherhouse equipment. It was used for the first time on January 10, presenting a sacred film, "A Certain Nobleman's Son," to the Sisters and nurses, in the Chapel, at the regular time for Vespers. A sacred film once a month is to be on the program.

The Motherhouse Wafer Baking Department reports 1,330,600 Holy Communion Wafers baked in 1944. Of these a contribution of 43,000 was made to Chaplains of the army and navy in various ports and camps, for the benefit of the spiritual care of our armed forces. We esteem it a great privilege to have the opportunity to thus aid in the work of spiritual comfort and peace.

In our hospital we sustained a great loss by the sudden and unexpected death of Dr. John S. Gordon, due to a severe heart attack, the result of overwork in these difficult times. After interning in our hospital, 1912-1913, Dr. Gordon devoted himself to special practice in eye, ear, nose and throat. Very many of our institutional family, Sisters, nurses, employees, were indebted to him for professional care, given with a cheery friendly readiness. The Sisters will remember him as their friend and for his interest and his appreciation of the Christian service they seek to render.

On November 20, a group of thirty ladies, many of them wives of our Staff Doctors, all of them volunteer helpers in the hospital, were entertained with a tea, by the Sisters at the Motherhouse. Thanks for the help of their kind and willing hands, were expressed by Dr. Sodt, Dr. Fritschel, and the Directing Sister. The pleasant hours were enjoyed by all.

Milwaukee Hospital reports admissions for 1944—6,074, notwithstanding that one floor of 18 beds had to be closed for lack of sufficient nursing help. In the Maternity Pavilion there were 3,849 admissions, making a total of 9,923. These with the 130 patients carried over from 1943 total 10,053 nursed during 1944. Babies born—947 boys, 899 girls.

The total offerings, regular and special, of our Deaconess Motherhouse Congregation for 1944, were $1,346.13; and of the Motherhouse Missionary Society, dues and special gifts, $573.93, making a grand total of $1,950.06. The amount subscribed by our congregation for the Educational Campaign is now about $650.00, of which over one-third has already been paid. The Thank Offering of our Missionary Society in October, was $115.69. Our Sisters on stations, as a rule, make their offerings through the local congregation.

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DEACONESS ANNALS

Vol. 16, No. 2. Matthew 25:34-36 April, 1945

LIFE MOSAIC

Master, to do great work for Thee, my hand
Is far too weak! Thou givest what may suit —
Some little chips to cut with care minute,
Or tint, or grave, or polish. Others stand
Before their quarried marble fair and grand,
And make a life work of the great design
Which Thou hast traced; or, many-skilled, combine
To build vast temples, gloriously planned.
Yet take the tiny stones which I have wrought,
Just one by one, as they were given by Thee,
Not knowing what came next in Thy wise thought.
Set each stone with Thy master-hand of grace,
Form the mosaic as Thou wilt for me,
And in Thy temple-pavement give it place.

F.R.H.

[illegible]
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◇ ◇ The Pastor's Page ◇ ◇

GROWTH AND INTEGRATION

The Diaconate has a part in the health and welfare service of the country. The chart which appears on the next page looks at the national scene in that way. In a graphic sort of way the drawing is a part of the answer to certain questions: How does the Diaconate appear in its own eyes when it looks at itself? What function does the Diaconate believe itself to have?

This diagram does not tell the whole story, of course. It does not in any way indicate the distinctly spiritual needs of people or the distinctly spiritual aspects of deaconess work—and the aim and intention of all deaconess work is spiritual at heart, but that is another part of the story. The point here set forth is that the Diaconate is at work in the general field of welfare and health services and that there is need of seeing one's own function and part of and against the background of that field in its entirety.

The perfect graph would need no interpretation or expounding at all. It would be self explanatory. There would be no need of poring over a text, or even of looking at the design long and hard with a puckered brow, or of squinting back and forth between a column of print and a drawing. In other words, a diagram would genially, and with open countenance, stretch forth its hand in ready friendship and introduce itself and would be easy to get acquainted with.

But here we are content to present merely a good graph rather than a perfect one. For that reason we shall have to add some explanatory remarks. We shall have to introduce it with a word of commendation and interpretation.

The sketch seeks to indicate that human need constitutes a considerable portion of American society. Just how large a part is impossible to say. The portion and size of that circle in relation to the larger circle which represents the whole of society is arbitrary. The same holds true of the smaller circles. But everyone will agree that human need constitutes a considerable portion of the whole.

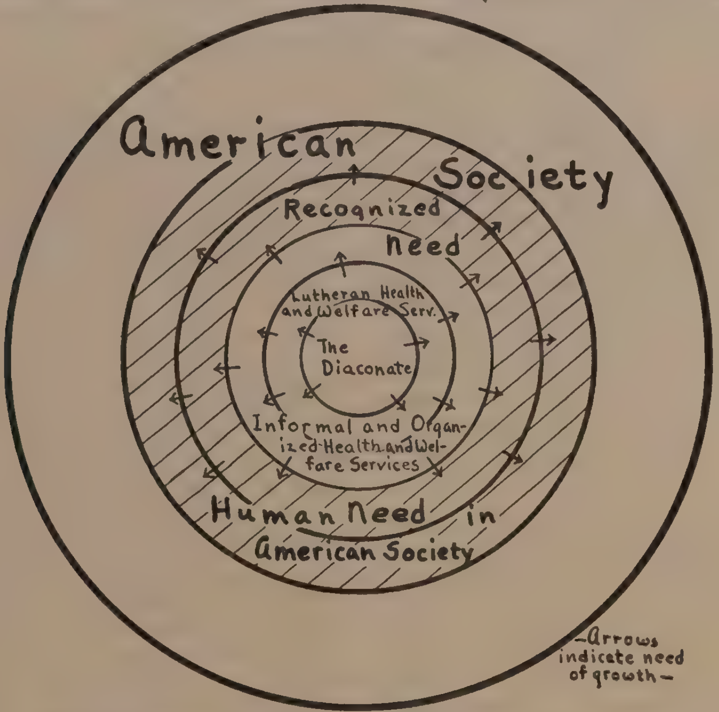
As need constitutes a portion of life in American society, thus recognized need constitutes a portion of the whole field of need. We hope that this is again a considerable portion, but only a portion it is. Where widespread needs are more or less generally recognized—let us say recognized to such an extent that there is considerable determination that something should be done about them—we have "Social Problems."

Informal and organized welfare and health services are at work in the field of recognized need. And as Lutheran services are a part of the general field of health and welfare services, thus our Diaconate is a part of the Lutheran service field.

This completes the explanation of the diagram with the exception of two things which the chart implies and wishes to indicate. These are the importance of integration and of growth.

The very orderliness of the design—clean-cut circle with a common center—wishes to set forth the very great need of integration. In this sphere of organized efforts in welfare and health the tremendous importance of integration of efforts is increasingly recognized. A new day is dawning in this, and the promise of the noonday sun is gratifying to contemplate.

Integration is more than coopera-


American Society
Recognized need
Lutheran Health and Welfare Serv.
The Diaconate
Informal and Organized Health and Welfare Services
Human Need in American Society

—Arrows indicate need of growth—

The Diaconate and Health and Welfare Services

tion and joint endeavor in details — though this may be part of it. Integration is not the same as being a cog in carrying out a master plan imposed on us. It is a sharing in planning and in intelligent operation, each one filling a place which he has helped to assign to himself.

The second outstanding need which the sketch indicates is that of growth. Not only outward growth is meant, of course. Besides a growth in number of persons and agencies there is a growth which consists in getting better and more efficient. There is need of growth on the part of the Diaconate, of Lutheran services, and of the whole field of health and welfare work.

The next larger circle needs to be extended also. There is need of growth in recognizing an increasing portion of the whole field of need. Sometimes this is overlooked. It is taken for granted instead that the whole field of need is known. It is assumed that all that is called for is to meet the known need increasingly well. But there is benefit and challenge in the insight that the frontiers and the possibilities of progress extend even to the line of exploring unrecognized need. So much needs to be done. We have only just begun.

In all modesty we have put the Diaconate in the center of things. Excessive humility and a retiring disposition counselled us for a while not to place it thus, not to have a common center at all, but to put each smaller circle increasingly off center. But after all the chart indicates how we look at things. And for us in the Diaconate the Diaconate is the center. It is quite generally true that the point where he stands is for each one the center of things.

August Baetke.

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LENT — EASTER

As has been customary for some years, our observance of the Lenten season began with a Holy Communion service at 6:00 A. M. on Ash Wednesday morning. Present were not only the participants but student nurses and many graduates so the Chapel was well filled for this particularly impressive service, when we pass into the shadow of the Cross which deepens into darkness as we draw nearer to Gethsemane and Calvary.

Special Lenten services were conducted at 7:30 every Wednesday evening and our thoughts were directed to the reverent consideration of the work of the Lord Jesus under the topics: "A Mighty Task He Set Before Himself;" — "The Way to Golgotha Was Long and Bitter;" — "So Much He Did Accomplish;" — "And Still He Suffers."

The morning service at 10:00 o'clock on Good Friday was solemnly beautiful and deeply impressive and centered around the Seven Last Words from the Cross. As each Word was read from the Scriptures, it was followed by the Collect for that Word and the appointed three stanzas of the "Litany Hymn" for the Seven Words. The Seventh Word became the text for the sermon, by Pastor Baetke, which followed; the theme — "He Is Our Life."

Prayers, Confession of faith, the hymn which has become a part of Good Friday worship — "O Sacred Head Now Wounded," the anthem by the Sister's choir — "God So Loved The World," and the Offering, contributed to the building of this richly spiritual, devotional order of service as did the closing "Agnus Dei" after the Benediction.

Following the custom of nearly half a century the altar cross is veiled until after Vesper service on Easter Eve.

Easter, Day of Resurrection! "The Voice of rejoicing and salvation is in the tabernacles of the righteous . . . This is the day which the Lord hath made; we will rejoice and be glad in it." It found our institutional family assembled in the Chapel for Matins at 6:15. The Hallelujahs, hushed while the Church followed her Lord on the road He trod to the Cross, resound again triumphantly. The joy of the glorious message, "He is risen," fills hearts, chastened by the vigil in Gethsemane, on Calvary and at the tomb in Joseph's Garden, to overflowing:—*"I Know That My Redeemer Liveth."* — *"Because I live, ye shall live also."*

The chief service with Holy Communion followed at 10:30. The text of the sermon for the day was John 20:11-18, the tenderly beautiful record of the Risen Saviour's revelation of Himself to Mary as she wept in the Garden. The Easter message for us was particularly drawn from Verses 16 and 17. Our hearts were lifted up in contemplation of the new and blessed relationship with our Lord, assured to us through His atoning death and resurrection; and of His continuing presence with each one of His "brethren" — "I am with you always" — since He has ascended to His Father and our Father, to His God and our God. This Presence, sealed to us again in the Holy Communion — "He brought me to the banqueting house and His banner over me was love."

EASTER WITH SISTERS ON STATIONS

Never did I spend such a busy day as on this Easter Sunday but it was a happy one. Our great pans of wheat as nests for colored eggs, had a prominent place and were full of resurrection thoughts for the children who had sowed the seed several weeks ago. Helen Scheidecker and I arose early and went to the Center to start the broadcast of Easter carols at 5:30. Then the trumpeter came and people, men, women and children came from every direction, more than had ever assembled at the Center before. The morning was clear and so warm we needed no fire in the furnace. The program was carried out — every child who had a part being present. Every one received an Easter nest afterward.

Helen and I prepared breakfast for the pastors and then we went to the Children's Hospital to hold Sunday School. It was touching to see all the beds being brought in and how happy the service made the children! About ten nurses were present also. We took pretty little baskets to them. We hurried to 10:30 service at Grace Lutheran Church where it was so crowded we had to sit in the Sunday School room. In the afternoon we returned to the Center and broadcast hymns for an hour and had supper. At the evening service, 15 were confirmed, 7 babies were baptized and Holy Communion was celebrated. Pastor Pflueger's sermon—"Easter is V-Day"—was inspiring and helpful. The Easter Monday egg rolling was a grand success — in the estimation of the children for whom it was a happy holiday.

SISTER NANCA SCHOEN,
Lutheran Inner Mission Center,
Columbus, Ohio.

"I wish that you could have been with us at our breakfast table. Every table had a large nest in the center with colored eggs. Brightly colored eggs scattered over the tables gave added decoration. There were chickens drawing carts filled with eggs, tiny baby chicks sitting on the eggs or anywhere on the tables. You should have heard the dear little grandmas when they saw the tables. They were almost as excited as children of seven. We also decorated the twelve trays for those who were not able to join us at the table. All enjoyed the little favors. Such a little thing to make them so happy! They were still thanking tonight."

Thus wrote the young Sister who is finding real joy in ministering to the aged in the Old Folks' Home in Toledo, Ohio, and whose earnest desire is "to help make their last days as interesting and full of loving service" as she possibly can. There will be clouds mingled with the sunshine but she would that she be able to say — "Strength for the day is all that I ask. With my hand in Thine I can face all trials and difficulties which I know I must confront. Only this I ask—Strength for today."

He Who has called has also promised: "As thy days so shall they strength be." And

"Strength for today is all that we need;
There never will be a tomorrow,
For tomorrow will be but another today
With its measure of joy or sorrow."

SERVING HIM — IN EASTER'S AFTERGLOW

"Your work must be intensely interesting," observed the mother of several boys, "and you seem so happy in it!" The parish deaconess replied enthusiastically in the affirmative, as she proceeded to enumerate some of the most recent incidents in connection with her work to help illustrate why she finds her service such a happy one—why it never becomes monotonous.

For instance, there was that Easter Monday episode. A group of children, playing together, were attracted by the uniform of the deaconess. "Are you a nurse?" questioned a little girl. "Oh, how your *cross shines* in the sun!" one of the little boys remarked. Several of the children came closer to examine and admire it. "*I* know who she is and why she wears that Cross," ventured the only child in the group who was an enrolled member of the Lutheran Sunday School. And, as he concluded his childlike explanation, the deaconess found it an easy matter to direct the course of the informal conversation into the beautiful Story of the Cross and of Him Who died and rose again.

One is so humbly grateful for little interludes like this in a busy day. What a joy it is at any time to witness for Christ and His marvelous love. It is not only in regularly organized religious classes but also in unscheduled, casual "lessons" of this kind that the deaconess is permitted to follow the Good Shepherd in helping to feed His lambs — and ofttimes His sheep. And if little eyes can sparkle so, and little faces light up with only such a few crumbs of the Bread of Life, what a challenge it presents to reach out with bigger morsels to the hungry multitudes!

This incident seemed such a fitting climax to our own beautiful celebration of the Festival of Christ's Resurrection. His "GO TELL" seemed to re-echo anew, and with the telling again there came, as always, renewed hope, courage and cheer to the one who tells as well as to the person to whom the old, old Story is told.

Then, there was that dear old lady — blind — and with the added affliction of a fractured hip. If blind eyes can "light up," hers did as she recognized the voice and greeting of the visitor who must have seemed to come from "nowhere," placing her hand into hers. What a look of peace was registered on the face of this dear old lady, a member of another church, as she listened to the heart-touching "Emmaus Story". . . . "And their *eyes were opened* and *they knew Him.*" Although physically blind, the eyes of faith of this sufferer were wide open. Here was one who *knew Him.* Then, and on subsequent visits, one experienced something of the fellowship of those two pilgrims on Easter when "it was toward evening," — with hearts burning within as Jesus Himself drew near and "opened the Scriptures" to them.

It isn't only elderly blind persons, however, who welcome a bedside visit and devotional. There were those girls — about the age of fourteen — who, for various reasons, were spending the Easter holidays in a hospital ward. Although representing different denominations, they all seemed glad for the invitation to listen to the Scripture reading and prayer which the deaconess was having with the little appendectomy "victim" in the corner bed. Then, and on subsequent visits, the Easter Story, the Good Shepherd chapter, and other choice portions of the Word were eagerly listened to by these young patients. One, who had been in a cast since January and must continue thus at least another month, and the only original member of that little group to remain in the hospital, will continue to be visited by the deaconess.

One seldom makes a hospital call without being asked to come to the bedside of some stranger, or going to some lonely sufferer without an invitation to offer a word of cheer or comfort and, usually, a prayer, and to leave a tract or two.

Do you see now why a parish deaconess finds her work, as the kind lady remarked, so very interesting and satisfying? For, whether she is endeavoring to cheer or comfort the sick or sorrowing or telling the Good News to young or old, to an individual, an informal group, or a class; whether it is that pre-delinquent boy she is trying to help "straighten out" upon the plea of a frantic, bewildered mother; whether she is planning or enjoying an evening of fellowship with the young people or working with some other organization — these and the many other little details of her work are all a part of her service to Christ. She is happily conscious of this fact. What if at times, feeling her personal inadequacy and human weaknesses, she falters: "Who is sufficient unto all these things?" By His all-sufficient grace she can go into each new day, fearlessly confident that "I can do all things through Christ which strengtheneth me."

Another EASTER has come and gone. We continue in its afterglow, mindful that the "GO TELL" of the Risen Christ was not intended only for those few women at the Empty Tomb. Nor was His departing command on Olivet: "GO YE therefore and make disciples of all nations . . ." meant only for the little band of Apostles as they witnessed the Lord's glorious Ascension. Would that every one who knows and loves that Saviour might go forth, with the help of the Holy Spirit, into a more victorious life of Service in the "Easter afterglow." And would that His Cross might shine brightly, not only on a uniform but rather in our hearts, so that through our every word and deed men might recognize "the Power of His Resurrection." Would that our lives might so reflect His marvelous Light that Christ alone be seen and glorified through our service!

SISTER EDITH FISCHER.
A parish deaconess in the southland.

* * *

WHATSOEVER YE DO

. . . It is not reason that we should leave the word of God and serve tables . . . look ye out among you seven men . . . whom we may appoint over this business, — thus we read in Acts 6:1-2 but in these busy, war days, not even *one* man could be found to plaster the living room of a poor invalid woman who was very uncomfortable and unhappy because her walls and ceiling could no longer keep out the rain and cold.

After a vain search for a workman, our two pastors, although busy with Lenten and Easter preparation, donned old clothing and undertook the very difficult task which required many hours of hard labor.

In the popular story "Keys to the Kingdom," Father Chisholm, missionary to China, has been admired and lauded for his courage and ability to rise to the occasion under all circumstances, even to the building with his own hands his churches and school houses, thus testifying his love to the Lord in humble, gracious service. But these pastors of whom I write are persons in real life and we are, indeed, grateful for their *ministry of mercy* as well as for their *ministry of the Word.*

SISTER NANCA SCHOEN.
Lutheran Inner Mission Center,
Columbus, Ohio.

A MESSAGE FROM OREGON

Spring has come and the smelt are running but the work here in Vanport City goes on much the same as before. A few of our families are beginning to filter out and to return to old surroundings and friends, or to newly purchased ranches (three to five acre plots). Some have gone only to find they could not resist the lure of the West and have long since returned.

The Lord, ever mindful of His own, and ever seeking those without, continues to call witnesses to serve Him. Were Mrs. K. to hear us speak of her as a witness, she would, perhaps, deny it. She was our kindergarten superintendent, taught in the public schools, has a husband and children who need her, yet the Lord has sent her illness and suffering. Through her cheerfulness and Christian fortitude, her doctors, nurses, and visitors are made to feel that to a child of God, all things work together for good. How appreciative she is of every favor shown, and how undeserving she feels herself to be since — in her estimation — she has done so little for the Lord's Kingdom!

B. is a sixth grader who comes to Bible study and is a little missionary in her own right. She has learned that there is one true God and many false ones. Her brother, to her sorrow, has not accepted Him. This worries her but as she told us: "I haven't given up — I'm still working on him."

There are those who make the work difficult — stubborn souls who will not bend to the Lord's will and do not heed the invitation of His love. But ours is a typical harvest field where both wheat and tares grow together. We plead for your prayers that the Lord of the harvest may reap many of these precious souls for Himself.

SISTER HELEN MICHELKE.

◆

A COMMITTEE ACTS

Public Relations — it was a term new to us just a few years ago, at least as far as its application to our Motherhouse activities was concerned. When, therefore, the Board of Directors found it advisable to appoint a committee in public relations, it became necessary to study the term. We found it to be a general term with several meanings, of which we chose to utilize those which seemed to be particularly applicable to the needs of the Diaconate in general and of our Lutheran Deaconess Motherhouse in particular. These may be briefly stated as: information and interpretation.

No work can be well carried on without a plan of procedure. The more important the work, the greater the need for a plan. Objectives were therefore outlined, in order that we could go about our work systematically. In brief, these objectives are:

1. To draw attention to an opportunity—the opportunity of service.
2. To increase awareness of the deaconess service.
3. To create and sustain an active interest in the Diaconate and in the Lutheran Deaconess Home.
4. To clear up misunderstandings as to the purpose of the Diaconate.
5. To make clear the steps necessary for putting this service into use.

With the objectives outlined, methods of attaining these objectives were considered. We had to decide on "our public." Which groups would it be necessary to inform? To whom did we need to interpret our work? How could these groups best be reached? The results of our thinking along these lines resulted in the activities presented here.

After our objectives and plans had been formulated, we brought them before the entire group of Sisters at a discussion meeting, not only because they, too, should be informed, but also, and perhaps mainly, because in the work of interpretation there must be far more than a few committee members. We believe that every deaconess, in her contacts with the public, interprets the Diaconate in one way or another, and if one important aspect of public relations is "the creation of good will at every point of contact," each member of the group must be ready to share that responsibility.

The committee functions as a subcommittee of the Executive Committee of the Board of Directors of the Lutheran Deaconess Motherhouse. One of the members of the Executive Committee is also one of the three members of the Committee on Public Relations, in order to maintain a close connection between the two committees. The pastor usually attends the committee meetings, which may be formal or informal, brief or lengthy, as occasion demands.

The committee reports on its activities and projects to the Executive Committee monthly and to the Board of Directors semi-annually. All projects must be approved by the Executive Committee before action is taken.

Inasmuch as the Diaconate is a work of the Church, the committee directs most of its activities toward church groups. Contacts are made in various ways. News articles of a general nature are sent to the Lutheran Standard and Kirchenblatt. The Missionary Outlook has devoted much space to articles written by Sisters, and in its reports from the Deaconess Department of the Women's Missionary Federation brings current news of the Lutheran Deaconess Home. A close relationship is maintained between this department and our committee.

Literature is sent to individuals or groups upon request. Two one act plays featuring the Diaconate have been written for the Women's Missionary Federation packet. Leaflets of information for general distribution are prepared from time to time.

When groups of visitors interested in the work of the Lutheran Deaconess Home request a tour through our institutions, it becomes the duty of this committee to make the arrangements for a satisfying and profitable visit. Requests for speakers at various church group functions are filled whenever possible, either by a member of the committee or by another Sister particularly interested in this type of service.

The committee makes an effort to be represented by one of its members at missionary group meetings, at national conventions of the Women's Missionary Federation, at Sunday School Teachers' Institutes and the like. We also believe that taking part in secular professional organizations is not only advisable but also obligatory in maintaining good public relations.

One of our major efforts was the production, with the expert help of Rev. John Gable, Richmond, Ill., of the film "Consecration," which is at present in so great a demand that we have some trouble in filling all the requests.

The one achievement in the brief history of this committee which is to us probably the source of greatest gratification is the contact with the Wisconsin District of the American Lutheran Church that resulted in the seating of a deaconess as lay woman delegate at the district conference meetings.

At present the committee is working on a picture pamphlet illustrating the work of the Diaconate. This pamphlet is to be used in the Youth Leadership Training Schools this summer and for general distribution later.

SR. MAGDALENE KREBS, *Chairman*.
Committee on Public Relations.

TRIBUTE TO LUTHERAN DEACONESSES

With his gracious permission, we quote from a letter to the Rev. F. Eppling Reinartz, D.D., Promotional Secretary of the United Lutheran Church, from Mr. W. Glenn Roberts, Religious Consultant for the National Council of YMCA's. The observations were made after Mr. Roberts had made a tour through the war industry areas where USO operations are being conducted by YMCA men.

"The work which I have seen done by Lutheran Deaconesses in various war-impacted communities of the United States has impressed me so deeply that I have felt I should pass my impressions on to you. . . .

"This work has brought me in contact with the churches and clergymen of each area, and with every kind of denominational and interdenominational emergency worker who has been sent in to assist with the over-load occasioned by the war. . . .

"I have recently had a very fine opportunity to weigh relative merits of everyone concerned in the areas as to their enthusiasm, their training, their sympathetic understanding and their cooperative spirit. It is a great joy to me to be able to say to you that because of the remarkable training given Lutheran Deaconesses and their utter loyalty to the cause of Christ, as well as their whole-hearted desire to work unselfishly with all groups, they are the very finest emergency church workers I have seen in action in the war industry areas. I do hope the constituency of their church are aware of the difficult living conditions,—the drabness and monotony of many war-industry centers, and the terrific demand on time and energy—under which their representatives are laboring.

"Please accept this as my personal testimony on behalf of the Lutheran deaconesses, and my appreciation of the church which provides them."

This testimony to and appraisal of the service of Lutheran deaconesses is encouraging to all of us, the more particularly because we are represented in the work described, by our Sister Helen Michelke, who was stationed at Bremerton, Washington, during 1944, and is now engaged in the same service at Portland, Oregon, under the National Lutheran Council. We deeply appreciate this voluntary expression of his observations by Mr. Roberts and thank him from grateful hearts for his kind words which are not only encouraging but also inspire to a greater fidelity and to wholehearted consecration to the service of our Lord Jesus Christ.

It may interest our readers to learn that the Rev. Dr. Reinartz, to whom the letter was written, is a grandson of one of the original deaconesses whom Pastor Fliedner brought from Kaiserswerth for the Deaconess Institution and Hospital which the Rev. Dr. W. A. Passavant had established in Pittsburgh, in 1849. Sister Pauline Ludwig later married the Rev. F. Eppling of Wisconsin. Dr. Reinartz is also a grand-nephew of another one of the original four deaconesses who came to America with Pastor Fliedner, Sister Elizabeth Huppertz, the first Directing Sister of our work, a deaconess wholly consecrated to this service and to which she gave herself to the end in 1895.

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COMMENCEMENT

"We would be building. Master, let our hands
Ne'er falter, when the dream is in our hearts."

These words embodied all the great variety of emotions and feelings crowding the minds of the group of twenty-one graduating student nurses on the evening of Feb. 2. It was the evening of their commencement exercises, held in the Chapel of Milwaukee Hospital, with families and friends assembled to do honor to the graduates, who after three years of training received the diploma of the Milwaukee Hospital School of Nursing, and this was their class song.

The present time calls for builders: strong people, with vision to see beyond the terror and destruction of war to a time when peace will have been restored, and with unfaltering courage to remove the ruins and build once more the "temples still undone." This class, along with many others graduating today from schools of nursing, will find hard tasks before them in the present, and much work to do in repairing and restoring war-torn bodies and minds, before new "building" can be begun. We hope with and for them that there will soon be an end to the cruel destruction of human lives and that their building can begin in earnest. We pray that they may have continued courage and determination to build according to plan and pattern of their vision.

The commencement address for this section of the class of 1945 was given by the Rev. Ewald E. Streng, Pastor of Seigl congregation, Waverly, Iowa, whose daughter, Mary, was a member of the class. Diplomas were awarded by Rev. H. L. Fritschel, D.D., chairman of the Board of Directors of Milwaukee Hospital, after presentation of the class by Sister Emma Lerch, R.N., the superintendent of nurses; Rev. W. Sodt, D.D., Director of Milwaukee Hospital, read the Scripture lesson and led in prayer.

Musical selections completed the program. The student nurses' choir sang the class song, and student nurse, Mayrose Hein sang the Lord's Prayer. A reception in the Nurses' Home followed the exercises.

Among the graduates of this class was one of our deaconesses, Sister Frieda Bieber, who has since written and passed the State Board examinations and is now in charge of the Children's Department of the Hospital.

May the Lord grant to their building, according to their prayer; "*enduring worth, until the heavenly Kingdom comes to earth.*"

SISTER MAGDALENE KREBS.

* * *

NEWS ITEMS

On February 6, Sister Rosa Pfluger and Sister Dorothy Weckwerth, having completed the coures of training at the Motherhouse, left for Toledo, Ohio, Sister Rosa to assist Sister Anna Pohlmann at the Old Folks' Home, and Sister Dorothy to aid the Sisters at the Orphanage. Both of the young Sisters looked forward with anticipation to the particular type of service in which they are now engaged. We pray that God will richly bless their labors to His aged and His little ones.

Having completed the three years of training in the School of Nursing of our Milwaukee Hospital, Sister Frieda Bieber was graduated with the January, 1945, class of nurses on Friday, February 2. With the State Board examination also successfully written, Sister Frieda now is in charge of the Pediatric Department. Our sincere congratulations to Sister Frieda for achieving the goal to which she so faithfully and diligently applied herself. For her, also, we ask God's blessing and many, many happy years of satisfying service.

On January 30, the graduating class was entertained by the deaconesses at the Motherhouse. A delightful social evening was enjoyed by all.

Plans are under way to open the summer cottages at Forest Lake. Already a group of Sisters spent an afternoon there, preparing a little garden plot from which there are to be some contributions for the table later on. A number of contemplated improvements have had to be postponed for the duration but the peaceful surroundings and the restful days or hours where the matin songs of the birds awake one and the soft breezes woo one to sleep, are refreshing to mind and body, nevertheless.

Snow-covered ice was responsible for three accidents sustained by three of our Sisters within less than two months. One suffered a fracture of the ankle; two others, fractures of the right wrist. Happily splints were discarded some weeks ago and soon all will be "as good as new." We are very thankful that, through the gracious protection of our God, they were preserved from more serious injuries.

An important event in the history of our Sisterhood will be observed some time during the summer. Two of our deaconesses will celebrate the golden anniversary of their consecration on June 6, 1895. Sister Henrietta Fischer who entered the work in 1890 and Sister Ida Buck who entered in 1891. The latter, still in active service, is now making a good recovery from a recent serious illness. Again the loving care of our Heavenly Father and His power to heal has been experienced and our hearts are grateful for His mercies which are new to us every day.

The Lutheran Nurses' Guild of Milwaukee held their annual meeting at the Motherhouse in February. It was also the occasion of the installation of officers after which Sister Elinor Falk gave a very interesting talk on the work in which she is engaged with the Lutheran Welfare Society of Wisconsin. Refreshments were served by the Sisters and a pleasant evening came to an end.

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DEACONESS ANNALS

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HIS LITTLE ONES

They thank for birds and beasts and flowers,
For streams that run in shady bowers,
For twinkling stars and clouds adrift,
But in their lives there is a rift:
No mother here to guide them on.
But love is given for love of One
Who also loved the birds and beasts
And loves us all, and loveth these
His little ones.

Sr. Gertrude Aper

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◇ ◇ The Pastor's Page ◇ ◇

THE WOMEN'S DIACONATE IN THE NEW TESTAMENT

We in the Diaconate take pride in the fact that this office goes back to the very beginning of New Testament times. The Diaconate is not an upstart among official services of the church. It is rather a type of organized activity whose date of origin so early in the history of the church indicates that it has a most important place to fill.

The Motherhouse Diaconate does not claim to be the only continuation of those early beginnings. We do not assume to be the sole heirs of that tradition which reaches back to the time so near to the visible presence of Christ here upon earth. We do, however, take pride in pointing out that ancient lineage—for the inspiration which there may be in it for our sister services as well as for ourselves.

Three New Testament passages are of particular interest to us. We hold them to refer to the Diaconate. They tell us of the origin and development of this office.

Acts 6:1 to 7 records the establishment of the office of the Diaconate. Seven men were set apart for a special kind of service in the church of Jerusalem. They were appointed "over this business" of daily ministration. They were to render aid to members in temporal need. Their service was to be in contrast to that of the apostles. The latter were active in the ministry of the word and addressed themselves more directly to the spiritual needs of the people.

It is noteworthy that the word "deacon" does not appear in the chapter. Evidently the situation called for the office before a name for the office had been devised. But gradually these men came to be called "deacons" and the office which they represented spread from Jerusalem into other parts of the church.

It is impossible to say exactly in which year the Diaconate was established. It was somewhere between 30 and 35 A. D. In giving these dates we assume that the church was founded in the year 30 and that the conversion of the Apostle Paul recorded in the ninth chapter of Acts occurred in 35. And certainly the seven men were set apart as deacons rather nearer to the beginning than to the end of that period.

The second passage of particular interest to us is Romans 16:1, 2. There the Apostle Paul writes of Phoebe and commends her to the church in Rome. She is arriving there as a stranger. In speaking well of her Paul refers to her effective past services to a congregation in Greece. He calls her a "deacon" of that church.

The very fact that Paul speaks of her as a deacon instead of a deaconess is illuminating. It suggests several things. In the first place it shows that the office of the Diaconate of men had become well established and the term "deacon" had become well known. The latter had attained such a definite meaning that it could be applied also to women in that office. At the same time it must not have been an isolated case that this woman held that office. Otherwise Paul would hardly have given her that title in such a matter of fact manner. Yet the number of women in the Diaconate must have been relatively small. If their number would have been very considerable the term "deaconess" would probably already have been coined for them.

About twenty-five years had passed since the institution of the Diaconate in Jerusalem. We have placed that event near the year 30. Paul's letter to the Romans was probably written in 58. During the intervening years this office had spread and the bearers of the office had been given an official title. In addition at least an appreciable number of women must have been received into this service. This development took place between 30 and 60 A. D.

The last of the three passages of particular interest to the Diaconate is I Timothy 3:8 to 13. Of this section, verse 11 refers especially to the Diaconate of women.

Not all Bible scholars agree with the statement which has just been made regarding that one verse. But many do agree. And there seems to be no other understanding of verse 11 which fits accepted facts equally well.

In the entire section referred to—at least with the exception of verse 11 — Paul states the qualification of deacons. Within the framework of those directions verse 11 reads as follows: "Women in like manner must be grave, not slanderers, temperate, faithful in all things." That is the translation of the American Standard Version. However, the Authorized Version translates the passage as though referring to the wives of deacons: "Even so must their wives."

The word translated "women" in the American Standard Version and "wives" in the Authorized Version must mean one of three things—either women in general, the wives of deacons, or women deacons later called "deaconesses."

The place in which this verse occurs does not favor the sense of women in general. As to the second possible meaning, the absence of the possessive pronoun (the Authorized Version says "their wives," but the word "their" is not found in the Greek) makes it improbable that deacons' wives are meant. But hardly anything can be said against the third interpretation. The word "deaconess" had not yet been coined for women in the Diaconate. In giving instructions specifically referring to them Paul could have said "women who are deacons." And we hold that that is what he meant. He simply took for granted that the verses which preceded and followed were sufficient to make that meaning clear.

Between five and ten years had passed since Paul had mentioned Phoebe in his letter to the Romans. The letter to Timothy was probably written in the year 65 or thereabouts. It appears that the situation with regard to the Women's Diaconate had not changed a great deal. Women in this office had not become so numerous that a distinctive term had come into use to designate them. Yet they were numerous enough to cause Paul to refer expressly to them in giving instructions which were to be observed over a wide area of the church.

Thus the Diaconate goes back to the early days of the Christian church; in fact, to its earliest years. It started in Jerusalem and spread from there into wide areas of the church. It is evident that at the beginning it was an office in which men served, and men continued to predominate during the time that is covered in the New Testament writings. But that fact is of less importance to us than the fact that the Diaconate had the status of a churchly office. It was instituted as a churchly service. It served the church and the church served through it. And it was a service with official status.

It appears furthermore that it was a service in the field of outward need. Needs of the body—as over against spiritual needs—called for the establishment of the Diaconate. Naturally outward need and spiritual need are not always clearly separable and the Diaconate was not at all limited to the former. The ultimate and highest values of human life are spiritual values. Yet it is not the case that

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help in non-spiritual needs is *only* contributory to service in spiritual needs. The church is interested in the complete welfare of the entire human being. The New Testament origin of the Diaconate is an expression of the keenness of that interest.

AUGUST BAETKE.

* * *

DEACONESS SERVICE IN THE COMMUNION WAFER BAKERY

Each day our service begins with Christ, with quiet thought and a prayer: *While we prepare this bread for Christ's holy sacrament, Lord, put Thou Thy blessing upon it, that all who partake of it in remembrance of Thee will find joy and grace in Thy living Presence.*

Our day's work begins with the mixing of the batter. The recipe calls for twenty ounces of water to each pound of pastry flour. We use from nine to ten pounds of flour a day. This batter is mixed slowly with the electric mixer until it is smooth. Care must be taken that there are no air bubbles, and it is important that the batter is always of the same thickness.

This batter is baked on two electric stoves that resemble waffle irons, but are much heavier. Two persons baking on two stoves can bake five thousand wafers in six hours.

The pattern to be imprinted on the wafers is on the lid of the stove. It is symbolic of our Lord's Supper: the crucifix in the center of each wafer, the wheat on one side of the crucifix, and the grapevine on the other. There are twenty-three impressions on each stove, making it possible to make twenty-three wafers at one baking if the sheet comes out perfect. It takes but a minute to bake one sheet, the size of which is seven by ten inches. It takes skill to know when the temperature is just right, to put the batter on correctly, and also how to take the sheet off the stove.

When these sheets come from the stove they are brittle and break easily and could not be cut that way. They need to be handled carefully until they are moistened. We put them in dampeners four deep, with a pan of hot water placed under them. We can moisten one hundred sheets at a time and we keep them in the dampener for two hours.

After the sheets are moist enough to cut, they are looked over for flaws, as damaged or marked ones are not used. Now they are ready to cut. Cutting is a big task, but we can cut them in less time than we bake them, five thousand in four hours. Each wafer is cut separately with a small hand cutter and as it is cut the machine picks it up into a tube. We count the wafers by counting the number of sheets as we cut them. We pack the wafers in rolls of one hundred and twenty-five covered with parchment paper. These rolls are in turn packed into boxes of one thousand, five hundred, two hundred and fifty, or one hundred and twenty-five.

These wafers are sold to local churches and to other individual pastors or congregations who wish to give us their order. We supply the Lutheran Book Concern, Columbus, Ohio, and partially supply the United

Lutheran Publication House, Chicago, Ill. We have donated wafers to chaplains of the army and navy that placed an order with us. During the past year we baked one million, three hundred thirty thousand, six hundred communion wafers, and of these forty-three thousand were given to the chaplains in service. Since the beginning of the year we have agreed to supply fifty thousand wafers a month to the War Department to be used for the army in the South Pacific.

It is a joy to know that the men in the service of our country feel the need to commune with their God. It gives us much happiness to be privileged to have this small part in serving Christ and His Church, by preparing the visible bread through which He invisibly supplies so much grace to all who partake of the Sacrament. May our effort be a source of blessing to all those who "do this in remembrance" of our Lord and Savior, Who died to save this world from sin.

SISTER MARIE KNOELL

BEHIND THE SCENES

Friends, have you ever thought of the housekeeping angle of hospital management? Have you thought of the thousands of big and little tasks that go to make the hospital a clean, homey place to live in?

Perhaps you have. Perhaps you have thought of this work as an occupation in which you match green floral drapes with ivory walls and a gay, green rug. Or maybe you thought of the walls and ceilings being washed by strong, husky men, right there on the spot to do your cleaning almost before you told them what do do.

Well, you were right. That's a part of the housekeeping, but not all of it. Spend a day with the housekeeping department and see what else this work of mercy consists of. Sister Wilhelmine Johannsen, who with the able assistance of her sister, Miss Frieda Johannsen, has managed the department for many years, is well acquainted with days such as the one I am about to describe, the activity that goes on behind the scenes.

The day has just begun. Ting-a-ling, ting-a-ling—"Hello, Housekeeping Department. Yes. Yes. I understand: Room 256 will be ready for cleaning at nine and by two o'clock this afternoon it must be ready for Dr. D.'s patient. We'll take care of it just as soon as we can." With a click the receiver is back on its hook. To herself Sister says: "We're shorter of help than usual today, two men are on vacation, two girls quit to take jobs in a defense plant, supply baskets must be filled, there's a ward ready for cleaning on Third East. The day is simply too short, the help simply too scarce, but—well, things simply have to be done, too. We need new drapes on the First Floor, some chairs need to be covered with cretonne on Second. In the basement there is a new shipment of dishes to unpack. Second East wants a repair man.

There are those young girls waiting to be taught floor duty, so that they can take the place of the older maids that are going on vacation."

It is, as you can see, a full time job. There are one hundred and twenty-two single and double bedrooms. Add to this six large wards. Once a year every ceiling and wall in the house must be washed; some must be washed several times in the course of a year. There are carpets to clean and mend; curtains, drapes, chair covers, doilies, and bed spreads to be laundered by this department. Many of the curtains are made here. When the hospital is overfilled, as often happens, furniture must be brought up from the storeroom and a sun parlor transformed into a bedroom. Then there is the daily dusting and cleaning of all single and double rooms and the corridors, not to forget the dishwashing and the cleaning in the serving kitchens. Repair work must be taken care of right along.

Thirty-five girls and women and twelve men take part in this important work of keeping the hospital clean and homelike. Seven of the men work at night, washing corridors, floors in offices, the out-patient department, the physiotherapy department, the X-ray department, and the elevators. Each morning you find the hospital nice and clean. Each night the men wash or re-wax the floors, removing the grime of today and getting ready for tomorrow.

The major problem of the department is, of course, the help situation. Many helpers have stayed on for many years, some as many as eighteen years. Some have answered the call to arms and others have gone to work in defense plants. So the department has suffered, due to a shortage of help, as has every department in the hospital.

And maybe you didn't stop to think that this business of keeping house in a hospital is a lot of housekeeping business!

Sister Myrtle Lein

* * *

AS A PATIENT SEES IT

"You would be surprised to know how many patients do not want to leave when the time comes to go home." Thus I was told some time ago, long before I became a patient at Milwaukee Hospital. For obvious reasons this statement was rather hard to believe. But after six weeks' stay at this institution, three of which were spent in preparation for, and there in recovery from, a serious operation, it does not appear at all surprising to me that many patients reluctantly leave these hospitable walls.

Through the spiritual ministration of the head of the hospital and other pastors, as well as by my own communion with the Lord, and with my loved ones at my side, I calmly approached the hour, the outcome of which would mean so much to me. Surely I needed nothing more. And yet, as I lay on the operating table, just before the anesthetic was administered, I opened my eyes, and the last person to come into view was the deaconess, who had helped wheel me to surgery. Naturally she was clothed in the uniform that set her apart from others. It represented the Father's incomparable interest in my well-being and His loving care for me. As I closed my eyes again one last thought remained: God is here with me. Immediately a feeling of peace and security enveloped me, the like of which I have seldom known before.

This experience supplies the answer to many questions about and gives the reason for many things connected with this God-blessed institution. It indicates the atmosphere which prevails here, created under God by these consecrated servants of His, and which makes it a place different from all others.

Place into this atmosphere the sincere and interested physician and surgeon with his God-given skill and ability, and his delight and satisfaction in a job well done, and the skilled nurse with her consuming desire and untiring effort to alleviate suffering and to help the afflicted, a nurse, thoroughly and efficiently trained under the supervision, direction, and guidance of the conscientious deaconess and inspired by her, whose life has been consecrated to the service of the Great Physician, Jesus Christ Himself, with physical equipment at her disposal that meets all requirements, and you have a combination which can perform miracles. And here you have the reason why this patient, too, found it rather difficult to say "farewell" when the time came to leave.

No, I do not speak of infallibility, or sinlessness, or perfection. If I did, those most concerned would be the first to resent it. But I do write of an institution which, under God, seeks to make the sojourn of every patient who enters its inviting portals not a terrible ordeal, but rather a wonderful, wholesome, and blessed experience.

G. Phil

EVERY DAY A WASH DAY

An interesting and essential department of any institution, though one not often spoken of, is the laundry. Let us give a little time to it today, dear reader. Let us consider something of the expense of the equipment, the personnel, and the amount of work that it involves.

Consider the cost of one wash-machine: a little more than three thousand dollars. A flat work ironer, also known as a mangle, costs seven thousand dollars, one large extractor that takes part of the moisture from the clothes after washing, three thousand dollars. Several drying machines are needed in the equipment of our laundry, each worth five to six hundred dollars. Very little hand ironing is done. A unit of presses of six different sizes is used for uniforms, aprons, doctors' suits, and many other items.

For washing blankets safely without shrinkage, a blanket washer is necessary; this is another cost item of eleven hundred dollars, a blanket dryer thirteen hundred. A shake-out tumbler, used to reduce the hand shaking of linen, amounts to seven hundred dollars.

In order to keep the equipment in order and functioning continuously, only experienced men can be employed. They are the only ones who can be trusted with the larger machines. The maintenance of the equipment is important, not only from the standpoint of keeping the expense of repair parts down, but also for the reason that never for one day may the work cease in the laundry, if we want to keep the institutions in clean linen for patients and personnel.

The science of washing must be learned, for it *is* a science. Some knowledge of the various kinds of supplies is necessary in order not to destroy the linen. It is easy enough to get linen white by using strong solutions, but the life of the linen is often dependent upon a wise choice in the purchase of soap supplies. One can learn this by going to school, but there are other ways. To keep up with new methods in a modern laundry, one needs to read the various good laundry magazines, some of which are sent without charge to interested persons. One can, of course, be so busy that such reading and study is ignored, but only by continuous study is it possible to keep abreast of the times in the laundry.

One very fine way of feeling at one with a special group is by becoming a member of the American Institute of Laundering. Even membership in a smaller organization, such as the Institution of Laundry Managers, gives one a co-operative spirit, a feeling of giving and taking with a group of the same interests as one's own.

We try to impress this on our personnel. In an institutional laundry such as ours, which washes, irons, folds, and delivers some sixteen thousand pounds of linen per week, it is important that the workers be well informed. We are grateful for one good, honest, reliable, and sober man: our Jack. He is always on the job, never late, quiet, minds his own business. He never complains when there is a shortage of men, but himself puts in many more hours of work than most men. For twenty-four years this man has been working in our laundry. When he came to us, he had never seen a laundry, he learned the trade here.

Years do not always count like Jack's years. Even though some may remain in this kind of work for years, few learn it to perfection, so that they could pass on their knowledge to

Snowy Linens Come from Our Laundry

others, as well as to do their own work well.

In this department, as in many industries, there is a rapid turnover of workers, and the workers do not all work the same length of time. Of the twenty-six workers, about one-half are part time workers, many of them having home cares. They appreciate the fact that they are permitted to have work for a limited number of hours; it gives them time to do their work at home, gives them an incentive to work here more steadily, and keeps them in a happy frame of mind.

The great variety of work prevents any of it from becoming monotonous. To get each worker fitted into and interested in her work, so that she becomes satisfied and skilled in it, is a task in itself, one that often gives an opportunity for the practical application of Christian forbearance, consideration, and kindness.

The work steadily increases, and with it the need for devoted workers. The writer looks forward to the time when she will have at her side others deeply interested in this type of work, particularly someone who will be ready to learn so that she can aid in the supervision of this so greatly needed service. It should be a person of some twenty years of age, and preferably of not too small a stature. Opportunities for learning are many for a person with ambition and interest. Subjects are offered in vocational schools that are helpful. For either a deaconess or a lay person it is truly a Christian service, one which fills a great need especially when it is carried on in institutions devoted to merciful ministration. Such Christian workers can be mutually helpful, in planning and learning together, in sharing burdens and problems, and in encouraging each other.

Are you the interested one, dear reader? Or do you know of someone whose interests and abilities qualify her for such work? We would welcome such information.

Sister Clara Mueller

LEADERSHIP TRAINING

A Diary

Tuesday—The beginning of the Youth Leadership Training School. Registration at Linfied Hall on the beautiful campus of Wayland Academy, Beaver Dam, Wis. Most of the day was spent in becoming acquainted with the one hundred and two representatives from congregations of the Wisconsin District. The first session was scheduled for tonight at 8:30 but locked doors and lost keys held us up considerably. "O Christians leagued together" rang from the miniature chapel of Roundy Hall. Rev. Riecke, Youth Director of the A.L.C., opened the meeting with a prayer that the light of our life and faith would shine brightly in true Christian service as we followed in His steps.

"We have come to hear what the Holy Spirit has to say to us, to learn to serve the cause of Christ; and only by giving ourselves completely to God will we accomplish our goal. Our prayers are the most important thing for success. 'The effectual, fervent prayer of the righteous man availeth much.' James 5:16."

We learned to sing two songs that are to be the theme songs of this school: "We are climbing Jacob's ladder" and "Lord, lay some soul upon my heart."

We are to have three lectures each morning. Dr. Bodensieck's series are to be on the first epistle of St. Peter. Rev. Hinrichs is to speak on evangelism, or soul winning. Rev. Riecke is to instruct us in leadership, especially through the Luther League. In the afternoons we are to have a study period and another lecture.

Now we are back in Warren Hall, eager to have the morning come, so that we can begin our work, adding to our knowledge in the service of the King.

Wednesday—6:30 A. M. Rising bell with breakfast forty-five minutes later. A committee of waitresses were on hand to see that every one got plenty to eat. It was rumored about that the boys would also take their turns at serving tables. I can just see them in those cute little white aprons! . . . Morning devotions in the Chapel at eight. Each morning a different member of the group will be in charge. This morning it was Sister Evelyn, who chose for her text Matth. 5:3, "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

First lectures. *Searching the Scriptures.* We are to follow in the footsteps of our Lord, the holy Example, and strive to make our lives as beautiful as His. It is not easy to walk in His steps. The way is long and hard, but we know that He is there, for He has said, "Lo, I am with you always." He will not forsake us.

Soul winning. "Lord, lay some soul upon my heart, and love that soul through me; And may I humbly do my part to bring that soul to Thee." Why should I be a soul winner? Because I am redeemed, and nothing less than my personal service of bringing the joys of Christian faith to others is an adequate expression of thanks for what Christ has done for me. Life's greatest privilege is to bring human souls out of the darkness into light.

Leadership. Understanding leadership. Leadership means service; guiding others into the love of Christ. It demands our whole life; we must give ourselves to Christ in order to find happiness in His service. The time is now, while the beautiful white candle of our lives is just beginning

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The two Sisters, whose diary is reproduced here, attended the Youth Leadership School, Wayland Academy, Beaver Dam, Wisconsin, June 18 to 24, one of many such summer sessions conducted throughout the country under the auspices of the Youth Board of the American Lutheran Church.

to burn. We must not wait until it is filthy with soot before giving it back to the Lord who gave it. It will take strong faith, prayer, absolute reliance upon God, and much courage to tackle the job of leadership, but we can do it, if we will only let Christ be our guide, remembering that He has asked us to do His work and will use us if we will only let Him. "Here I am, Lord, use me."

At dinner the boys managed their table waiting without a mishap, much to the girls' disappointment. We have group singing at all meals. Quiet Hour was used for the preparation of our next lesson. This class was in the auditorium. We had a rather lively discussion on the work of the Luther League. For recreation we walked a mile and a half in the hot sun, but were rewarded by a refreshing swim in Lake Minne Wonka . . . Movies this evening on Luther League activities.

Thursday — Deeply inspiring lectures. "Jesus Christ, chosen from all eternity to be the Lamb of sacrifice for the sins of the world . . . Through Him the world is redeemed . . . His Resurrection gives meaning to our lives, and if we live according to His will, following in His steps, we will receive the crown of life."

How to become a soul winner. Only God can save sinners. We are but instruments in the hands of God. If I do not believe with all my heart, my efforts at winning souls will be vain . . . I must ask God to prepare the opportunity and to open my eyes that I may see it when it comes.

Learning to work in your League. Work in your League, in your Church, in your Community. "Let your light so shine". Be proud that you are a Lutheran whose doctrine is fundamental, that is, based on the Word of God. Lose yourself in service. You are sons and daughters of the *living* God . . . Talk your religion . . . Dare to live for Jesus!

This afternoon our room was filled with girls who asked many questions on the work of a deaconess . . . age . . . requirements . . . qualifications . . . whether a girl may leave the work once she is in it . . . why the deaconess wears a uniform . . . what kind of work does the deaconess have to do? We answered all questions to the best of our ability.

At six this evening our banquet was held with Rev. J. Becker as guest speaker. The deplorable condition of the world in the present day was brought before us forcefully, and a plea for Christian idealism and patience for the future world was expressed.

We enjoyed a thrilling game of volley ball in the gym after the banquet, in spite of the fact that we lost. We gathered on the campus for singing and evening devotions under the stars. Sentence prayers were offered by some of the group, and we all returned to Warren Hall singing, "Lord, lay some soul upon my heart".

Friday—The lectures seemed to have a closely interwoven meaning. *Qualifications and methods of soul winning* followed immediately upon the exhortation: "Follow Christ as obedient children". Christ is our example in loving and joyful service; to do our best work we must live close to Him in our prayer life. For a balanced program with a variety of interests, which is necessary for success in any undertaking, Jesus must be placed in the center. Around this Jewel we arrange the setting of work, worship, education, and play, each of equal importance on any program . . .

Today was Problem Day. Quite animated discussion on such questions as . . . what to do with someone who tries to run everything . . . cliques . . . members who will not take part in discussions.

"Stunt night" gave each Luther League Federation a share in the entertainment. The friendship circle on the campus proved to be inspirational in spite of the mosquitoes . . . The mosquitoes of Beaver Dam had a wonderful time, too.

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Saturday—How the days fly! We were reminded today that trials *will* come to all of us, for our faith needs testing . . . The man who is never criticised never does anything. Suffering is nothing strange to followers of Christ. It is a sign of our close fellowship with our Lord, leading us onward on the road to victory and glory. Again the meditation was closely related to the next subject:

Results of my soul-winning. I become a co-worker with Christ, the greatest honor that can come to mortal man . . . Not only *for* Christ, but *with* Him . . . My own faith will be strengthened; I will be serving others; I will help in building God's kingdom on earth; I will share in the final triumph of the everlasting kingdom. *Holding Fast*—the last lecture by our Youth Leader. Opposition will come . . . Keep close to Christ by using the means of Grace, by reading and meditating upon His sacred Word and by praying, praying hard . . . Bear your responsibilities willingly and joyfully, remembering that they were assigned to you by God. The leader is not one who carries the flying banner, but the one who steadily, day in and day out, bends willing shoulders to a load of responsibility greater than others are asked to bear. He bears this load gladly, in the name of His Lord and Saviour . . . A great and glorious opportunity awaits. The Church of tomorrow will be what *you* make it! Do not disappoint your God . . . He is counting on you . . . "Whosoever will be chief among you, let him be your servant."

The topic for this afternoon's discussion was "Enlisting for Kingdom Service". The need of full-time workers for the Kingdom was presented. The Deaconess calling was discussed together with many other opportunities . . . Again we answered many questions . . .

A model Luther League meeting was conducted this evening. Leaguers were given an opportunity to give a Good Faith Offering for the promotion of the work of the Luther League . . . After the friendship circle meeting on the campus with the mosquitoes, we retired to our respective dormitories, where watermelons awaited us, and we had a real old-fashioned watermelon party without benefit of forks . . . Tomorrow will be the end . . . Should auld acquaintance be forgot? . .

Sunday—A beautiful morning. Finished our packing and walked to the First Ev. Luth. Church for services. "Like a mighty army", over one hundred of our Church's youth moved into the church for the climax of a memorable week. How fitting that we should partake of Christ's precious Body and Blood in the Blessed Sacrament at this time . . . May we never forget those glorious days. May we apply in our lives what we have learned as we seek to follow in His steps.

SISTER KATHLEEN MOODY
SISTER EVELYN BOKENKAMP

* * *

ITEMS OF INTEREST

Sister Clara Scheidecker, Sister Kathleen Moody, and Mrs. August Baetke attended the 24th annual meeting of the Southern Group, Wis. District, Women's Missionary Federation, as delegates of our Motherhouse Missionary Society, May 23. The meeting took place May 23, at Hephatha Lutheran Church, in Milwaukee. A poster, prepared by the Committee on Public Relations for the Deaconess Department, of which Sister Gertrude Aper is chairman, was on display in the church parlors. The poster illustrated the relation of the Deaconess Department to the other departments of the Federation, and the work of the deaconesses in various church activities.

At an Investiture Service on May 27, Trinity Sunday, Miss Evelyn Bokenkamp, deaconess candidate, was received into the Deaconess Motherhouse as a probationery deaconess and at the same time as a member of the Deaconess Congregation. Sister Evelyn was formerly a member of Peace Lutheran Congregation, Deshler, Nebraska, the Rev. J. Schwerin, pastor. This service brought the Course of Instruction for this semester to a close.

It is always pleasant to have the Sisters from the stations back "home" on vacation. Sister Emma Stolle and Sister Helen Panning have spent some time with us, getting rest and strength to continue their work upon their return to the Orphanage at Toledo.

Recently Sister Rena Keiper, Training Sister at the Philadelphia Motherhouse of Deaconesses, visited our Motherhouse, spending several days in becoming acquainted with our work and our institutions.

A number of the Sisters have had the pleasure of spending a day, an afternoon, or a week-end at Oak Ridge, our summer cottage. A variety of interesting activities may be carried on there. Sister Elinor Falk has started a collection of wild flowers to be found in the woods surrounding the cottage.

A new and very interesting map now hangs in the pastor's study in the Motherhouse. It shows the location of each congregation that has shown the Motherhouse film, "Consecration". Mrs. Baetke prepared the map and is keeping it up to date. How would you like to see *your* name on the map?

The Board of Directors of the Motherhouse met here June 27. After the busy day spent in considering the problems and interests of the organization, the members were entertained with a picnic supper at Oak Ridge.

Sister Gertrude Aper was invited to join the teaching staff at the Luther League Bible Camp at East Bay, Bloomington, Ill., July 4 to 10. During this time the work of the Diaconate was presented to the group of about three hundred registrants in two lectures, discussions, and by the showing of the film "Consecration". Other lectures on the program were given by Dr. A. Jagnow, Dubuque, Iowa, Dr. Carl Reuss, Rev. H. Ostermann, and Rev. R. D. Lechleitner, all of Columbus, Ohio.

Among recent guests of the Motherhouse were the following: Sister Katherine Mohrsen and Sigrid Nelson of Brush, Colo., Mrs. E. Palmer, Mrs. L. Simson, and Mrs. G. P. Krebs of Omaha, Nebraska, Mr. Charles Dentzer of Selina Grove, Pa., Mr. Rufus Dentzer, of St. Louis, Mo., Mrs. Katherine Bieber and Mrs. Fred Buechler of Mott, S. D., and Miss Rieke Peske, Springfield, Minn. We are always happy to have the friends, of the Motherhouse, as well as the personal friends of the Sisters, visit with us for our mutual benefit and happiness.

Sister Lena Bosshard represented the Lutheran Deaconess Congregation as lay delegate at the annual convention of the Wisconsin District of the American Lutheran Church, April 30 to May 3.

This issue of the ANNALS was prepared and edited by the Committee on Public Relations.

SISTER PAULINE SCHMIDT

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DEACONESS ANNALS

VOL. 29, NO. 1 *Matthew 25:34-36* JAN. TO MAR., 1958

Easter

'Tis faith which sees the verdant spring
With trees and flowers abloom
Despite the cold and stormy blast
And winter's deathlike gloom!

'Tis faith which sees in darkest night
A glimpse of dawning day
And finds the rainbow's promise sure
Behind the clouds of gray!

But sweeter far that glorious Faith
Which sees beyond all strife
The Saviour's matchless Love that leads
On to Eternal Life!

Sister Edith Fischer

THE PASTOR'S PAGE

JESUS CALLS US

Pastor Flessner

Probably one of the most difficult matters to interpret to young people interested in becoming deaconesses is the conviction of a call that is possessed by the deaconess. Young women feel that, in order for them to experience such a call, there must be present in them such a holiness of heart and life that they will somehow automatically not experience any misgivings concerning serving the Lord in the Diaconate.

We know, of course, that not one of us will achieve perfection on this side of heaven. In fact, to make such a claim is to invite an attitude of sanctimoniousness, which easily leads to pride in self and to scorn of others who may not live as we do.

If a poll were to be taken of all our deaconesses, with the question, "How did you come to the conviction that you have been called into this service by God?" the answers would undoubtedly reveal that this conviction came only as they lived themselves into this service. As they became better acquainted with God's will for them in the deaconess education courses, they saw that the service for which they were preparing was in harmony with God's will.

These deaconesses would undoubtedly—and readily—admit that they were not entirely free of doubts and misgivings before they entered training. These doubts persisted until familiarity with the program, life with other deaconesses, combined with a growth in God's grace, started dissipating them forever.

This has ever been the Christian's experience. From the human standpoint, a few fishermen, a tax collector, and a few other obscure men were not fit candidates to become the Lord's disciples. And yet Jesus chose them and entrusted them with the gigantic task of becoming the foundation stones in the Christian Church. Why did Jesus choose these men? Certainly not because of their erudite scholarship, their executive ability, or their persuasive personalities.

No, Christ chose them, not for what they were, but for what they through His enlightening grace might become. The only thing they could do was to present their lives to Him as they were, and let Him mold them according to His desire and will.

Is it perhaps an unwillingness to let the Lord lead them into a similar discipleship that lies at the bottom of the depleted ranks of deaconesses, pastors, yes, all service to Christ today? Is it that so many people are saying, in effect, to the various calls to service addressed to them by Christ through His Church, "Take me as I am, or not at all!"?

There was, for instance, that young synagogue ruler who stood before Jesus one day and said, "Teacher, what good deed must I do, to have eternal life?" Jesus told him to really fill in what he lacked by selling all he had and following Him. Here was a young man who was also saying, "Take me as I am, or not at all!" but his sad face as he turned away from Christ expressed his unwillingness to let himself be molded by the Lord's grace.

But for those who do permit themselves to be cast into the mold of God's will, a miraculous transformation can take place. As such people are led step by step into the deeper recesses of God's ways, there comes a more penetrating understanding which is God's answer to man's perennial question, "What wilt Thou have me to do?"

It was this to which St. Paul gave such simple expression when he wrote to the Corinthians, "God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong." Yes, it is the Lord's grace working in a human life, simple as that life may be, that brings about the miraculous transformation of that life from one that is ordinary, humdrum, purposeless, to one that is lived for Christ.

Lent is half over as this is being written. If any season of the Church Year calls us to examine our sense of a calling, it is Lent. For in the shadow of the Cross the thought of every human heart must stand revealed: either this is our only hope of salvation, or it isn't! Here we are once again called upon to surrender ourselves, so that His grace can bring out the best in us.

So, when the challenges of Christ's service stand before us, let us do more than say, "Take me as I am, or not at all!" Let us pledge the Lord of heaven and earth a heart that is willing to let itself be directed by His leading into that service which pleases Him most and which we can do best. Then we shall have our call.

Recent week-end visitors at our Home were the three Bille sisters, whose home is in Waupaca, Wisconsin. We are happy to have young girls who are interested in the Diaconate come, to spend a day or two with us in order to observe our work and become better acquainted with Deaconess Service.

Sister Arnetta Beyer

WHAT INVESTITURE MEANS TO ME

Our Blessed Lord has warned, "a man's life consisteth not in the things which he possesseth." In our Christian training we have learned that happiness in life does not depend on the measure of material things we call our own, but on the use we, as good stewards, make of what God has committed to our care.

Investiture meant the putting away of all desires for an abundance of goods. It opened the way for an abundant life of service to God and to my fellow men. It is with great humility that we look forward to our days of service as deaconesses. May we not render service "with eyeservice, as menpleasers, but as the servants of Christ, doing the will of God from the heart."

Investiture is a culmination of a period of concentrated study under our Pastor and Sisters in which I felt my faith grow and deepen. It is the climax of an era of prayer and anxious effort that I might be worthy of bearing the title "Sister". It makes me realize how unworthy I am of having this title and then the text of our sermon for Investiture reminds me: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit."

It makes me realize how the Lord has guided my every step through a happy childhood with loving Christian parents and a Christian marriage with the blessing of a son, so now as I enter full time service for my Lord, I can use all these experiences to serve Him better through serving others.

My heart is filled with peace and joy as I take my place with the other deaconesses as a witness of our Lord.

Sister Ruth Schwartz

Sister Roberta Seelhorst

There was both ecstasy and beauty in the air on that Sunday afternoon of Investiture Day, but the beauty has far exceeded and outlasted the excitement. I thank God that He has given me the opportunity to become a deaconess, to become a member of this family, and to come closer to these truly consecrated women and closer to Him, by learning how to serve Him by serving others.

Investiture means placing my hand in God's and permitting Him to lead me through the doors He has opened for me. It is the first step in fulfilling a silent but sincere vow to Him that I would one day serve Him to the best of my ability.

"As therefore you received Christ Jesus the Lord, so live in Him, rooted and built up in Him and established in the faith, just as you were taught, abounding in thanksgiving." (Colossians 2:6-7)

From childhood I have been taught about God the Father, God the Son, and God the Holy Spirit. Upon my accepting Jesus Christ as my personal Saviour, the Lord has become my Guide. God gives His direction for one's life one step at a time. His next directive will not be given until the last has been fully obeyed.

The Investiture was the completion of my directive received from the Lord to enter into the deaconess service.

Lord, guide Thou the way.

Sister Violet Stang

CHOSEN TO BEAR FRUIT

Text: John 15:16—*"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit."*

It is a great honor that I should be asked to address this assembly on this particular occasion. I am honored also because one of you came from the ranks of my parish and more particularly because that one was once one of my confirmands, to whom I, with the best of my ability, tried to impart the knowledge of Jesus Christ.

I am sure that any of the other pastors from whose congregations you who are about to be invested as deaconesses have come would feel equally honored.

All my life I have had a kindly feeling over against the Diaconate, which, I suppose, is due to the high regard in which it was held in my parental home. My own mother was associated with a Motherhouse in the foothills of the Bavarian Alps. I remember there was always a correspondence between that Motherhouse and the home my mother had established on American soil. I even remember the name of one Sister, so it must have been "table talk" in our house.

Besides that, one Sister, a former member of this Deaconess Congregation, came from my father's congregation—the late Sister Marie Eckhoff. I remember her visits in our home and through the years there was always contact with her, whether she was here in Milwaukee, or at the Children's Home in Toledo, Ohio.

It is with this high regard for your vocation that I congratulate you and invoke God's blessings upon you and the future service you may render.

When we speak of the Diaconate as a vocation, we mean that it is something higher, something greater, than just a profession or life's work. Vocation comes from the Latin word, "vocare", which means "to call", and you have been called by God to serve Him in a very special way. Christ is in effect saying to you, "Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit."

The very name of your vocation, "deaconess", indicates that you are going to serve and that you are going to serve in such a way as to effect the well-being of others. Through your service God's creative and recreative work goes forward and that work is love. You are His hands, that bind up the wounded, the sore, the pain racked. You are His feet that will run errands of mercy for the downtrodden and heavy-laden. You are His voice that is going to sing a song of hope in the night of sorrow and gloom.

The pattern and example for your vocation is none other than Jesus, the Savior, Himself. All the world over and through all ages has always looked with dignity upon being served and has looked with humiliation and degradation upon serving others. This is due to the fact that a human mind by nature is selfish. As Cain expressed it, "Am I my brother's keeper?"

But Christ in His life and teachings, as none other before Him or as none other since His time, emphasized an unselfish interest and welfare in others. That above all is the strongest attraction to Jesus.

Ask any man what it is that attracted him to the ranks of Christ and I am sure he will not say, "His power over nature which He displayed in calming the storm, or his display of authority when He cleansed the temple, or the cursing of the fig tree." I am sure such a person will rather say, "It was His tears of compassion, His extended arms taking up little children, His helping the widow of Nain, His love to the mute, the blind, the publican, and the sinner." This is what attracts and brings out the sweet charm of Jesus.

When, in the last days of His life on earth, Jesus summed up His ministry by saying, "I have come not to be ministered unto, but to minister and to give My life a ransom for many," the disciples understood at least the first part of these words, that He had come not to be ministered unto, for they had been the beneficiaries in all those three years with Him of His ministrations. He had served them and the people with whom He had come into contact. But the greatest and most wonderful evidence of His service was yet to come—to give His life as a ransom for many.

Jesus came into this world to accomplish that one great service which stands alone and unique in the history of the world, a service that none save He could do. He, the Son of God who for our sakes became man, gave His life a ransom for many. His life had been pure and holy; it was the only life that did not come under the curse of the Law. He did not have to die, but out of love He gave this pure and holy life as a ransom for our lives. "In Him we have redemption, through His blood, even the forgiveness of sins."

We shall never be able to comprehend the full meaning of this, for it is higher than the heavens and deeper than the sea. But this we know, He gave His life for us. It was a vicarious sacrifice. Here was a service, a ministry of love, the like of which the world had never seen. In its presence we can only stand in solemn reverence and let our hearts be filled with gratitude.

It is because He, our Lord, served us and ransomed us from death that we must respond with service. Our service to all mankind bespeaks our love to Him.

Pre-eminently your vocation is one of service. By accepting the investiture in this hour you declare that you want to live, not for yourselves, but for others. Your interest is to follow in Jesus' footsteps. May He give you strength to do so.

These shall be your attributes as you go from the hallowed walls into the plain of weal and woe. St. Paul calls them the fruits of the Spirit: love, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance.

You must love. Love seeks not her own. Love shares, it gives up, it gives out, it gives away. You must bring joy. You must fill every corner and niche that you visit with a brightness and radiance that will want to reflect itself back to you and to others.

You must be a bearer of peace, the peace that you know because of the loving relationship with your Savior. You must bring to fear-filled hearts the peace that the world cannot give.

You must be longsuffering. That means, be patient. Bear sweetly and patiently all petty and larger trials that can so easily upset you and others. Showing kindness—that is the human touch that feels the pain and sorrow in others as if they were your own.

Then there must be goodness. That is bringing your character into the likeness of the true ideal, that of your Lord. To this must be added faithfulness. You must be ruled by duty, not by impulse. God and man depend on you.

Another fruit is meekness. That, in brief, means humility. Be your own severest critic and with an honest gaze look into the mirror of truth to discern what you are really like in the sight of God. Then bow your head and strive toward a higher level of achievement.

The last fruit is temperance. That is self-control, which you will find only as you let Christ control you by living in you. With these gifts go forth into your service.

In my mind's eye I see the plain of life that lies before you. I see a hard, a weary, a rugged road. I see battles and storms. I see toil, sacrifice and suffering. But I do not pray for you, "Father, save them from this," but rather, "Father, lead them, preserve them, and keep them unto the coming again of Thy Son."

With eyes of faith, I look beyond this dreary, dusty, wind-swept plain of life to the final scene. There is the great white throne and seated upon it is He whose face shines with dazzling resplendent light. Around this throne are gathered a great company clothed in white. There are those who served their fellowmen for Christ's sake. He, the Judge, acknowledges them and speaks this benediction, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

Yes, as you abide true to your Lord and His service, you shall be rewarded with more than this world can ever give. Before you is heaven and peace.

Go then, work for others. Do not weary or tire, for in due time you shall stand in the presence of your King. So be it. Amen.

(Sermon preached by The Rev. Herman W. Schmitt, pastor of First Lutheran Church, Wells, Minnesota, at the Investiture Service, Jan. 26, 1958)

Many friends and relatives of the class were in attendance at the Investiture Service as well as at the reception following the service. The newly invested Sisters are now busy with their regular assignments: Sister Arnetta Beyer is a full time student at Marquette University, in preparation for business administration. Sister Ruth Schwartz has been assisting with household duties, but will enter as a student technician in the X-Ray department of our hospital April 1. Sister Roberta is assisting with secretarial work in the Nursing Office of the hospital, and Sister Violet Stang is engaged in training for Practical Nursing at the Milwaukee Institute of Technology.

* * *

IN A NEW FIELD

Sister Rose Kroeger, Occupational Therapist (OT) joined the staff of Lutheran Hospital and Home August 1st. An OT is as important to a physical rehabilitation program as a Physical Therapist. The PT treats the patient according to prescription by the Doctor of Physical Medicine so as to make the patient able to resume functions of the body as speedily as possible. The OT follows this and retrains the patient in the use of his limbs and creative ability. This is important not only in rehabilitation of younger patients but with the elderly as well, as they recover from strokes or other crippling diseases.

In the Home, Sister Rose's efforts are directed to stimulate interest in creative recreational and cultural activities. Handicrafts such as weaving, woodworking, etc., are included. A choir has been organized, and other activities will be developed by the Home residents.

Sister Rose has her B. A. degree from the Milwaukee Downer College with a major in Occupational Therapy. Downer is one of the top schools in this field. She received her clinical training at Kansas Medical Center, Kansas City, Kansas; Rehabilitation Institute, Kansas City, Missouri; Menninger Foundation, Topeka, Kansas; Winfield T. B. Hospital, Winfield, Illinois, and University of Illinois, College of Medicine, Chicago, Illinois.

From Lutheran Welfare Society THE SPOKESMAN, December 1957

God called to her eternal rest another of our Sisters, Sister Lucy Blank, whose death occurred on Tuesday, February 11, 1957.

Lucy Amelia Meta Blank was born April 13, 1899, at Green Bay, Wisconsin. Her parents were Emil J. and Pauline Nehring Blank. She was baptized by the Rev. Seigrist of Grace Lutheran Church, Green Bay, and confirmed in that church by the Rev. L. F. Gast, on May 11, 1913.

Her pastor said of her that she attended church services regularly, was deeply interested in the study of God's Word, and that she led a life of unselfishness and personal sacrifice. Early home responsibilities interfered with the fulfillment of her desire to become a missionary. When those responsibilities ended, she made application for entrance into the Lutheran Deaconess Motherhouse, after having worked in a business concern at Green Bay for eleven years.

Because of questionable health, she was admitted as a special student in the Motherhouse on Sept. 6, 1932. After a year's study, she was given a position in the Milwaukee Hospital office, as an assistant in admissions and clerical work. Her health having remained satisfactory, her Investiture took place on May 16, 1937, her Consecration to the Diaconate two and a half years later, on December 31, 1939. The consecration text given her was Philippians 4:6-7, a text that undoubtedly was of great comfort to her in some of the trying times that were to follow.

The latter years of Sister Lucy's service were frequently interrupted by intervals of illness, in which at times she suffered great physical distress. Gradually these attacks became of longer duration and more severe, until it became necessary for her to discontinue work altogether in September, 1956.

Her friendly disposition and kindly attitude in the admissions office, where she served with eagerness and devotion whenever she was able, were great assets to Sister Lucy in making the patients whom she greeted and admitted feel "at home" and at ease in the hospital. These contacts made her many friends, who will long remember her kindness and sympathy.

Confined to her bed for several months during her final illness, Sister Lucy looked forward to the time when her release would come. Comforted by daily reading of the Scriptures, meditations, and prayer, and strengthened in faith by partaking of the Lord's Supper, she bore her lot with patience until she was relieved of "the sufferings of this present time" and entered the Kingdom prepared for her "from the foundation of the world". Her earthly remains were laid to rest in Graceland cemetery, her classmates serving as pallbearers.

We extend our sympathy to her sisters, Mrs. L. P. Edwards, Miss Doris and Miss Helen Blank, and with them thank God for the life of this Sister devoted to His service, and for the blessings He bestowed upon her family and others through her.

"Living or dying, Lord,
I ask but to be Thine.
My life in Thee, Thy life in me
Make heaven forever mine."

NEWS ITEMS

Newly elected members to the Standing Subcommittees of the Executive Committee are: *Sisters' Home Committee:* Sisters Elinor Falk, ex officio, Esther Deuble, chairman, Matilda Hertlein, Florence Rude, Roberta Seelhorst. *Public Relations Committee:* Sisters Lydia Becker, chairman, Magdalene Krebs, Ruth Schwartz, Pastor H. A. Flessner, ex officio.

* * *

The Seminar Committee of the Lutheran Deaconess Conference met here on January 27, to plan for the seminar for probationary deaconesses which is to take place in late summer here in our Deaconess Home.

* * *

The Board of Directors of the Southeastern Area Group, Wisconsin District, Women's Missionary Federation, met in our Home on March 5. Thirty-six ladies were in attendance at the meeting, and at the noon meal which was served in the Sisters' dining room, family style.

Birthday teas were held in honor of two Senior Sisters, over eighty, Sister Margaret Danner and Sister Flora Oppelt. Sisters and friends joined them in making each occasion a pleasant afternoon of fellowship. We pray that God may continue to bless and guide them in the new year of their lives.

* * *

On February 14, a tea was given in honor of the Women's Auxiliary of Milwaukee Hospital. The members of this organization devote many hours of their time to activities in the hospital, which means a great deal of help to the personnel and much pleasure and comfort to the patients.

* * *

Sister Frances Baumbach was called to her home in Menomonee, Wisconsin, by the death of her father, Dr. Herbert A. Baumbach, on February 11. Our sincere sympathy is extended to Sister Frances and her family. May our Heavenly Father continue to be their Source of comfort and peace.

* * *

Sister Elinor Falk attended the Women's Missionary Federation Board meeting in Waverly, Iowa, January 28 through 31.

Sister Pauline Schmidt

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DEACONESS ANNALS

VOL. 29, NO. 3 *Matthew 25:34-36* JULY TO SEPT., 1958

The Fear

of

The Lord

is

The Beginning

of

Wisdom

PSALM 111:10

THE PASTOR'S PAGE

WORKING TOGETHER WITH THE LORD

Pastor Flessner

Two entirely unrelated incidents come to mind as I take pen in hand to write these lines. The first is a letter which came from a young pastor several weeks ago, asking the purpose of the Motherhouse. He said he knew that our deaconesses in Milwaukee make Communion wafers, and that they serve in Milwaukee Hospital. But beyond that, "What is the purpose of a Motherhouse?" he asked.

The second incident was a paper given by a pastor at a pastoral conference I recently attended. The paper was entitled, "Solving Problems Through Group Methods." In his paper, the essayist pointed out how groups, or various committees, in his congregation had studied problems which faced the congregation, such as, "What is our congregation doing for the Church at large?"; "What can our congregation do for the growing problem of the aged?"; and, "What do we need in the way of a building program for the future?"

This pastor then went on to show what his congregation had done to solve these problems. He enumerated the facets of a realistic program, urged by the members of the congregation themselves, which had been initiated as a result of the group studies. The congregation had learned to look at the overall problems facing them, and had determined to do something about them with a well-rounded and forward-looking program.

Perhaps it would sound boastful of me to say at this point, "This is what we've had in the Diaconate for a long time." Nevertheless, it's true that the organization of deaconesses known as the Motherhouse has been solving problems over the years by the group method. And this method provides a great part of the answer to the question raised by the pastor who asked, "What is the purpose of a Motherhouse?"

Take, for instance, the matter of serving the Lord in a particular field of service, such as nursing, or parish work, or teaching. The question is often asked us, "Can't a woman who is just a nurse do the same things that a deaconess in a similar situation can do?" The answer is "Yes, up to a certain point." The deaconess has something extra to give, by virtue of her intensive religious training, which other people cannot give.

More than that, the problem of aloneness often looms large for the person who is not a deaconess. The deaconess, on the other hand, knows that all her sisters stand behind her with their prayers, their educational program, and their physical facilities, no matter whether she is serving the sick in Milwaukee Hospital, the aged in a Texas old folks' home, or the heathen on a faraway mission field. This certainly belongs to solving problems by the group method.

Then there is also the fact that a group can always do more than one individual can do by himself. One might well wonder whether there would be such an institution as Milwaukee Hospital if Dr. Passavant had not had the help of the united efforts of deaconesses in its early years. If this project had been left to individuals, the difficult days of the hospital's infancy, the depressions, etc., might well have been too much to bear.

Over and beyond all this, there is the fact that our deaconesses form a family. This is difficult to interpret to the outsider, because people cannot imagine a family made up of so many people living with diverse interest, talents, and abilities. But living in the Deaconess Home is very little different from family living in any home. If anything, there are more of the better things of Christian family life to be enjoyed here—the mealtime devotions, the family prayers, the fellowship of fellow Christians.

All these things point up some rather obvious advantages enjoyed by deaconesses. But in most cases, this is not appreciated until it is actually lived. New students are always proof of this. Besides being thrown into unfamiliar surroundings as a part of their new experience, there may be apprehensions, real or imagined, which have been planted into their hearts about the life of a deaconess. It takes only a few days and the apprehensions are all gone, for there was no reason for their existence in the first place.

Here, then, is where we can hold our heads high. The unity of fellowship and purpose in working together for the Lord forms the attractiveness of the Motherhouse system. Of this we need never be ashamed; in fact, we are proud of it. If perchance some qualified deaconess student of the future should read this, let her weigh these words carefully: our light of Christian service need never be hidden under the bushel of aloneness, for the deaconess never stands alone. Beside her stands her Lord, and behind her stand all her sisters, laboring for the bread that does not perish.

This, we submit, is the highest unity to be achieved on this side of heaven, by those who have joined in working together for the Lord.

Endeavoring to keep the unity of the Spirit in the bond of peace— Ephesians 4:3

SCHOOL YEAR OPENS

We were privileged to welcome a class of five candidates for the Diaconate with the beginning of September. After an inspiring address by Pastor Flessner, the class members were officially introduced to the Sisters and student nurse group at the close of the Vesper Service, September 4. May we introduce them to our readers also?

Left to right: Virginia Spill, Caroline Bille, Ruth Manz, Arlene Bruhn, Constance Cone. *Seated:* Directing Sister Elinor Falk.

Miss Caroline Bille, Waupaca, Wisconsin
Parents: Mr. and Mrs. Henry Bille
Pastor: Rev. A. S. Peterson

Miss Arlene Bruhn, Elgin, No. Dakota
Parents: Mr. and Mrs. Arthur Bruhn
Pastor: Rev. E. Haacke

Miss Constance Cone, Petosky, Michigan
Parents: Mr. and Mrs. Chester E. Cone
Pastor: Rev. R. A. Essig

Miss Ruth Manz, Lemberg, Saskatchewan, Canada
Parents: Rev. and Mrs. S. Manz
Pastor: Rev. Manz

Miss Virginia Spill, Winters, Texas
Parents: Mr. and Mrs. Herman Spill
Pastor: Rev. H. K. Flathmann

STUDENT DEACONESS SEMINAR

It was our privilege to have as guests the group of young women enrolled in the third biennial seminar for student deaconesses, August 20 to 27.

The plan for conducting such seminars dates back to the Deaconess Conference held in 1953, and the first meeting of this kind was arranged in 1954. The first seminar was so highly successful that the arrangement has been continued. Inasmuch as the convention of the Lutheran Deaconess Motherhouse Conference is held biennially, the student seminars are held in the alternate years. The purpose of these seminars is to promote the work of the Diaconate by providing an opportunity for the younger members of the various deaconess groups to become acquainted, and by arranging for a common study of needs and problems of the Diaconate in general, as well as the needs of the individual in her special field of service. Eventually these student deaconesses will be following in the footsteps of their "elder sisters" with a greater understanding and ability in cooperative planning for an effective Diaconate for the future.

The students participating in this year's seminar were representative of two Motherhouses beside our own: The Philadelphia Motherhouse of Deaconesses, Gladwyne, Pennsylvania, and the Baltimore Motherhouse, now at Ruxton, Maryland. Both of these are institutions of the United Lutheran Church. Our out-of-town guests numbered fourteen. We were happy to be able to offer them the facilities of our new home; without

these we could not have made them as comfortable as it was possible to do now. As it was also vacation time for some of our Sisters, there was ample room for the guests, who were lavish in their praises of our beautiful new home.

Each of the three Motherhouses was represented on the faculty: The Baltimore Motherhouse by Sister Catherine Neuhardt and Sister Catharine Stirewalt, the Philadelphia Motherhouse by Sister Elizabeth Warstler, and our own, by Sister Elinor Falk, Pastor H. A. Flessner, and Sister Magdalene Krebs. A well-planned program had been arranged by the planning committee. A devotional service, held in our Prayer Room, preceded the day's class program every morning. The first class each day was in the nature of a Bible Study, based on St. Paul's Epistle to the Ephesians. Following a study period, Pastor Flessner and other selected speakers from various agencies discussed "My Reasonable Service" in fields of the Diaconate: hospitals, parish work, child care, care of the aged, and foreign missions. The lecture on the care of the aged was given by our Sister Maria Reuss, who is the supervisor of nursing at the Layton Home. Book reports by members of the faculty, a tour of our hospital, study periods, and choir practice filled the afternoon hours. The choir contributed an anthem at the Sunday morning worship service and at one Vesper service in the Chapel. They also sang in the hospital corridors for the patients on two occasions.

Work details gave each student an opportunity to help with household tasks, relieving other Sisters for part-time participation in seminar activities.

On the fun side, two picnic outings, one at the deaconess cottages on Forest Lake, the other on the shores of Lake Michigan, a "stunt" evening, and some happy hours listening to Mozart records provided social fellowship. Each outing closed with a devotional service by the seaside at sundown.

All of the Sisters of our Motherhouse were enriched by the presence of this group in our midst. Their youthful enthusiasm and earnest purpose brought us a "renewing of the spirit" that we consider a very special blessing to young and old.

M.K.

How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth! Through Thy precepts I get understanding: therefore I hate every false way — Psalm 119:103-104

CHAPEL REDECORATED

"I was glad when they said unto me, let us go into the House of the Lord."
PSALM 122:1.

After two months of redecoration of our Chapel, we are indeed glad to return to it for our worship services. During these months both the Sunday morning services and the daily Vespers were conducted in the classroom of the Deaconess Home. Of course we know that "where two or three are gathered together" in Jesus' Name, no matter where the place, He is in the midst of them, and we felt very sure that our worship there was acceptable to Him. Nevertheless, our Chapel is our sanctuary, set aside for a holy use, and beautified for the glory of God, altogether a fit setting for our acts of devotion. Therefore we were glad when they said to us: The Chapel is ready; we shall return to the House of the Lord for our worship.

"Whatever we do in this Chapel must conform to or enhance its fine Gothic lines" was the verdict of the artist, who sat alone in the Chapel for a long time, studying its architectural structure. The finished decorating project shows the fulfillment of that purpose and promise. To create the "feel" of an old-world cathedral, a warm gray was used for the walls, with a lighter gray for the high vaulted ceiling. Previously varnished woodwork, such as the wainscoting within the chancel, as well as the balcony rails were given, not a "new look" but an impression of age, to match rather than constrast with the stone-gray walls.

The arch leading into the chancel is outlined by a stripe of brick red and silver; two stripes of the same in the recess of the chancel window give the effect of deepening the recess. Here and there the red color highlights an otherwise neutral decorative pattern in and about the chancel.

The ceiling or canopy of the chancel is held in a soft bluish gray, with a sunburst pattern in gray, silver, and gold radiating outward from its highest point. Golden stars appear in the "sky". The supporting arches are done in white. Looking up into the chancel one is inspired to exclaim, "The Dayspring from on high hath visited us", so lovely is the effect.

All patterns are quite severely stylized, as are the symbols of the Triune God which complete the decoration. On either side of the chancel entrance is a door, the one leading to the sacristy, the other, to the vestry. Over these are symbols of God the Father: the All-seeing Eye, and the Creative Hand. Above the chancel entrance is a beautiful dove, symbol of God the Holy Spirit. Within the chancel are symbols of God the Son and His redemptive work: on the one side a Lamb with the Banner of Victory and the Book of the Seven Seals, on the other, a chalice with clusters of grapes and ears of wheat. Lines in gold radiating from each symbol unite all in a harmonious whole.

New tile floor covering, with chancel and aisle carpeting add greatly to the finished effect.

Our Chapel is old, dating back to 1883, and is the only remaining portion of the Milwaukee Hospital completed at that time. It has been decorated repeatedly, but this most recent renovation seems at this time the most beautiful of all to us. But though we now enjoy its beauty and rejoice in it we cannot stop there. It is true that this beauty can help us in our worship, but what is more important is that we obey the Lord's command to "Worship the Lord in the beauty of holiness". To truly worship we must beautify our spirits and be sanctified in our souls, drawing near with "a true heart", imploring forgiveness for our sins and receiving the absolution in faith. Then we can offer our prayers and praises in our redecorated sanctuary fully assured that they will be acceptable to our God. Then we can truthfully and joyfully say: "I was glad when they said unto me, let us go into the House of the Lord".

Sister Magdalene Krebs

INVESTITURE

On September 14, our deaconess candidate, Carol Nell, after a year of study in the Deaconess Course of Instruction, became a probationary deaconess of the Lutheran Deaconess Motherhouse, at a Vesper Service in the Chapel. This transfer from candidate to probationer is accompanied by the privilege of wearing the deaconess garb, or formal uniform, and is observed in a public church service. The deaconess cap, which completes the uniform, is placed on the head of the candidate at this service.

The Rev. Allen Jenkins, pastor of Peace Lutheran Church, Milwaukee, Miss Nell's home congregation, preached the sermon on the text Micah 6:8. Pastor Flessner conducted the liturgical service, which included the reception of the newly invested Sister into the Lutheran Deaconess Congregation. Directing Sister Elinor Falk capped the candidate, after explaining the meaning of the cap, which signifies that the candidate voluntarily places herself under the authority and direction of the Motherhouse and, what is of much greater importance, the authority and direction of the Lord Jesus Christ, as she enters upon her new duties as a deaconess.

Sister Carol has now been enrolled in the University of Wisconsin-Milwaukee for a study program in preparation for social work.

I will pay my vows unto the Lord — Psalm 116:14

Pastor Flessner, Directing Sister Elinor Falk. *Kneeling:* Sister Carol Nell.

"Investiture marks the end of one year of intensive religious study and the beginning of a life of service to God and our fellowmen. My heart is filled with thanksgiving that the Lord has called me. I may now join the number of deaconesses to bear witness for God and to glorify His name.

My desire is that I may fulfill the requirements set before me in the sermon text: "to do justice, and to love kindness, and to walk humbly with your God."

Sister Carol Nell

Serve the Lord with gladness; come before His presence with singing — Psalm 100:2

MEMORIAL TRIBUTE

On June 28, death came quietly and easily to a long-time friend of the Sisters, Mrs. Catherine Westphal.

The long association began years ago, when two motherless children, Catherine and John Albert, were brought by their father to one of the Passavant institutions, the Passavant Orphans' Home and Farm School at Zelienople, Pennsylvania, where deaconesses were in charge and cared for them. As they grew up, John entered college and seminary and became a pastor. Catherine was brought to Milwaukee and enrolled as a student nurse. She was a member of the class of 1906, the first class of nurses to be graduated from the Milwaukee Hospital School of Nursing.

After graduation, Catherine Albert became a private duty nurse, caring for patients in hospitals and homes, giving to rich and poor alike the most excellent care, of which one is frequently reminded even now by members of families in which she had given service. In middle life she was married to Mr. Herman Westphal, with whom she lived happily for about ten years. After his death she returned to the Milwaukee Hospital School of Nursing, this time as housemother to the student nurses. Class after class came under her supervision and loving ministration, and these students will probably never forget the friend they had in "Katie", as they affectionately called her.

After her retirement in April, 1958, she lived in the home of another graduate of our School, Mrs. Martha Winter, where she enjoyed some restful days after her work-filled life, and where she peacefully slept away one sunny afternoon.

All through the many years, "Katie" was the devoted and loyal friend of the Sisters. To her they were authority to be obeyed, examples to be followed, friends to be loved. For all her many fine qualities and many years of faithful service, we here pay tribute to a Christian woman and nurse whose life was dedicated to filling the needs of others.

"They marked the footsteps that He trod,
His zeal inspired their breast,
And following their incarnate God,
Possess the promised rest."

Let my soul live and it shall praise Thee — Psalm 119:175

NEWS ITEMS

Among summer visitors listed in our guest book we find friends from far and near: Diakonisse Olga Vogel, Paulinenstift, Wiesbaden, Germany; Rev. and Mrs. S. Manz, Lemberg, Sask., Canada; Deaconess Olive Hansen, Minneapolis, Minnesota; Dr. and Mrs. Glenn Walker and daughter, Woodville, Ohio; Mr. and Mrs. Lisle Bell, Provo, Utah. Two rather unusual groups to visit us were a number of Catholic Sisters, students in the summer session at Marquette University. They expressed great interest in the history of the Diaconate, as well as that of our Motherhouse and Hospital, and were delighted with our new Home.

* * *

We express our heartfelt sympathy to those Sisters and their families who have been recently bereaved by the passing of a member of their family group: Sister Maria Reuss' mother in the month of July, Sister Rose Kroeger's mother in August, Sisters Elizabeth and Magdalene Krebs' brother in September. Their loved ones are at rest with their Lord after long suffering, so that in spite of their feeling of loss they can thankfully say: "Thy word is true, Thy ways are just; above the requiem 'Dust to dust', shall rise our psalm of grateful trust, Alleluia!"

* * *

Student deaconesses enrolled in the seminar August 20-26: From the Baltimore Deaconess School—Sisters Frieda Gatzke, Lydia Wagner, Ruth Coleman, Helene Forler, Margaret Muntz. From the Philadelphia Deaconess School: Sisters Lynette Harris, Edna Hughes, Mildred Johnson, Ruth Lowery, Barbara Schubauer. Present as a visitor: Sister Marian Maurer, Field Secretary, U.L.C. Board of Deaconess Education. Milwaukee students enrolled: Sisters Arnetta Bayer, Ruth Schwartz, Roberta Seelhorst, Violet Stang, and Carol Nell.

* * *

Attending the biennial convention of the Women's Missionary Federation in Denver, Colorado, were six of our Sisters: Directing Sister Elinor Falk, as Chairman of the Christian Service Department and a Board member, Sister Madgalene Krebs, as delegate from the Lutheran Deaconess Congregation, Sisters Esther Deuble, Maria Reuss, Florence, and Clara Scheidecker.

A brief review of their impressions will be given in the next issue of the Annals.

Thy Word I have hid in my heart — Psalm 119:11

"We are beginning to see dimly that the Lord's Prayer is not a *request* for God to give us things; it is an enlistment. . . . This prayer, all of it, is actually a dedication of ourselves to helping His will to be done, His Kingdom to come, His people to be fed in every corner of the earth. This is prayer at its highest, for it is not asking God to shrivel down to our small purposes. It is trying to stretch our hearts to the size of His world plans."

F. C. LAUBACH in
The World is Learning Compassion

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DEACONESS ANNALS

VOL. 29, NO. 4 *Matthew 25:34-36* OCT. TO DEC. 1958

What child is this, who laid to rest
On Mary's lap is sleeping?
Whom angels greet with anthems sweet,
While shepherds watch are keeping?
This, this is Christ, the King,
Whom shepherds guard and angels sing:
Haste, haste to bring Him laud,
The Babe, the Son of Mary!

THE PASTOR'S PAGE

MORE ANDREWS WANTED

(Note: This is substantially the content of a meditation delivered recently at Vespers in the Chapel of Milwaukee Hospital, provided here by special request of the editor of the ANNALS.)

Pastor Flessner

If a person were to undertake a series of character studies of the twelve disciples of Christ, he would sooner or later come upon Andrew. There are only a few references in the Gospels to Andrew, yet they are very significant, giving us some meaningful glimpses into this man's connection with Christ. The meager information we have about this disciple shows us a man who was content to stand in the shadows, as it were, while his brother, Simon Peter, got the headlines.

Nevertheless, the lessons we learn from the life of this disciple make us wish that the world had many more men like him. Some would call him, "Andrew, the Usher," because he was always bringing someone to Christ. There are four things about Andrew which make him so worthy of emulation.

The first thing we note about Andrew is that he discovered Jesus as the Messiah. Andrew had originally been one of the followers of John the Baptist. When this forerunner of the Messiah pointed to Jesus one day and exclaimed, "Behold, the Lamb of God, which taketh away the sin of the world," Andrew took it as a call to leave John and follow the Christ. There followed an interview with Christ, (John 1:37-39), after which this disciple's adventure with life began.

In discovering Christ as the Messiah and his personal Savior, Andrew made life's greatest discovery. From that point on, life was never the same for him. It was one great adventure after another in behalf of Christ. He had found his forgiveness, his source of peace, and his hope for eternal life. This is where we need more people like Andrew — people who through the guidance of the Holy Spirit, will find in Christ their complete salvation.

A second truth we note about Andrew is that he brought his brother Simon Peter to Jesus. "He first findeth his own brother Simon, and saith unto him, "We have found the Messiah." (John 1:41). Andrew felt a great concern for his own kin. He wanted his brother to share the joy he had found in Christ. He apparently did not hesitate or find it difficult to speak to a member of his relationship about Christ.

Here is another vital reason why our world needs more Andrews. Many people are afraid they're going to offend a brother, sister, or other relative if they should speak to them about their need for Christ. They fear they will alienate the friendship they enjoy with these people. They think it better if someone who is not a relative — a stranger, or the pastor — would do the speaking. Andrew didn't think so. He wanted his bond with his brother to be held together by more than family blood; he wanted to be bound to Peter through the common bond of eternal life in Christ.

We need more Andrews who will carry the message of Christ's love into their family relationships. There probably are few deaconesses whose families have completely understood their desire to serve Christ. The answer to this lack of understanding is not an attitude of superior piety, of sanctimoniousness, or silence, but it is found in going ahead and serving Christ in humility and faith.

A third truth we note about Andrew is that he discovered what Christ can do with human resources. There came that time when Jesus was east of the Sea of Galilee with His disciples on a mission of teaching and healing. The day wore on, and it became obvious that there wasn't time to return to Capernaum for the evening meal. Jesus, seeing this, asked the disciples where possibly enough food could be found to feed the multitudes which had followed Him there. Philip ventured the opinion that forty dollars wouldn't buy enough food; perhaps this was the sum the disciples had in their common treasury.

Andrew came forward, leading a lad by the hand. He pointed out that the boy had brought along five loaves and two small fishes. What the Lord did with that lad's lunch we all know He fed the five thousand people! This lad and Andrew and all the disciples were overwhelmingly surprised to discover what Jesus could do with these earthly resources. But Andrew teaches us a lesson here, and points up why we need more like him — he had the faith that Christ could use these resources to bless many people.

So it would still be today when we are willing to share our resources with Christ. He can put them to use and bless them for the service of our fellow men far beyond our human imagination. And this will happen when we show by our own lives what Christ can do when they are put in His hands.

Finally, we note that Andrew was a foreign missionary. During the last week of the Lord's life, some Greeks visiting in Jerusalem wanted an audience with Jesus. They came to the disciple Philip, who apparently was not certain whether it was proper to introduce these foreigners to Christ. However, he had the good judgment to take this problem to Andrew.

But Andrew had no reservations, no prejudices about the race, class, or nationality of these people. He brought these Greeks and introduced them to Jesus. In this way, Andrew was really the first foreign missionary to follow Christ in His search for human souls in need.

Need we doubt that the world could use many more people like this disciple Andrew? As far as we know, Andrew never wrote any letters or books, he never did anything so sensational that we think of him first when we think of Christ's disciples. Yet his discoveries and his humble service to Christ show us Andrew as a man who was always introducing someone to Christ.

May the Lord inspire us to be Andrews!

THE WORLD FOR CHRIST

"Let the whole world be taxed"
Mighty Caesar decreed —
And Messiah was born
That the world might be freed!
For the Father so loved
The whole world, He designed
That in Bethlehem's stall
His own Son they would find.

But the world, lost in sin,
Blindly gropes through the night,
Knowing not grace and peace
In Christ's Kingdom of Light
Till we show men God's Love,
Christ's Salvation proclaim,
Thus uniting all nations
In praise to His Name!

Sister Edith E. Fischer

Christmas

What child is this, who, laid to rest,
On Mary's lap is sleeping?
Whom angels greet with anthems sweet,
While shepherds watch are keeping?

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." *John 3:6*

"Unto you is born in the city of David a Saviour, which is Christ, the Lord." *Luke 2:11*

"He hath borne our griefs and carried our sorrows . . . He was wounded for our transgressions, He was bruised for our iniquities." *Isaiah 53:4-5*

"He is our peace." *Ephesians 2:14*

"Through Him we have access by one Spirit unto the Father." *Ephesians 2:18*

"We have redemption through His blood, the forgiveness of sins, according to the riches of His grace." *Ephesians 1:7*

"He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." *Hebrews 7:25*

Thanks be to God for His unspeakable Gift

COMMISSIONING SERVICE

On October 5, an unusual service took place in our Chapel, when Sister Violet Stang, whose Investiture we recorded in our March issue of the Deaconess Annals, was commissioned to Foreign Mission Service in the New Guinea field.

The service was held in the afternoon, with Pastor Flessner preaching the sermon and other local pastors participating in the commissioning by reading of a Scripture text and the "laying on of hands". The Commissioning Prayer follows:

"O Lord our God, we pray Thee for Thy grace and blessings upon this our Sister. In Thy Kingdom there are diversities of ministrations and workings. Grant unto this missionary the right mind and Thy Holy Spirit that she may do all things well to the glory of Thy Name. Endow her with living faith and fervent love so that she will deem no task too difficult, no heathen soul too worthless, but that in accordance with our dear Saviour's example she may serve with singleness of heart according to Thy good pleasure. Make her a blessing to many, and give Thy holy angels charge of her to keep her in all Thy ways. Hear us, we pray Thee, through Jesus Christ, our Lord. Amen."

Then followed the Laying on of Hands and the words of blessing:

"And now may you go your way in peace. Our gracious and merciful God will be with you. He will not suffer your feet to be moved. He that keepeth Israel shall neither slumber nor sleep. The Lord is your keeper: The Lord is your shade upon your right hand. The sun shall not smite you by day, nor the moon by night. The Lord shall preserve your going out and your coming in from this time forth and even for evermore. Amen."

Sister Violet's family, her parents, brother, and sister, were present for the occasion. A reception in the Deaconess Home followed the service, giving relatives and friends the opportunity to greet Sister Violet and wish her Godspeed for the long journey before her.

Sister Violet left Milwaukee October 23 and embarked on the ocean voyage four days later. Her first brief message was sent from Hawaii, and another from Lae in New Guinea, telling us of her safe arrival, where she was at that time staying at the Guest House of the mission. She writes: "I will be staying here at Lae for a few more days. Will be visiting two or three girls' schools in preparation for getting one under way, which is now under construction at Heldsbach. I shall be studying the Kate language and will also try to pick up the Pidgin. . . . This is subject to change."

Thus we see that her prayer of nearly a year ago is beginning to be answered: "The Investiture was the completion of my directive from the Lord to enter into the Deaconess service. *Lord, guide Thou the way.*"

THE MYSTERY OF HIS INCARNATION

A Child was born in Bethlehem
But who could know His worth?
A Son was given, but, again,
So lowly was His birth
That few would know lest angel hosts
With glory filled the sky
O'er those Judaean fields, and told
The Saviour lay close by!

Those shepherds, hearing, left their flocks
The lamb of God to find;
And knelt in faith before the Babe —
The Saviour of mankind

The One on Whom, Isaiah wrote,
The Government would rest;
Whose very name is Wonderful,
Our Counselor, the blest
Eternal Father, Mighty God
Yet gentle Prince of Peace
Born of a virgin, "God with us",
Whose Kingdom ne'er will cease.

God still reveals His mysteries
To humble hearts alone;
As those poor shepherds, may we find
Christ, and His Power make known!

Sister Edith E. Fischer

A PRAYER FOR THE NEW YEAR

O Lord our God, under the shadow of Thy wings let us hope. Thou wilt support us, both when little, and even to gray hairs. When our strength is of Thee, it is strength; but, when our own, it is feebleness. We return unto Thee, O Lord, that from their weariness our souls may rise towards Thee, leaning on the things Thou hast created, and passing on to Thyself, who hast wonderfully made them; for with Thee is refreshment and true strength. Amen.

St. Augustine

FIFTY YEARS IN THE CARE OF THE CHRONICALLY ILL

Sister Maria Reuss
Supervisor of Patient Care at
Layton Home

"Understanding, patience, kindness," these are keywords in the care of the aged and chronically ill person. For fifty years, the Layton Home, a unit of the Milwaukee Hospital, has provided such ministry in Christ's Name to those who have entered its doors for care.

Today the study of Geriatrics, that branch of medicine which deals with the infirmities and diseases of old age, has become prominent as the age span of life increases. Nursing Homes are recognized as necessities in the care of our aged citizenry, for old age and invalidism often go hand in hand, and there is often a home situation in which the aged person can not be cared for in his own home.

"At Milwaukee Hospital this need for such facilities and care was recognized fifty years ago. Mr. Frederick Layton, together with his wife, after witnessing a long incurable illness in someone near to them, decided to do their part in alleviating such suffering.

Mr. Layton took an active interest in the planning and building of Layton Home which was accomplished under the administration of the Rev. Herman L. Fritschel in 1908, just fifty years ago. Mr. Layton paid both building and furnishing bills and arranged for an annual gift which he expected would be a help to those who could not afford to pay for their own care over a period which often extends into years. His purpose was accomplished, and many people whose financial resources had dwindled away benefited from this endowment fund. Inflation has so minimized this generous and thoughtful gift of the great philantropist that today it would not cover the cost involved in giving care to two out of the forty-three patients.

What about tomorrow? Everything points to a larger need for the future. . . . Is there another philantropist today with vision, with heart, who will have as a Memorial the facilities and the care to those who are full of years and full of illness?" (*From* THE MILWAUKEE PASSAVANT).

The Layton Home has also over the years provided a field for true deaconess service. "Understanding, patience, kindness", these essential factors in good geriatric care, presuppose a heart filled with a true regard for human personality and a realization that the aged and infirm are among God's needy children.

The maximum of action for the deaconess, according to Wilhelm Loehe, lies in a question and its answer: "Whom will I serve? The Lord, in His poor and needy". Here among the geriatric patients she finds many "needy": those who are helpless, confined to bed or wheelchair, walking with faltering steps, or supported by crutches or a "walker"; some are unable to see, to speak, to hear, or to think clearly. All need some kind of personal care, at the least, supervision in taking care of themselves.

To keep the geriatric patient occupied is important, in order to keep him from becoming discouraged and brooding, to provide an element of interest in his often monotonous existence, and to keep his body in as good a physical condition as possible.

Spiritual care is all-important. In the Layton Home a Sunday worship service is held, at which all who are physically able are in attendance. This service is conducted by Rev. H. A. Flessner, pastor of the Lutheran Deaconess Congregation. One of the sun rooms is temporarily converted into a Chapel, and the wide hallway holds additional patients in wheelchairs and beds, so that all can hear the welcome Gospel message. Read-

"Break Thou the Bread of life, O Lord, to me" ing of the Scriptures, prayers, and other devotional exercises are available to the patient, services gladly rendered by the Sisters and nurses at any time.

Over the period of fifty years, the deaconesses have had ample opportunity to give devoted patient care in every aspect of his needs. Deaconesses have been in charge continuously since the Home was completed. Deaconesses and deaconess candidates have served here as professional and practical nurses for longer or shorter periods, and for the last few years the Sisters have also instructed the student nurses of Milwaukee Hospital in geriatric care, which has become one of the requirements in modern nursing education.

Theirs is truly not an easy task, but it is lightened by the grateful appreciation and affectionate esteem in which the patients and their relatives hold them. And when a patient, practically helpless from paralysis, takes his first halting steps on his return to recovery, or a despondent person becomes alert, friendly, and interested in his surroundings, none is happier than the one who, under God, has been instrumental in making these changes possible with her painstaking efforts at rehabilitation. This is one of her great rewards. But there is one even greater. It is this, in Loehe's words, "*that I may thus serve.*" Her reward is that she has been permitted to serve not man, but God.

> *"And we believe Thy word though dim our faith may be;*
> *Whate'er for Thine we do, O Lord, we do it unto Thee."*

Sister Magdalene Krebs

SONNET FOR CHRISTMAS

These are the things our Christmas Day should leave
Untarnished and untouched by dust and blight:
The warm, sweet kindliness of Christmas Eve,
Its heavenly glow of rapture and delight;
The breathless wonder that the stars awake;
The new-found faith that where a child is born
There is a little life for God's own sake,
Though lowly be its lot on Christmas morn;
The wide good-will we feel for all mankind
And that true peace that heals the aching mind.
And though the hurrying years be wide with strife,
A radiance lives that all men yet shall see,
A golden glory, rich with fullest life,
When each shall know his own divinity.

[illegible] G. [illegible]

IMPRESSIONS OF THE CONVENTION
Women's Missionary Federation

The drab days of the late fall months have not dimmed the memory of the golden aspen on the mountain sides of Colorado that we saw during the last week of September. Nor have the few snow flurries that have come to Milwaukee during the past week impressed us very much, for didn't we experience a "blizzard" (though admittedly a very small one) high up above Estes Park or on Mount Evans two months or more ago? We clearly recall those lovely, lovely days of the trip west, the visit to a new and, to most of us, unexplored part of the country, and the deeply stirring experience of being part of a great band of Christian women, who believe in putting their faith into action.

Six representatives of the Missionary Society of our Lutheran Deaconess Congregation were privileged to attend. Each has attempted the next to impossible task of putting down on paper what impressed her most about the convention. Most of the impressions will always have to remain within the mind and heart of each, until sometime perhaps it can be shared with one or more kindred souls: "Now when we were in Denver . . .".

* * *

It was the vastness of the whole thing that impressed me. We traveled nearly 1100 miles to the "Mile High City" to be numbered among the 2,989 women of the Women's Missionary Federation attending. Included in this number were guests from foreign countries and missionaries on furlough. Men were definitely in the minority; here and there one would be glimpsed, usually taking part in the program, or lending a helping hand with moving furniture about, or busy behind the counter of the Wartburg Press exhibit.

We heard that the women of this Federation have been and are giving their support to many phases and projects of the American Lutheran Church. As a "Ladies' Aid", the work of women was often confined to the local congregation. Now these same women have spread their efforts out to help build and support schools, hospitals, and churches. The W.M.F. has also established scholarships to enable women and men to be educated and trained in these institutions. The Federation has contributed nearly five millions of dollars to Mission projects.

In a special production, in which missionaries from our foreign mission fields appeared, we were permitted to see and hear about the extensive work of the Federation in far away countries. This interesting presentation was given by missionaries dressed in costumes such as they wear going about their work on the field. India, New Guinea, Ethiopia, Tanganyika were brought near to us across the great distance of half the globe.

So the efforts of the W.M.F. have promoted Christian leadership and "one great fellowship of love throughout the whole, wide world." (*Sister Florence Rude*)

* * *

As the Convention theme, *"I will lift up my eyes to the hills"* greeted us we were aware that we are gathered together to worship God and to listen to the silent voice of the Holy Spirit speak to each one of us. Prayer, that close communion with our Lord and Saviour, permitted us and fellow believers to receive strength in the secret of His presence.

Miss Carla Holtermann of Lutheran Bible Institute, Minneapolis, presented the Bible study based on Psalm 121 and asked us to observe three key words: "help, Lord, keep". God as our partner supplies the power, wisdom, and courage. He is the Lord of the nations, the Lord our keeper, who cares, loves, and forgives. He keeps us with His mighty hand, with His watchful eye, and with His shadowing wing.

The 23rd Psalm was used as the basis of our lesson for Sunday's Bible Class and our personal relationship with our Shepherd was emphasized. Our Shepherd brings us back in the right direction when we have strayed. He is near when dangers and difficulties threaten. Each day we live is important, but we can only live today now. Don't drag tomorrow into today. It belongs to eternity and is none of our business. Today is ours. What are we going to do with today?

We keep this thought in mind as the W.M.F. goes forward into a much broader work, as we endeavor to do a more effective service to His glory as part of a merged church. (*Sister Esther Deuble*)

* * *

Certainly some of the most memorable impressions of the trip were the majesty of the mountains and in general the beauties of nature, as well as the enjoyment of the Christian fellowship on our westward journey. As we rode along admiring the beauty and richness of our dear country, we attempted to express some of our gratitude in singing the Creator's praises. We were grateful for the fine roads, particularly the highways in the mountains. We thought of the difficult task of building these roads and the dangers the men risked to provide safe thoroughfares. Not only were they safe, but planned to provide the most interesting views, each turn in the road revealing beautiful valleys, lakes, or mumuring brooks.

One never-to-be-forgotten spot, however, was not in the out-of-doors, but in the very heart of Denver; yet it was as quiet and "apart" from the busy city as if it had been in the desert. "Come ye yourselves apart into the desert and rest a while", Jesus said to His disciples. Our Saviour Himself often retired from the crowds, to rest, to commune with His Father, and to receive new strength for the duties which lay ahead. So here we found the so-called Eisenhower Chapel, high up in an office building, above the noise of a busy down town street, where anyone, the casual visitor, the hurried shopper, or the harried business man, may tarry for a few minutes or an hour, according to his time or need, to worship, to pray, to find renewed strength, or peace of soul.

The chapel was named in honor of our President because he, like St. Paul, is not ashamed of the Gospel of Christ and believes in prayer. He has made this statement: "Prayer gives you courage to make the decisions you must make in a crisis and then the confidence to leave the result to a Higher Power." (*Sister Maria Reuss*)

* * *

For me, the highlight of the inspiring convention days was the Sunday morning worship service at the Red Rocks natural amphitheatre, where more than six thousand worshipers were gathered. In this inspiring setting we could truly lift our eyes to the hills and our hearts in worship to God who made heaven and earth.

The trumpet trio and the convention Choral Union singing the anthems, "Beautiful Saviour" and "My Help Comes from the Lord" lifted our hearts and minds heavenward during the service.

The sermon theme, "Insight from the Hills", was given by the Rev. Dr. Fredrick Schiotz, President of the Evangelical Lutheran Church. "As we are dependent upon our heavenly Father, we receive this insight from Him alone," he said, "and this will direct our faith and actions."

As the last strains of "America the Beautiful" by the Trumpet Trio echoed through the mountains and the impressive service was over, we truly felt that it was good for us to have been there. (*Sister Clara Scheidecker*)

* * *

". . . the women came out of all the cities of Israel, singing . . . ." I Sam. 18:6

From the time that people realized God had placed the beauty and the miracle of music in them, women have sung joyfully unto the Lord. Miriam led the women when her brother, under God, succeeded in leading Israel out of Egypt. When David conquered the Philistines the women came from all the cities, singing.

At the W.M.F. Convention, women came from cities and farms, from the United States and Canada, and raised their voices in thanksgiving and praise, in a declaration of faith, in repentance and confession, in prayer and supplication and intercession.

Mrs. Arthur Martens of Fort Collins, Colorado, was the able organist who played for all sessions. It must be a very thrilling experience to play as three thousand people sing! Mrs. M. S. Frueh repeated her able and vivacious song leadership which we had witnessed in Texas at the 1956 biennial convention.

As part of a great Church, we began with "Our Mighty Church Rejoices". All the hymns harmonized beautifully with each day's theme or topic. The day when the foreign missionaries took part in the program we sang "In Christ there is No East or West", "O Zion, Haste, Thy Mission High Fulfilling", and "Lift Up Your Eyes, Ye Christians". It was at the end of a long, full, and rich day that we sang "Now the Day is Over."

We acknowledged our debt to God's Word in the hymn "Precious Word of God in Heaven", and pledged ourselves anew with the Consecration Hymn "Hark! I hear the Saviour Walking". It was the first time for many of us that we joined a *great* assembly to *sing* the Lord's Prayer. The theme song, "My God and I" took on new meaning, new expression, and new beauty as we sang it again and again under Mrs. Frueh's inspiring guidance.

And then like a special dessert or beautiful trimming were the four choirs. The Denver South High School Chorus sang religious music so beautifully, so professionally, we were moved to thank God for the youth of our land. The wives of National Lutheran Council pastors in the Denver area constituted a Treble Choir, and our own W.M.F. women sang for the Sunday morning service at the Red Rock amphitheater. The last evening we were blessed with both rousing and reverent singing by male voices, the Air Cadet Chorus from the United States Air Academy, Colorado Springs.

And so the W.M.F. convention, like the Psalmist, did "tell of His deeds in songs of joy." (*Sister Elinor Falk*)

* * *

One of many lasting impressions was that of the use of a "Missionary Litany" on one of the programs. Each district of the W.M.F. was represented by its president, who offered up an intercessory prayer for those missionaries who have gone out from that district. A thoughtful examination of our own prayers in behalf of those serving in the mission field may show that they are often only a matter of habit. We easily say, "God bless our missionaries", without giving much thought of what blessings we desire for them or for whom we ask them. But here was intercession at its best: The individual persons to be prayed for were named and their respective needs brought before the throne of God.

Surely the missionaries present must have been tremendously encouraged in knowing that so many people were united in bringing their own particular cause to the Lord in prayer.

* * *

This thrill of being even one of the many conventioneers lends a special glow to every returning memory of the happy days of September 26 to 30, 1958, the last convention of the Women's Missionary Federation as such. Now we eagerly look forward to serving as one with the much larger group known as *Women of the Church.* May each stirring memory be an incentive to every W.M.F. member present at the Denver convention to continued loving service in the Lord's Kingdom.

Sister M.K.

NEWS ITEMS

Pastor H. A. Flessner attended the American Lutheran Church Convention in San Antonio, Texas, for several days of its session in October, in an advisory capacity to the Board of Christian Social Action. Pastor Flessner was able to spend a short time at Trinity Lutheran Homes at Round Rock, Texas, where our Sister Rosa Pfluger is stationed.

* * *

The First Year students of our Milwaukee Hospital School of Nursing were our guests on the evening of October 24. A lively hour of games and story telling followed a tour of our new Home.

* * *

Sister Ida Buck, the eldest of our Senior Sisters, celebrated her ninety-second birthday Nov. 26. Her younger sister, Miss Tena Buck, age 88, was able to attend the birthday tea given in Sister Ida's honor. All the Sisters and a number of friends, joined in making this occasion a pleasant afternoon of fellowship. We pray that God may continue to guide and bless our Sister in this evening time of her life.

At our annual Deaconess Motherhouse Corporation meeting, held Nov. 4, three members were re-elected to the Board of Directors for a term of six years: the Rev. Dr. A. Engelbrecht, Pastor E. Helmuth Stolz, and Mr. Rudolph Schmidt. The three Sisters elected to the Board for the coming year are: Sister Esther Deuble, Sister Magdalene Krebs, and Sister Maria Reuss.

* * *

Recent week-end visitors at the Deaconess Home included Miss Mary Ann Wichman and Miss Ann Amendt, both employed at the Lutheran Homes, Muscatine, Iowa, and Miss Julia Anklam of Big Falls, Wisconsin. We are pleased with the interest on the part of these young women in learning about deaconess service by personal observation, and invite others to follow their example of spending a day or two with us for the same purpose.

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Sister Magdalene Krebs, Editor.*

DEACONESS ANNALS

VOL. 30, NO. 2 *Matthew 25:34-36* APRIL TO JUNE, 1959

THE PASTOR'S PAGE

UNFINISHED BUSINESS

Pastor Flessner

It is customary at the Wisconsin District convention of the Church that the Motherhouse have ten or fifteen minutes on the convention program, as one of the recognized institutions of the Church. At the 1959 convention, which was held in Madison, Wisconsin, several weeks ago, the program provided for this presentation of the Motherhouse program to be made during the morning of the last day of the convention.

However, other business which preceded ran longer than had been planned, so that we could not make our report at the morning session. As a result, the report was put under "Unfinished business" of the afternoon session, which would be the last session of the convention. Consequently, as it turned out, the program of the Diaconate was the last item of business before the adjournment of the convention.

This does not imply that the Motherhouse was slighted in any way. Rather, it gave rise to another thought, namely, that the work of the Diaconate will always remain an "unfinished business." Like woman's work, which is never done, the service which deaconesses perform will always be an unfinished task.

In fact, this service is the great unfinished task of the ages. When Mary anointed the Lord with costly ointment, Judas Iscariot became critical, commenting that this was a waste, and that the ointment could have been sold, and the money given to the poor. Jesus told him, "The poor you have with you always." Jesus might just as well have included the sick, the aged, and the unloved along with the poor.

The person of shallow thoughts might conclude that it is by divine design that we will always have those who will need help. Such a person would imply that the blame for all the misery in the world must be laid at God's doorstep. Nothing could be further from the truth. It is man's sins which have caused the miseries in which he languishes. The total effect of sin is the sickness, the poverty, and the suffering which man endures.

Into this sin-sick world God sent His only Son, to bring a message of forgiveness, and to Himself become the forgiveness for man's transgressions by sacrificing His life on the altar of Calvary's cross.

But God knew that the results of man's sinfulness would remain throughout the ages of man. Therefore the statement of Jesus, "The poor you have with you always." But here Jesus also said, "And whenever you will, you can do good to them." This lays upon His followers the task of bringing His love to such people.

One need spend only ten minutes in the environs of a hospital to see the truth of Christ's word. In our day, when modern techniques, drugs, machines, and other equipment have tended to impersonalize the treatment of the sick, and there is consequently the temptation to let these things be ends in themselves, the need to show a personal love for such people is greater than ever.

One need only walk through the corridors of a home for the aged or the chronically ill, and there is the overpowering feeling that here are people who need to be loved. Not that the people working with them do not show these sufferers any love, but all too often, due to shortages of help and trained personnel, their love simply does not suffice.

In a sense, these people in need of love are like children, for their afflictions have rendered them helpless and, like little children, they must depend on the help of others.

And despite the advances of modern medicine and therapeutic procedures, the Utopian day when there will no longer be such a need simply will not come. The word of Jesus will remain true as long as life endures on this earth, "The poor you have with you always."

Therefore, there is a lot of "unfinished business" before us, business far removed from the procedures of a parliamentary convention. There we can sit in our ivory towers and hear about the need, the task, the urgency of works of mercy, but until we leave those ivory towers and carry Christ's love to the bedside of an arthritic aged citizen, to the heart of an unloved child, or to the soul of one who is passing through the valley of the shadow, we haven't even begun whittling away at the pile of "unfinished business" that lies before us.

We recently read this statement: "One machine can do the work of twenty ordinary persons, but twenty machines cannot do the work of an extraordinary person." No, the milk of human kindness cannot be dispensed by any machines. It must flow from the hands of people who, in their dedication to Christ, have become His instruments from whose hands and lips pour the pure melodies of His love. Such people are the extraordinary ones of any age, whose ministrations cannot be measured in dollars and cents or in production figures.

Deaconesses have long stood in the vanguard of the army of Christ's servants who dispense this love. But really, we have only scratched the

(Continued on Page 5)

MAKE LOVE YOUR AIM I Corinthians 14:1 (R.S.V.) . . .

In the exercise of kindness and tact when admitting a patient to the hospital

In patient-doctor-student-relationships

In devoted care of little children, well or ill

THE DEACONESS MAKES LOVE HER AIM . . .

In patient attendance upon the chronic invalid

In easing the loneliness of the aged

(Continued from Page 3)

surface. The need for such servants seems to grow greater by the day, which points up the truth of Jesus' words even more.

It takes real Christian character to cope with this "unfinished business." Often one sees what in the eyes of the world is termed failure, as the body of a sufferer gives up the struggle for life. Any ordinary person might take this failure as personal. The deaconess, who through her Christian training is aware that Christ has not promised success but rather blessing, knows that when she has performed her ministry in love, she has done what the Lord expects of her.

From there she goes on to the next item of "unfinished business", serene and confident that this is the Lord's will.

THE DIACONATE SERVING IN A CHANGING SOCIETY

The program of the thirty-fourth Lutheran Deaconess Conference in America offered a powerful confirmation to the statements of the article on "Unfinished Business" by Pastor Flessner (see Pastor's Page, this issue). Great vistas for service opened up before us, as one speaker after another unfolded the prospects and possibilities of this changing world of which we are a part, the challenge which is ours, and the power that is available to us in serving within the Lord's Kingdom.

The Conference, in session at Philadelphia, Pennsylvania, June 21 to 23, took place at the Lankenau School for Girls, the location of one of the early fields of service of the Philadelphia Motherhouse of Deaconesses and continued throughout many years to the present time. In the school's pleasant Chapel, facing the lovely chancel window that tells of Christ's bidding, "Suffer the little children to come unto Me", delegates and visitors heard the Rev. Dr. F. Eppling Reinartz, Secretary U.L.C.A., outline the factors that place the Ministry of the Diaconate in a "precious jeopardy", factors that put pressure upon this ministry from within and without the Church: lack of understanding of the motives for this service, minimization of its value, misunderstanding of its purposes, destructive criticism of its ideals and traditions.

They heard of the unrestrained increase in the human family, the rising new nationalisms with their own particular trends toward religious missions, the vast and exceedingly rapid advances in scientific realms, the spatial explorations which may open new worlds to us, the ecumenical movements, in which there appear to be equal dangers in leaving our denominational loyalties and of holding on to them, but in which all interested people seek to find a one-ness, seek to be enfolded in a mantle of unity as well as of truth. All of these offer untold possibilities for a pioneering service in a "new humanity". For such service we will need strength of character, combined with a piety which is evidenced by a Christian radiance, for a powerful witness. Intelligence is necessary, to provide a high degree of professional competence and a consequent high quality of service. We must have the quality of perception of the need for our services, a quality which has for many years characterized our calling, and a well-developed power of accommodation to a possibly strange new future.

To follow the ancient motto "I serve" will be paramount in interpreting the Gospel to the new humanity, and a strong conviction that human history is not in the hands of a blind fate, nor in scientific powers, but held by the hand of God, the Lord of history. "This is our faith tremendous——— our world can be reborn."

In speaking on the topic: "The Role of the Deaconess in Emerging Social

Welfare Trends," the Rev. Dr. Henry J. Whiting, Executive Secretary, Division of Welfare, N.L.C., envisioned a Church-wide, nation-wide, world-wide *Diakonie,* or service in the Gospel. This is not the service only of the deaconess as we know it today, rather, a service given by all Christians, serving their Christ *where they are.*

The Church and organized Social Welfare are recognizing their mutual responsibilities in Social Welfare. It follows that there must be a continuing exploration and defining of program, as well as of need situations, consistent with the witness of the Church and the total welfare of the community. All can be included in the term "Social Responsibility", a response to the Lord of the Universe to bring the redemptive Gospel to American and World Society.

Truly, there is much "unfinished business" for the deaconess to do.

That this unfinished business might be faced with confidence, the sermons by the Rev. A. A. Christensen of New York at the opening Matins, by the Rev. W. M. Lautenslager, Chaplain of Lankenau Hospital, Philadelphia, at the closing Vespers, and the Bible Study on Paul's letter to the Philippians, conducted by the Rev. Dr. Helmut T. Lehmann, Book Editor, Board of Publication, U.L.C.A., provided inspiration and spiritual encouragement, the essentials of such a Conference.

Pastor Christensen pointed out that the deaconess witnesses to her faith by a three-fold love: *In sacrificial love* she *gives up* many things for Christ; *in serving love* she *gives* wholeheartedly of her time, effort, strength; *in saving love* she *directs others to the loving Saviour* — this is the climax of her service. Her life is to be a living commentary on the Gospel.

In his brief but penetrating closing sermon, Pastor Laudenslager summarized the content of the addresses presented during the Conference, and made the application: A call to go forward in service, in full reliance upon the Lord Jesus Christ, King over all. This was the thought left in the heart of each of his hearers: the Lord has not only a place, but a *need* for *you* in His service.

As is the custom at each Conference, a Memorial Service was held for the Sisters of each Motherhouse who had entered into their eternal rest during the past biennium. This service was led by Sister Julianne Holt of Axtell, Nebraska. Her admonitory words were filled with faith, hope, and an unfailing trust in God, as she spoke of the work still to be done for Him.

Two evenings of fellowship had been provided for on the program, the first on Sunday evening, when we gathered for the purpose of "getting acquainted and to renew friendships." The Rev. R. M. Swartley and members of his congregation provided vocal and violin selections for our enjoyment. Sister Martha Hansen, of the Ruxton Deaconess Home and School, led in the closing devotions. On the following evening, we were invited to a picnic supper on the beautiful grounds of the Philadelphia Motherhouse, and later had the delightful experience of hearing the Rev. Dr. E. T. Horn, a member of the Joint Commission of Liturgy and Hymnal, as he described to us the tremendous efforts in meeting the problems in the preparation of this book, the difficulties in the choice of hymns and melodies, the reasons for making one choice or another, and the close Christian cooperation among the Commission members to overcome these at first apparently insurmountable hurdles. His presentation was followed by the singing of hymns, some old, some new, from the new Hymnal, and closing devotions by Sister Elinor Falk, Directing Sister of the Milwaukee Motherhouse, and President of the Conference of Lutheran Deaconess Motherhouses.

This conference was truly an occasion of which one can speak in lines of a well-known hymn: "Before our Father's throne we pour our ardent prayers; Our fears, our hopes, our aims are one, Our comforts and our cares". And, from another hymn: "We believe Thy word, though dim our faith may be, Whate'er for Thine we do, O Lord, we do it unto Thee."

The Delegates

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DEACONESS ANNALS

VOL. 36, NO. 2 *Matthew 25:34-36* FALL ISSUE, 1965

THE MOTHERHOUSE PROGRAM:

Focusing on the "*Deaconess Associates*" plan

Several years ago the Lutheran Deaconess Motherhouse of Milwaukee announced a plan which it wanted to offer to persons who already were trained in professional fields, particularly hospital professions. It was called the "Deaconess Associates" program, and invited such people as nurses, practical nurses, laboratory and X-ray technicians to avail themselves of the religious and social courses taught in the candidate course of the Motherhouse.

Interested persons are invited to take the candidate subjects, live at the Deaconess Home, and share the life of fellowship and worship of the deaconesses. Opportunity is also provided for part-time work in the Milwaukee Hospital, by which the "Deaconess Associate" can support herself while taking the candidate year of studies.

During the 1964-1965 school year, Miss Carole Jean Boggs, R.N., Struthers, Ohio, was in this program. She was the third registered nurse to avail herself of this opportunity to supplement her professional education with religious education. We asked her for her impressions of this program, and in her artistic way, has written the following:

MY YEAR IN THE "DEACONESS ASSOCIATE" PROGRAM

Dr. Esther Lucile Brown, prominent writer, lecturer, and consultant in nursing, has stated that "the need, in liberal arts and in professional training alike, is for emphasis on the development of persons, not procedural skills or even scientific 'facts'."(1) Nurses must be prepared to assume roles broader in scope, which require a high level of personal proficiency gained over a "long period of intellectual and emotional maturation."(2)

One may frequently feel the need of this deeper experience—whether it comes in a moment of calm when life and work seem shallow, purposeless, or in the profound anxiety at the

(Continued on page 4)

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(1) Brown, "Preparation for Nursing," American Journal of Nursing, September, 1965

(2) Ibid.

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REV. H. A. FLESSNER, *Editor*

Miss Carolyn Clapper

ONE GIRL IN MOTHERHOUSE CANDIDATE COURSE

The candidate education course offered by the Lutheran Deaconess Motherhouse opened on September 9, with one candidate enrolled. Three or four young people had been expected to apply for entrance into the course, but only one actually came through.

The candidate is Miss Carolyn Clapper, of Egan, Illinois. Miss Clapper is nineteen years old, and her home church is St. James Lutheran, Forreston, Illinois.

Our new candidate is interested in nursing, either practical or registered. For the past year she has been working part-time at Pinecrest Manor, a home for senior citizens, at Mount Morris, Illinois. Thus she has had an introduction to the type of work that some deaconesses do in nursing.

In the candidate course, Miss Clapper will not only be taking the subjects taught in the course, but will also be helping in the kitchen and dining room of the Deaconess Home and taking her turn at opening up the Chapel for the evening Vesper services and the Sunday morning services. Thus she will be getting a taste of life in our Deaconess family, and making her contribution to that life and fellowship.

FOR OUR READERS: CHANGES IN THE "ANNALS"

Our readers will note a change in the format of the "Annals", beginning with this issue.

Earlier this summer, the Executive Committee of the Motherhouse decided that the summer issue should be discontinued, and three issues a year be published—fall, winter, and spring—rather than quarterly, as had previously been done.

With this issue, Pastor Flessner also assumes editorship of the "Annals." We want to express our appreciation to Sister Magdalene Krebs, who edited our publication for a number of years, and who did it very faithfully and artistically.

Naturally, a different editor will have different ideas and ways, but we hope to be able to continue publishing an informative organ for the Motherhouse, to keep our readers informed about our program, as Sister Magdalene so faithfully did.

The four teachers of the candidate course of the Motherhouse examine a new book acquired by the Motherhouse library. Left to right: Pastor Flessner, Sister Elinor, Sister Lena, and Sister Magdalene.

FOUR PERSONS MAKE UP FACULTY OF CANDIDATE COURSE

The candidate course that is offered to young women who want to become deaconesses has four persons to do the instructing. Pastor Flessner, as director of the Motherhouse, is also head of the faculty, teaching six hours a week in the course. His subjects are church history, Bible Teachings, foreign missions, Life of Christ, Augsburg Confession, and Devotional Life.

Sister Elinor Falk, directing Sister of the Motherhouse, teaches Introduction to the Bible, Society (a sociology course) and the Ministry of Mercy. In the second semester she will teach a human behavior course, which is an introduction to the study of psychology. Sister Elinor has a master's degree in social case work, and with her social case work experience is eminently qualified to teach these subjects.

Sister Magdalene Krebs teaches Hymnody, Liturgy, Christian Ethics, Hygiene, and directs the choir. Sister Magdalene formerly was director of nursing in Milwaukee Hospital, and brings to her teaching many insights gained from her years of teaching and experience in nursing.

Sister Lena Bosshard teaches a course entitled "The Church and Her Life." It is a study of the symbolism used in the worship in the Church. Sister Lena is evening supervisor in nursing at Milwaukee Hospital, and before coming to the Motherhouse had pursued an education in teaching.

The candidate course is designed to give a candidate a well-rounded background in the Bible, the history of the church, and acquaintance with the work of the Church.

The Deaconess Associate shares with deaconesses their life of service and fellowship.

"Associates" *(Continued from page 1)*

bedside of one who is losing the death-struggle and is without Christ.

Depth of mind, of feeling, of intellect is not a product of idle waiting, but is the result of actively studying, consciously observing, and faithfully applying the principles of our profession. But even the best liberal education, the most conscientious private professional study, falls short of preparing a nurse for her complete role in total patient care, including psycho-social, counseling, teaching, and rehabilitation aspects as well as increasingly complex technical components of her profession.

This dimension of depth we seek can well be supplied by the constant experience of the grace of God. When, with the Spirit's gentle urging we learn to trust wholly in Him, our professional service is no longer simply a stimulating and ego-supporting means of earning a living, but a wonderful opportunity for offering the labor of our hands, and minds, and hearts to God who gives us strength and intellect, and inspires our souls with love. So the saying, "I will serve the Lord," is not merely an impressive pious phrase, but a compulsion of a loving and grateful heart.

The systematic study in the Diaconate imparts a deeper conception of Christian truth, the kind and willing guidance and prayers of the Sisters is ever helpful and inspiring, the well-

FIRST STUDY WEEK FOR CANDIDATES HELD

When our Motherhouse changed its policy several years ago and decided to invest deaconess candidates when they have completed their professional education and are ready to enter full-time service, rather than immediately after the completion of the candidate course of studies, the question arose as to how these candidates might retain a meaningful relationship with the Motherhouse during the time of their professional education.

It was decided to ask the candidates to participate in a study week at the Deaconess Home during the summer. Such a study week was held for the first time this past summer, July 4 through 11.

Participating in the study week were Miss Marilyn Slater, Lincoln, Nebraska, Miss Elaine Bodtke, Independence, Iowa, and Miss Janice Paulsen, St. Paul, Minnesota, as candidates, and a number of the sisters who arranged for time off so they could take part.

Sister Elinor, our directing sister, conducted a study on the subject, "Prayers of Jesus," and Pastor Flessner led a Bible Study on St. Paul's Letter to the Ephesians. Chapel attendance, prayer sessions in the prayer room of the Deaconess Home, and fellowship made up the rest of the program for the week.

The study week had some aspects of a kind of retreat situation, and it is the hope of Motherhouse leaders that something like this can be repeated next year, in order to keep the relationship which candidates have with the Motherhouse a purposeful one, as well as to give opportunity to the deaconesses who are serving to participate in continuing Bible study and related topics.

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organized and cheerful instruction encourages reflection and private study; but the most beautiful and comforting experience in the community life of the Motherhouse is the sacred services, the worship with the assembly of believers, and the ample opportunities to go aside for a "closet experience."

We are always refreshed by a quiet time of surrendering the will privately and alone, feeling God's nearness, and reverently and humbly releasing oneself to the will of the Lord. This is the depth, the source of strength and life, that enables a nurse to go to her service with the firm purpose of glorifying God and bringing His love to the needful patients we care for. To deal with the physical, psycho-social and rehabilitative needs of the patients, we are assured that "The prayer of faith shall save the sick, and the Lord shall raise him up."—James 5:15

The program of the Diaconate is doubly valuable to a nurse — for her personal growth, deeper faith and more mature understanding of the concept of "total patient care," and perhaps more important, the greater help we may give patients as we minister to their souls' needs and direct them to the heavenly Physician.

Pastor E. Helmuth Stolz presents Sister Lena with her diploma, while Pastor Flessner of the Motherhouse looks on.

SISTER LENA RECEIVES EDUCATION DIPLOMA

Sister Lena Bosshard, evening supervisor of nursing service at Milwaukee Hospital, recently concluded ten years of teaching in the Sunday School at St. Paul's Lutheran Church, 28th and Wisconsin, Milwaukee.

The event was marked with the awarding of a diploma from the Department of Parish Education of the American Lutheran Church. The diploma was presented to Sister Lena at the annual Church Teachers' Fellowship dinner sponsored by St. Paul's congregation, on the evening of September 13.

The diploma signifies that Sister Lena has completed every requirement for a qualified teacher, under guidelines drawn up by the Department of Parish Education of the Church. It represents many courses that Sister Lena took, and institutes and training sessions she attended, and also takes into account two years of teacher training which she took at Texas Lutheran College, Seguin, Texas, before coming into the Diaconate.

Our congratulations are extended to Sister Lena for this award.

MOTHERHOUSE REPRESENTED AT OMAHA DEACONESS CONFERENCE

Biennial meeting of the Lutheran Deaconess Conference in America was held June 27-29, at the Lutheran Deaconess Institute, Omaha, Nebraska. Our Motherhouse in Milwaukee had five representatives present.

Theme of the conference was "Achieving Christian Maturity." Principal addresses were given by the Rev. John Wagner of New York, who is executive director of the Department of Urban Churches, National Council of Churches, and Sister Louise Burroughs, administrator of the Muhlenberg Medical Center, Bethlehem, Pa. A discussion on each address followed.

On the program of the conference was also a panel discussion, "What's New in our Diaconate." Sister Anna Melville, conference chairman, moderated the discussion. Participants were Sister Anna Ebert, LCA Board of College Education and Church Vocations; Sister Elinor Falk, directing sister of our Motherhouse; Pastor Arne Kristo, executive director of the Lutheran Deaconess Association of the Lutheran Church-Missouri Synod; and Miss Betsy Ewing, secretary for deaconess work of the Methodist Church.

Pastor Flessner of our Motherhouse conducted the Matin and Vesper services for the Conference. He also stressed maturity through renewal in his messages.

Delegates from our Motherhouse were Sister Elinor as directing sister, Sister Lena Bosshard, Sister Marie Knoell, and Sister Florence Rude. Sister Elinor and Pastor Flessner were elected as members-at-large on the executive committee of the Conference.

The hospitality extended by the sisters of the Lutheran Deaconess Institute in Omaha left nothing to be desired, and our delegates all felt that the fellowship and inspiration experienced were most worthwhile.

SISTER ROSA ACCEPTS NEW POSITION

After fourteen years of service at Trinity Lutheran Homes, Round Rock, Texas, Sister Rosa Pfluger has accepted a call extended to her by St. John's Lutheran Home, Mars, Pennsylvania.

In her new position, Sister Rosa will be assistant to the administrator, and will be in charge of the activities program at St. John's Home. Much of her service will involve remotivation, a relatively new concept in work with aged people.

Sister Rosa will continue serving at Round Rock until October 10. After taking some vacation, she plans to assume her position at Mars.

Sister Clara Mueller and Sister Sophie Schiffler

Two of our retired Sisters departed from our midst this August, within two days of each other.

SISTER SOPHIE SCHIFFLER, 83, passed away on August 2. She entered the Motherhouse as a candidate in 1905, and was consecrated in 1909, with seven other young women. Her consecration text was Psalm 32:8—"I will instruct you and teach you the way you should go; I will counsel you with my eye upon you." This verse became the inspiration and guide for the life of service Sister Sophie rendered.

The major part of Sister Sophie's service was spent at Passavant Memorial Home, Rochester, Pennsylvania, from 1911 to 1937, serving epileptic patients at this institution. In 1938 she returned to Milwaukee, and served in the Communion Wafer Bakery of the Motherhouse until 1943. From that time until her retirement in 1954, she served as housemother at the student nurses' residence of Milwaukee Hospital School of Nursing.

Even in retirement, Sister Sophie continued to serve, by reading to other senior sisters whose reading ability had become impaired. On August 2, she suffered a heart attack, and passed away that evening. Funeral services were held on Thursday, August 5, with Chaplain J. Hiram Hogberg of Milwaukee Hospital officiating.

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SISTER CLARA MUELLER, 84, departed the earthly life on August 4. She and Sister Sophie were classmates, and were consecrated together in 1909. Sister Clara's consecration verse was I Corinthians 15:58—"Therefore, my

(Continued on page 10)

QUIET WEEKENDS, QUIET DAYS SCHEDULE ANNOUNCED

For the past three years, the Lutheran Deaconess Motherhouse has sponsored a series of Quiet Weekends and Quiet Days. Early in September, Sister Elinor Falk, Directing Sister, announced the schedule for this program for the remainder of 1965.

Quiet Weekends have been scheduled for October 1-3, October 29-31, and November 26-28. They run from 5:00 p.m. Friday afternoons until 1:00 p.m. on Sunday.

The Quiet Days have been set for a series of Wednesdays, October 13, October 20, November 10, and November 17. The program for these days begins at 9:00 a.m. and concludes at 3:00 p.m.

These periods of quiet time are open to women of any age, position, or status. The purpose is to provide an opportunity for a quiet time of rest, Bible Study, prayer, and meditation under the leadership of our deaconesses, as well as to offer opportunity to experience with deaconesses of our Motherhouse their co-operative life and worship. It is also hoped that participation in these events of quiet will deepen the spiritual life of those who come.

Part of the religious fellowship of the Quiet Weekends will be experienced in the celebration of Holy Communion by the Deaconess congregation. Also, the November 26-28 weekend will mark the observation of Advent Sunday, with its breakfast, always a highlight of the year in the Motherhouse.

Cost for those who come is simply a gift of their choice. Cash gifts are used by the Motherhouse to support its program of education and service.

Persons interested in participating should write or call Sister Elinor, in care of the Motherhouse, at least three days before Quiet Days, one week before the Quiet Weekend.

SISTERS AT STATIONS COME HOME FOR VACATION

It has been the joy and good fortune in the past few months of the sisters serving in Milwaukee to renew acquaintance and fellowship with a number of the sisters who are serving at stations away from Milwaukee.

Late in June, Sister Rose Kroeger, who is serving as occupational therapist at Lutheran Home and Good Samaritan Hospital, Puyallup, Washington, spent several days of her vacation at the Motherhouse.

In August, it was our pleasure to have Sister Edith Fischer home with us for a week. Sister Edith is serving at North Hills Passavant Hospital, Pittsburgh, Pennsylvania, as co-ordinator of chaplaincy services.

Late in September, Sister Lydia Becker, who is serving as supervisor of nursing care on the evening shift at Grace Lutheran Hospital, San Antonio, Texas, returned to the Deaconess Home to visit her fellow sisters and friends.

Vacations, with their opportunities for renewal of fellowship, mean much to all of us at the Motherhouse.

SISTER ANNA BIEBER ATTENDS INSTITUTE ON WORSHIP AND CHURCH MUSIC

In order to keep up to date on trends in the Church, the Motherhouse from time to time will send a representative to attend meetings relating to things that affect church life.

This past August 16-20, Sister Anna Bieber, one of our organists, attended an Institute on Worship and Church Music, held at Concordia College, Fort Wayne, Indiana. The institute was sponsored under the auspices of the Lutheran Society for Worship, Music, and the Arts, an inter-synodical group, which has representatives of the three major Lutheran synods in America, the American Lutheran Church, the Lutheran Church in America, and the Lutheran Church-Missouri Synod.

Sister Anna reports that three areas of study were offered at the institute: Lutheran Worship, Choral Techniques and Literature, taught by Mr. Paul Foelber, director of music at Concordia Junior College, Ann Arbor, Michigan; Basic Music Theory — Organ Techniques and Literature, was conducted by Mr. Harry Gudmundson, Fort Wayne; the Lutheran Liturgy was taught by Pastor Herbert Lindemann, pastor of Redeemer Lutheran Church, Fort Wayne.

Worship, morning and evening, was naturally part of the institute. Sister Anna brings back the word that some twenty-five other such institutes are being conducted throughout the country this year.

Sister Sophia, Sister Clara

(Continued from page 8)

beloved brethren, be steadfast, unmovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain."

Sister Clara's early years of service saw her sewing the uniforms for her fellow deaconesses. She combined this service with that of directing housekeeping and laundry work at Milwaukee Hospital. As the hospital expanded, Sister Clara was put in full charge of the hospital laundry, a work which she continued to do until her retirement in 1954.

Sister Clara had much initiative and many creative gifts. In 1915 she designed a new uniform for the deaconesses which was worn until it was replaced by the present uniform in 1947. Several of the senior Sisters still wear the older style uniform.

Sister Clara also suffered a heart attack, and passed away several hours later, on August 4. Her funeral services were held on Monday, August 9, with Pastor Flessner of the Motherhouse officiating.

May the Lord bless the memory of these two faithful servants of His, by letting their examples of faithfulness inspire many others to give of themselves as selflessly as they did.

AIDS ENROLLEE AT MOTHERHOUSE

Our Motherhouse was privileged to welcome into our midst Miss Bernice Sween, Minneapolis, Minnesota, on the first of September.

Miss Sween is enrolled in the AIDS program of the Lutheran Church in America. The letters stand for Aids in Deaconess Service, and this program is sponsored for the Church by the Lutheran Deaconess Home and School of Philadelphia, under the department of Deaconess Service of the Board of College Education and Church Vocations of the LCA.

After a three-week orientation program in Philadelphia, Miss Sween, who is a licensed practical nurse, indicated her desire to serve her year in the AIDS program at Milwaukee Hospital. Our Motherhouse then made arrangements for her to be able to stay in our Deaconess Home.

Miss Sween, who comes from Minneapolis, is actually not a stranger to us. Several years ago, she attended a "Quiet Weekend" sponsored by our Motherhouse, and has visited us several times since.

NOTES ON OUR CANDIDATES

Miss Marilyn Slater, Lincoln Nebraska, is continuing her college education at the University of Nebraska this fall. Marilyn took the candidate course two years ago.

Miss Elaine Bodtke, who took the candidate course last year, started nursing school at Milwaukee Hospital School of Nursing, the first week in September.

Miss Janice Paulsen, a member of the candidate course last year also, is working as an aide in the pharmacy of Milwaukee Hospital, under Sister Gladys Robinson.

DEACONESSES GET INVOLVED IN CHURCH ACTIVITIES

In addition to the regular day-to-day work and service in which our deaconesses are involved, there are other activities that beckon our Sisters and get them further involved in the service of our Lord.

Our Deaconess Congregation, in addition to the Sunday morning and daily Vespers in the Chapel of Milwaukee Hospital, also belongs to the auxiliary of the Church, the American Lutheran Church Women. This organization sponsors a monthly Bible Study, taken from the "Scope" magazine, which is the publication of the ALCW.

We have three circles that meet for this Bible Study, and they have simply called themselves after the time of day when they meet. So one is known as the Morning Circle, and is led by Sister Magdalene Krebs; another is the Afternoon Circle, led by Sister Elinor, our directing Sister. The third group is the Evening Circle, led by Sister Frances Ferguson. Various deaconesses may take turns at leading the Bible study for the month.

Each of the circles has also taken upon itself the project of corresponding with persons on the foreign mission field of the Church. One writes to Sister Violet Stang, in New Guinea, another writes to Miss Elfriede Wilms, R.N., in India, and the third circle corresponds with Mrs. Albert Flathmann, R.N., also in New Guinea. Both Miss Wilms and Mrs. Flathmann were once in the Motherhouse program, and Sister Violet is a member of our Motherhouse.

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DEACONESS ANNALS

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SISTER CLAIRE GUNDERSON CONSECRATED

Sister Claire Gunderson receives the Cross of Consecration in the Consecration ceremony.

October 31, in addition to being Reformation Sunday, was a red letter day in the program of the Lutheran Deaconess Motherhouse. In an afternoon service that Sunday in the chapel of Milwaukee Hospital, Sister Claire Gunderson was consecrated and Sister Marie Knoell observed the twenty-fifth anniversary of her consecration.

(Editor's note: the story on Sister Marie's anniversary appears elsewhere in this issue of the Annals.)

Sister Claire is a native of Boscobel, Wisconsin, the daughter of Mr. and Mrs. Clarence Gunderson. She entered the Motherhouse program in September of 1959, taking the candidate course offered to young people aspiring to become deaconesses.

In February of 1965, Sister Claire graduated from the practical nursing course offered by Milwaukee Institute of Technology. Since then she has

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been serving as a practical nurse in Milwaukee Hospital.

In preparation for the Consecration service, both Pastor Flessner and Sister Elinor Falk, directing sister of the Motherhouse, engaged in special studies with Sister Claire. This took the form of Bible study and interpretation of the Motherhouse diaconate with her.

Sister Claire's consecration verse was Proverbs 3:5 and 6: "Trust in the Lord with all your heart, and do not rely on your own insight. In all your ways acknowledge Him, and He will make straight your paths." The location of this passage is inscribed upon the silver cross which is presented in the consecration service, and which Sister Claire now proudly wears as part of her uniform as a consecrated deaconess.

A reception honoring both Sister Claire and Sister Marie was held in the Deaconess Home following the service.

In a written statement which Sister Claire composed on what consecration as a deaconess meant to her, she says, "It means that I must be ready to service where the Lord calls me, in whatever task it may be. Where the need is greatest, that's where I must serve."

VISITORS TO DEACONESS HOME WELCOME

One of the ways in which the Lutheran Deaconess Motherhouse tries to help people become acquainted with its program of service and education is by having them pay a personal visit to the Deaconess Home.

During the Thanksgiving vacation this past year, for instance, Pastor Viggo Aronsen, Central Lutheran Church, Edgerton, Wisconsin, brought three young women of high school age to see the Deaconess Home. Pastor Flessner, who is charged with the main responsibility of interpreting the Motherhouse program to interested persons, met with Pastor Aronsen and these three girls, conducted them on a tour of the Deaconess Home and Hospital, and then they had dinner with the deaconesses at noon. Thus these visitors also learned something of the religious life of our deaconesses, as this is fostered in the daily chapel services and the devotions held at mealtime.

Various other groups also visited the Deaconess Home during the fall, and several others have made arrangements to visit during February and March. The Motherhouse welcomes such visits by groups and individuals, as it gives us another opportunity to share our co-operative life with others.

For groups interested in visiting the Deaconess Home, all Thursday afternoons except the last Thursday of each month, have been designated as visiting days. Individuals may make arrangements for visits at other times, by calling or writing the Motherhouse.

MOTHERHOUSE OBSERVES TWENTY-FIFTH ANNIVERSARY OF CONSECRATION FOR SISTER MARIE

Sister Marie Knoell receives her 25th Anniversary of Consecration pin.

October 31, 1965, was also the day that the Lutheran Deaconess Motherhouse observed the twenty-fifth anniversary of consecration of Sister Marie Knoell, along with the consecration of Sister Claire Gunderson.

Sister Marie, a native of Hazen, North Dakota, entered the Motherhouse in 1934. After receiving her candidate training, she served in several places, the Communion Wafer department of the Motherhouse and the Lutheran Old Folks' Home at Toledo, Ohio, among them. In 1943, she was put in charge of the Communion Wafer department, a position she has held ever since.

Under Sister Marie, the Wafer department has undergone considerable expansion. Its quarters have been shifted around, and when the new Deaconess Home was planned in the middle 1950's, provision was made for inclusion of the department in the new building. The new facilities made it possible to expand the department to its present size.

When the present American Lutheran Church became a reality in 1960, orders for the wafers produced by our Motherhouse virtually doubled, since the Church had also doubled in size because of the merger. Extra baking ovens, a mechanical cutter, and a wrapping process utilizing polyethylene sleeves replacing the parchment paper formerly used, made it possible to practically double production over former levels. In 1965 Sister Marie and her helpers produced over 4,100,000 wafers for use in the Church.

The Motherhouse is most grateful for the service which Sister Marie renders in her position.

MOTHERHOUSE HAS SLIDES AVAILABLE

Another way in which the Lutheran Deaconess Motherhouse seeks to promote our program is by means of several sets of slides that we make available to congregations for their use.

One set of these slides is on the overall program of the Motherhouse, and depicts the visit of a young woman who has inquired about the Deaconess program. She comes to visit for a weekend, and is shown various facets of the service and education program of the Motherhouse. We recommend this set of slides for use in Luther League programs, confirmation classes, Sunday School visual aids, and young adult groups. A script accompanies the slides.

Another set which the Motherhouse has available is on the production of our Communion wafers. This set is recommended for use for Altar guild meetings, confirmation instruction, and any other groups that might be interested in learning about this facet of our deaconess service.

Sister Florence Rude, a member of the executive committee of the Motherhouse, takes care of mailing the slides, while Pastor Flessner arranges the booking. We have five copies of the set on the overall program of the Motherhouse, and four of the set on the Communion Wafer Department.

ADVENT AND CHRISTMAS MADE MEANINGFUL AT DEACONESS HOME

Among the seasons of the church year that are precious to the deaconesses of our Motherhouse are, of course, Advent and Christmas. Our deaconess family places a wholesome emphasis on these seasons that heightens their meaning, especially so for the person who is privileged to share these events with the deaconesses for the first time.

Advent begins with Advent breakfast, to which the deaconesses had invited all the nursing students of the Milwaukee Hospital School of Nursing who had to be on duty. At 6:30 of the morning of the first Sunday in Advent, our deaconesses, together with their thirty-five guests, marched into the dining room, singing "Lift Up Your Heads, Ye Mighty Gates." The lights in the dining room were out, but in their place a candle glowed at each table setting.

The devotion at the breakfast table, conducted by Pastor Flessner, was opened with the recitation of the first Advent promise from the Old Testament, Genesis 1:15. Each day thereafter, during Advent, a different Advent prophecy was recited, and for each prophecy, a new candle was lit in the Advent wreath, until the day before Christmas, when the wreath was one blaze of color.

Christmas, too, receives a wholesome emphasis in the life of the deaconesses. There was the usual tastefully decorated Christmas tree in the living room of the Deaconess Home,

(Continued on next page)

MORE QUIET WEEKENDS, DAYS SCHEDULED

Sister Elinor Falk, directing sister of our Motherhouse, announced in January a new schedule for the Quiet Weekend and Quiet Days program for this winter and spring.

During Quiet Weekends, up to a half dozen women may come to the Deaconess Home, beginning on Friday evening and extending through Sunday noon, for a weekend of Bible Study, prayer, and meditation. Deaconesses of the Motherhouse also take part in these events, so that visitors are thus able to share a well-rounded fellowship. Quiet time is also provided during the weekend, so that participants may spend time in personal devotion and rest or relaxation.

Cost of the weekend is simply a gift of the participant's own choice. Cash gifts are used by the Motherhouse for its program of education and service.

Winter and spring schedule for Quiet Weekends is set for February 25-27, March 18-20, and April 22-24.

Quiet Days are being offered on a series of Wednesdays: March 9, 23, and 30, April 20 and 27. The schedule for these days begins at 9:00 a.m., and ends at 3:00 p.m.

Women interested in taking part in either a Quiet Weekend or Quiet Day may receive more information by writing or calling Sister Elinor. This should be done at least three days before Quiet Days, and one week before the Quiet Weekend.

Many testimonials could be cited, relating the benefits which women have received from taking part in these events. We urge our readers to share information about this opportunity with their friends and acquaintances, as the Motherhouse is desirous of sharing these days and weekends with many more women.

Advent, Christmas

but there were other things to remind us of the true meaning of Christmas. In one corner of the living room, a creche was set up, depicting the manger scene, with the holy family, the shepherds, and the Wise Men all on hand. In the library was another manger scene, this one employing hand carved figures of the persons involved in the Christmas stories. The figures are of olive wood, purchased in the Holy Land by one of our sisters who visited there in 1964.

Christmas Eve brought the deaconess family together in the living room for the singing of Christmas carols and distribution of gifts. This family gathering had been preceded by the traditional Vesper service in the Chapel. On Christmas morning the deaconesses rose early to attend Christmas Matins in the Chapel, and gathered again for the festival service later in the morning.

Our deaconesses like to share their love for Advent and Christmas. This sharing is done in various ways, such as singing Christmas carols by the Sisters' choir in the corridors of Milwaukee Hospital on Christmas morning, and in the distribution of a Christmas message to all the patients who have to spend Christmas in the hospital.

SISTER IDA CALLED TO HER HEAVENLY REST

Sister Ida Buck

The Motherhouse family was once again saddened on December 23, when Sister Ida Buck was summoned from the earthly life into the heavenly one. Yet the sadness felt by this loss was tempered greatly by the long life of faith and service which Sister Ida had lived.

Sister Ida lived almost a century, passing away a little less than a month beyond having reached ninety-nine. During recent years she had sustained the loss of her eyesight, and her hearing was also weakened. Last August she suffered a broken hip, and submitted to surgery, which was successful to the point that she had been able to sit in a chair for short periods of time.

She entered the Motherhouse as a deaconess candidate in 1891, and was consecrated in 1895. Her consecration text was II Corinthians 5:14 and 15: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not live henceforth unto themselves, but unto Him which died for them, and rose again." This verse proved to be for her a never-failing source of inspiration and strength for her service.

Sister Ida's years of service included nine years of nursing at Milwaukee Hospital, four years at Passavant Hospitals in Pittsburgh, Pennsylvania, and Jacksonville, Illinois, and eight years as directing sister of Passavant Memorial Homes, caring for epileptics, at Rochester, Pennsylvania. From 1913 until her retirement she served in the Deaconess Home in Milwaukee, in various capacities. She helped in the teaching and training of candidates, and also did office work.

In 1921, she was privileged to observe the 25th anniversary of her consecration as a deaconess, and in 1946 she observed the 50th anniversary of this event.

Funeral services were held on December 27, with Pastor Flessner of the Motherhouse officiating.

* * * *

"God loves with a great love the man whose heart is bursting with a passion for the impossible"—William Booth.

NEWS FROM THE SISTERS AT STATIONS

Christmas and New Year brought greetings from a number of the deaconesses who are serving at various stations throughout the country. By means of the greetings which these deaconesses received from their sisters in Milwaukee, they were made to feel a part of the fellowship which our deaconesses enjoy.

Sister **LYDIA BECKER**, serving as evening supervisor at Grace Lutheran Hospital, San Antonio, Texas, writes that her Christmas was spread over several weeks of December. She went to visit relatives in Texas, attended a concert at which Handel's "Messiah" was presented, and took part in the Christmas party sponsored for employees at Grace Lutheran.

Sister **ROSE KROEGER**, occupational therapist at Good Samaritan Home and Hospital, Puyallup, Washington, writes in an early January letter, "I had a very good Christmas. We've had lots of rain and considerable snow lately." She reports that building plans for the hospital include facilities for more occupational therapy.

Sister **ROSE PFLUGER**, who assumed duties of the remotivation program at St. John's Lutheran Home, Mars, Pennsylvania, on November 1 last year, as reported in the last issue of the Annals, reports that they had no snow for Christmas. "The weather is more like in Texas," she writes. She writes further, "Chapel services and chaplaincy program keep my week filled; I really do enjoy it and the residents seem to enjoy it, too."

Sister **EDITH FISCHER**, serving at North Hills Passavant Hospital, Pittsburgh, writes early in January that she spent part of her Christmas with Sister Rosa at Mars. Sister Edith's birthday falls just before Christmas, and she writes that the hospital family surprised her with a beautifully decorated cake. She informs us that she decorated the tree in the meditation room of the Hospital with "Chrismon" ornaments, which are symbols of various facets of the Christian faith.

ABOUT PEOPLE AND THINGS

A patient in Milwaukee Hospital, who heard the Sisters' choir sing the German Christmas hymn, "O du froehliche", on Christmas morning, appreciated this so much that in response he decided to present the Motherhouse with a color television set. The set now graces the living room on the second floor of the Deaconess Home, and our deaconesses are quite thrilled — and grateful — that they can see their favorite TV shows in color now.

The Motherhouse family was saddened on January 22, when we learned of the death of Pastor Theodore Pretzlaff, brother of our Sister Martha Pretzlaff. Pastor Pretzlaff had served as representative of the Board for Christian Social Action of the former American Lutheran Church to the Motherhouse. In 1959 he preached the sermon at the dedication of the new Hennekamper wing of Milwaukee Hospital.

On the evening of January 20, sixteen deaconesses plus Pastor and Mrs. Flessner represented the Motherhouse at the third annual Carl W. Eberbach Memorial Lecture, held at the Wisconsin Club in Milwaukee. Guest lecturer was Hugh A. Johnson, M.D., of Rockford, Illinois, who gave an illustrated lecture on a year's experience as Fulbright Professor in India.

Dr. Johnson spent the year on this Fulbright Fellowship at Christian Medical College in Vellore, India, doing plastic surgery. His description of his work with lepers in skin transplants and allied surgical procedures was tremendously enlightening. Dr. Johnson also showed pictures of various other facets and problems of life in India.

The lecture is provided for by a memorial fund set up in memory of the late Dr. Carl W. Eberbach, a renowned surgeon who served for many years on the staff of Milwaukee Hospital. A dinner was held in connection with the lecture, attended by almost four hundred members of the Milwaukee Hospital family.

* * * *

Christmas brought a gift to the Deaconess Home from Miss Marilyn Slater, Lincoln, Nebraska, who is a candidate for the diaconate. The gift is an exquisite replica of the "Pieta", the famous sculptural masterpiece of Michelangelo which depicts the expired Christ in the arms of His sorrowful mother. The replica graces the bookcase shelf in the corner of the large living room of our Deaconess Home.

* * * *

A letter from one of our candidates of last year, Miss Janice Paulsen, informs us that she is now working as a kitchen aide in the Crest View Lutheran Home, Minneapolis, Minnesota. Janice says she is enjoying her work with the aged in this institution.

* * * *

Pastor Jule F. Berndt, a member of the Board of the Motherhouse, has accepted a call to Ezekiel Lutheran Church, River Falls, Wisconsin. He has been serving Wellington Park Lutheran Church in Milwaukee since his entrance into the ministry in 1953. Pastor Berndt and his family expect to move to River Falls around March 1. The Motherhouse family wishes him well in his new charge.

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DEACONESS ANNALS

VOL. 36, NO. 4 *Matthew 25:34-36* SPRING ISSUE, 1966

NEED FOR DEACONESSES?

From time to time the question is asked, "Is there a need for deaconesses?" This question is best answered by inquiries that come to the Motherhouse from time to time, that ask whether a deaconess would be available for a particular position.

A survey of these inquiries would reveal several things. For one thing, they are requests for usually one deaconess; there does not seem to be a demand for a half dozen or so deaconesses for one particular place of service. Another noteworthy characteristic of the requests for deaconesses that come to the Motherhouse is that the correspondent almost always desires a deaconess who is capable of exercising leadership. And this leadership that is desired is to be both physical and spiritual.

For instance, an institution that ministers to mentally retarded or physically handicapped children may want a deaconess-nurse. But they want this nurse not only to be able to give physical care, but also some spiritual ministry.

In recent years the Motherhouse has received several requests for deaconesses who were trained in social ministry. The agencies sending the requests might want the deaconess to run a day-care center for elderly people. Perhaps the deaconess that they desired did not have to be a trained social case worker, but she should at least have a college education, with emphasis on psychology and social studies.

Another area that brings inquiries about the availability of deaconesses is the field of parish work. It is only natural that pastors should think of deaconesses as parish workers, because this is closest to their own field of endeavor. And there is no doubt that the need for more parish workers in the Church is great. As congregations develop their parish education programs, the pastor alone cannot administer them, so they seek help.

Unfortunately, our Motherhouse has had only a few deaconesses available and qualified for these requests. We have had to turn down many requests, simply because there was no one available. But these requests also point to the kind of standards which the Motherhouse must maintain in order to prepare qualified deaconesses. Much as we sometimes would like to fill a position where dire need exists, there is nothing to be gained by filling it

(Continued on page 7)

THE DEACONESS-NURSE — MEMBER OF THE HEALTH TEAM

By *Sister Maria Reuss*

In the hospital, the deaconess-nurse works side by side with doctors, other nurses, technicians, and aids, the chaplain, dietitians, and all the other personnel involved in ministering to the sick.

Patients come to the hospital with hope. They hope to experience the miracle of restored health. The deaconess-nurse has been commissioned by the Great Physician to do her part in making this miracle a reality. Jesus said, "Let your light shine before men that they may see your noble and good deeds and recognize and glorify your Father who is in heaven."

St. Paul, the Lord's devoted apostle, further admonished, "As occasion and opportunity opens to us, let us do good to all people, being useful or profitable to them, but also doing what is for their spiritual good and advantage."

Because of her personal faith and trust in the Savior, the deaconess-nurse can serve joyfully. A buoyant spirit inspires hope. Love for the suffering members of mankind manifests the Father's love. Along with performing her duties she sows seeds of faith and waters them with her prayers.

Sister Maria Reuss, R.N.

The deaconess-nurse is able to reassure patients with helpful scripture passages. She encourages those who are able to attend chapel services, and advises the chaplain of the spiritual needs of patients. She is also in a position to comfort anxious relatives.

Because Christ assures her that what is done to the least of His brethren, who also include the sick, is done unto Him, her service becomes a sacred privilege.

* * * *

Have a heart that never hardens, a temper that never tires, and a touch that never hurts.

— Charles Dickens

THE DEACONESS ANNALS
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Milwaukee, Wisconsin 53233
REV. H. A. FLESSNER, *Editor*

DEACONESS CHURCH WOMEN SEE RE-ENACTMENT OF PASSOVER

Pastor and Mrs. Haik explaining the Passover.

"To bring the Jewish believer to Christ, we must begin with the known and proceed to the unknown; from that which he already knows as a Scriptural prophecy to that which is the fulfillment of the prophecy", said the Rev. J. S. Haik.

It was at a recent meeting of our deaconess group of the American Lutheran Church Women where Pastor Haik, ably assisted by Mrs. Haik, gave a demonstration of preparation for the Feast of the Passover. The date was April 4, the day after Palm Sunday, for us the beginning of Holy Week in preparation for Good Friday and Easter, for the Jew, at sundown, the beginning of Passover.

Pastor Haik is a member of the American Messianic Fellowship, and serves as a missionary to the Jewish people in Milwaukee. To interest other Christians in this ministry, Pastor and Mrs. Haik have as one method the above mentioned demonstration. Mrs. Haik took the part of the Jewish housewife preparing the Passover Feast. Pastor Haik represented just what he is: a Hebrew-Christian missionary, with personal knowledge of religion and customs, visiting the Jewish home and showing the Jewish housewife how the food she was preparing was but the prophecy and picture of the "Lamb that was slain" for us all — our Christ, the Lamb of God.

Sister Magdalene Krebs

GLIMPSES INTO THE DIACONATE . . .

The cup of cold water given in Christ's name . .

Sharing integrity in the dispensing of drugs . . .

Accuracy with figures is the concern of the deaconesses who work in offices . . .

Counseling a young person about her future . . .

Making communion wafers serves virtually the entire Church . . .

Sewing of deaconess uniforms is a substantial contribution to the service of other deaconesses . . .

COMMUNION SLIDES BEING PRODUCED IN FILM STRIP

In the last issue of the Annals, we mentioned the availability of our two slide sets, one on the overall program of the Motherhouse, and the other one depicting the producing of our Communion wafers.

In recent months the Public Relations Committee has gone to work and brought the slides of the Communion Wafer department up to date, and decided to produce them in a film strip, to be offered for sale to congregations of the Church for a permanent visual aid. Over six hundred letters were sent to selected congregations, announcing the production of this film strip, and soliciting their order by return card. A record will also be produced, on which the narrative for the pictures is recorded.

The Public Relations Committee at present is receiving the return order cards. We hope that by the middle of May the mailing of these film strips and records will be a matter of history.

There will be additional copies of the film strip and record produced initially, so that the Motherhouse will be able to service additional orders as they come in.

THIS IS REMOTIVATION

(*Editor's note:* Sister Rosa Pfluger has been in charge of the "remotivation" program at St. John's Lutheran Home, Mars, Pennsylvania, since last November. She recently submitted this description of her work.)

Remotivation — getting a regressed person back to reality, and a new lease on life for all concerned! Such are my thoughts as I meet with the residents of St. John's Lutheran Home in weekly group sessions. The groups usually meet in numbers of about twelve to fifteen people.

Topics such as birds, cars, bees, peanuts, transportation, etc., have already been discussed and much enthusiasm is evidenced as the residents meet in these weekly sessions. Closed doors of the forgotten past are opening to days of new interest and sharing pleasant group discussions. New ideas — and above all, new friends in this large family of 140 residents — in these discussion groups are tending to give all a new lease on life.

A sing-song on one afternoon each week from special "large print" song books helps bring back the days of "School Days", "When you and I were young, Maggie", and many other old time favorites. Hymns are also enjoyed from this special book. Often individual residents will offer to read poems, sing solos (English or German), and play one or two numbers on harmonicas or some other musical instrument brought from their former homes.

At present we are organizing a rhythm band, and are looking forward to good group therapy.

Yes, growing old can be one of God's greatest blessings, when lived in the light of His love, as we experience it here in Mars.

Need for Deaconesses? *(Continued from page 1)*

with a deaconess who has not been trained for the demands of the position.

Also, these requests that we have received in recent years imply the necessity of at least a college education. There is no short cut to a full and satisfying service, and the church has often been hindered by placing people into positions for which they are not qualified. The Motherhouse diaconate cannot afford to do this, because it would not only be a reflection upon the deaconess, but also upon the Motherhouse itself.

As social service programs proliferate in our society, through such things as poverty programs and Medicare, the need for people to serve will become greater than ever. More and more leadership will be needed to meet the requirements of people who want service, so we do not expect the need for deaconesses to decrease.

There is an old saying that people use when there are too many bosses on a project: "Too many chiefs and not enough Indians." But the demand for people who are capable of serving in positions of physical and spiritual leadership is such that we can say today, "There aren't even enough chiefs."

EASTER'S MEANING MADE TRUE

The true meaning of Easter was made very vivid to me on Easter morning, when I walked into the chapel of Lutheran Hospital for the Matins service. The first thing that caught my eye was the unveiled cross on the altar, which had been veiled at the end of the service on Good Friday.

I came to realize in those few split seconds, as my studies on the Life of Christ, in the Introduction to the Bible, and Bible Teachings courses of the candidate year flashed through my mind, that Christ had triumphed over the sins of the world, not only for the people in those times, but also for me!

This is truly the meaning of Easter, a meaning that was increased so much by the Lenten and Holy Week and Easter services at the Motherhouse — that Christ had died, and that He rose again that our sins might be pardoned.

by *Carolyn Clapper*

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City: .... State: .... ZIP CODE: ....

NOON DEVOTION PERIOD INITIATED

Since the early part of February, members of the Motherhouse family have noticed a group of people making their way to the Prayer Room of the Deaconess Home every Tuesday and Thursday noon, there to participate in a brief devotional hour.

This noon devotion was initiated to make it possible for deaconesses who work the evening shift in the hospital or who have to miss evening Vespers in the chapel for some other reason, to be actively involved in the devotional life of the sisterhood.

Attendance at this devotional hour has varied from eight to a high of twelve persons. Those in attendance have been taking turns at leading the prayer portion of the devotional period. These prayers have been of an intercessory nature. Pastor Flessner has been posting a list of subjects and persons and causes for which prayer is made.

While the Lutheran diaconate is not a contemplative life, it is necessary for the members to "come apart" from the busy routine of the workaday life, for periods of spiritual refreshment and devotion, in order that they might be strengthened for their daily service.

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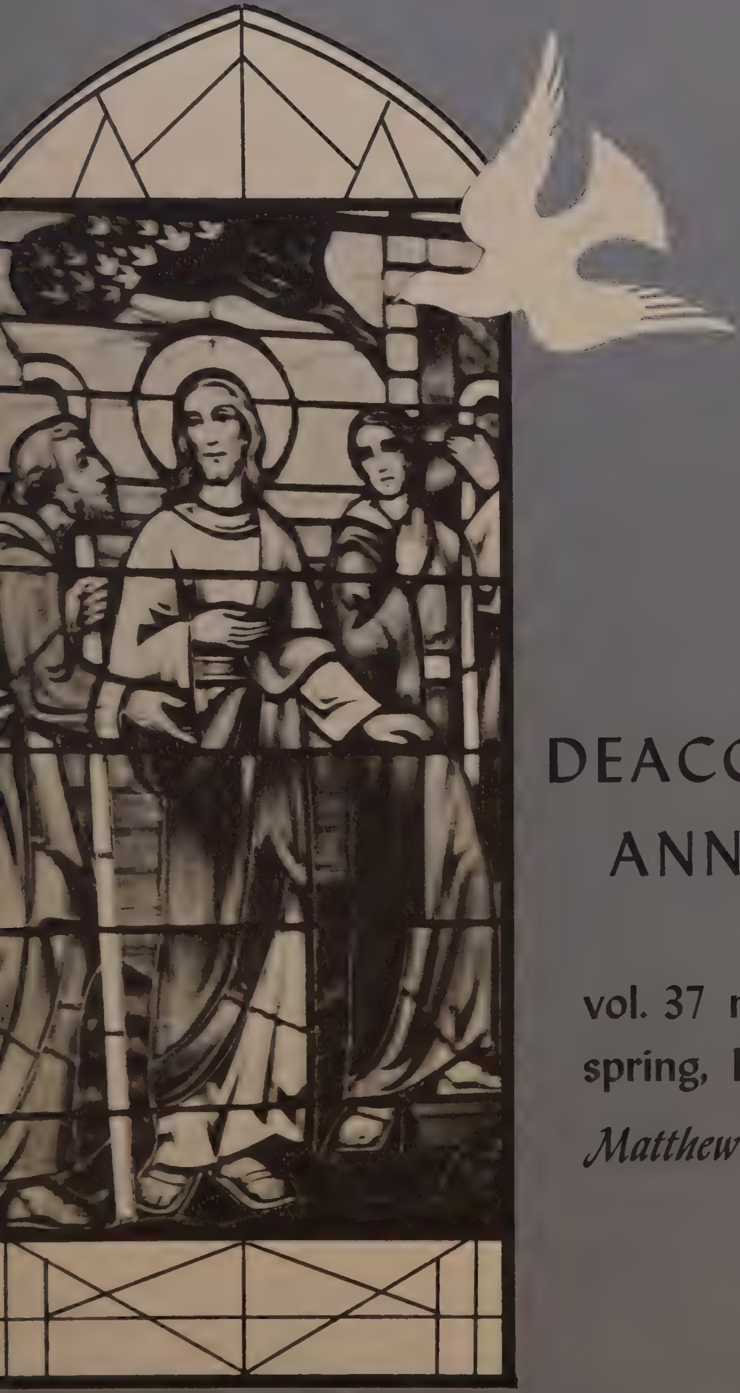

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Motherhouse Announces CHANGES in SCHOOL PROGRAM

Several changes have been made in the program of the Lutheran Deaconess Motherhouse that we want to try to interpret to you.

Diaconate means Christian Service and finds expression in the three-fold areas of health, welfare, and congregational work. In addition to telling the Gospel, the thrilling truth of God's love manifested in Christ Jesus, the work of the Church is to carry out or work out this love in a practical way. In education, in assisting the sick, the aged, the lost, the confused, the Church performs the service of love Christ entrusted to her. And this is also the service of the deaconess.

The Sisters of the Lutheran Deaconess Motherhouse form a congregation in the American Lutheran Church and so help to support the work of the Church at large in addition to serving in full-time vocations and supporting themselves.

PRESIDENT'S VISIT

At the last meeting of the Board of Directors of the Motherhouse, we were happy to have as our guest the President of The American Lutheran Church, the Rev. Dr. Fredrik A. Schiotz. It was important and comforting to discuss our program and plans with him and to hear him say the Church is always interested in people who have heard the Call of Christ and respond to serve Him. Women, members of the Motherhouse diaconate, in cooperate living have found a unique way to thankful service, sometimes for a number of years, often for a life time. For the deaconess with her fellow Sisters has a family life and spirit.

STANDARDS AND COSTS

Young women considering the diaconate should be between 18 and 36 years of age. Ideally, the young girl should have either two years of college or two years of work experience. However, we give careful attention to the recent high school graduate. Only if a girl expects to go into teaching, social work, or some other service which requires from four to six years of higher education is it obligatory for her to have at least two years of college before entering the Motherhouse program.

A candidate must have an earnest desire to learn, to grow, and to serve, and this needs to be coupled with the desire to do all this in cooperation with other women.

The candidate pays a $100 fee upon entrance and must be prepared to meet the cost of books and all her personal needs. The Motherhouse provides her maintenance and her religious education for one school year. A portion of this education is in the Motherhouse itself, but a good share of it the Sisters will purchase from Concordia College, Lay Institute, (within walking distance of our Home).

The girl wanting to become a nurse in a 3-year program must meet the full expense of the first year; in a 4-year program, the first 2 years. Thereafter the Motherhouse provides funds on a loan or scholarship basis, the money to be returned through deaconess service, or paid in cash in the event the young lady has a change of mind and heart. This will give another girl the same chance for an education.

Every step of the Christian life needs to be taken with the guidance of the Holy Spirit, through the Word and prayer. Give the single or widowed women of your congregation the chance to think and to pray about thankful and joyful service through the Motherhouse diaconate.

CHAPLAIN HOGBERG Ministers to Motherhouse

In the absence of a pastor, God has seen fit to provide for the spiritual needs of the Motherhouse family in making available the services of Rev. Hiram Hogberg, the Director of Chaplaincy Service at Lutheran Hospital of Milwaukee, Inc.

Rev. Hogberg received the degree of Bachelor of Divinity at Augustana Theological Seminary, Rock Island, Illinois. He has since done graduate studies at Andover Newton Theological School, Newton Centre, Massachusetts, specializing in the fields of psychology and counseling in which he received the degree of Master of Sacred Theology.

Rev. Weiser CONSULTANT To Deaconesses

The Motherhouse has secured the services of a consultant in the person of Rev. Frederick S. Weiser, a native of Pennsylvania. Interestingly, Rev. Weiser is a descendant of Conrad Weiser, who, during the colonial days as an agent, established friendly and enduring relationship with the American Indians of Pennsylvania and New York.

Pastor Weiser is a graduate of Gettysburg College (Phi Beta Kappa), Theological Seminary, Gettysburg; and he received the degree of Master of Sacred Theology from Lutheran Theological Seminary, Philadelphia.

Among others, he has authored books of the Diaconate in America: "Serving Love", "United to Serve", and "Love's Response".

While writing the latest, Pastor Weiser visited the major deaconess centers in the United States as well as conferring with leaders in the movement.

Included in his travels abroad is the Holy Land, and early this summer he will make his third tour of Europe.

Seeking authentic and basic information and a deeper understanding of the life and purpose of those who serve in the ministry of mercy, he gave a year's voluntary service in the Evangelical Lutheran Deaconess Institution, Neuendettelsau, Germany, one of the mother institutions of the present day Diaconate of America.

"Do not be conformed to this world, but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect".

What About the GROWING LAICISM In Our Churches?

This letter, from Rev. Weiser poses a very timely problem affecting churches throughout the country.

I live in a small town in southeastern Pennsylvania. Our little newspaper fills its back pages with flotsam and jetsam from the wire services. It's often the sort of stuff no one else prints. I suppose our editor senses that no one reads his paper looking for national news of immediate priority and therefore gives us the sort of thing that belongs on back pages. At any rate, there was a report the other day of a church meeting somewhere at which someone lamented the growing laicism in the churches. And the lamenter was a Baptist, in a tradition which has espoused the priesthood of all believers wholeheartedly!

This man has a point. A letter lies on my desk from a talented young woman who wanted to be a deaconess, but who now thinks she can serve the church best as a lay-worker. And no one can dispute the fact that there is great need in the church for laymen to serve the Lord with gladness in whatever vocation they find themselves, as well as in church occupations. Consecration and devotion must be found in secular format and, indeed, oft times meet their greatest tests there.

But a rampant laicism may be ignorant of three basic factors. First, the church needs, desperately, trained leaders who have followed a preparation rooted both in academic quality and in a community of piety — in the best sense of the word! Second, the church needs servants who commit themselves to a lifetime in its employ and to a discipline which reflects the surrender to Christ that should mark all Christians.

Pastor Frederick Weiser

Third, and perhaps most, the Church needs persons whose wellspring of service is not a vapid idealism that sets out to cure the world's problems, but instead an eschatalogical realism which is content to be a witness to God's final completion of His way in the world when He recreates it and us anew.

Finding someone merely to mend limbs, nurse patients, and tend to administrative chores is still relatively easy. The program of our Motherhouse and its core of deaconesses is bent in another direction, as well. The ministry of a deaconess does not stop with filling someone's immediate need, physical or social. It is a concentration, rather an application of that healing love of God to all men which Christians experience in absolution and foretaste in Holy Communion and which will fill us all on the last day. The ministry of a deaconess is a testimony, therefore, to the re-creative acts of God by which He will restore the world to the plan He had for it from the days of Eden.

Submitting to the discipline of the deaconess community is, of course, in conflict with the laicism in the church today. But it seems to me, even more fundamentally, it runs counter to the secular idealism which faces the world's problems optimistically. And so I must ask the girl whose letter awaits an answer whether indeed she will serve "just as well" as a layman – or whether, perhaps, she is infatuated with the dream of a perfect world, a dream, alas, which need not be concerned with sin as the cause for the world's troubles and whose solution demands something more immediate than the eschaton and more thorough than forgiveness.

It may be the organization of the diaconate which prevents candidates from coming as rapidly as requests for deaconess service, but it may also be because the Motherhouse diaconate seeks to be a fountainhead of faith active in love, of diakonia – which is the peculiarly Biblical word for service to the neighbor. And that peculiar Biblical basis for our service constrains us to await God's hour while we serve in witness to it.

We are convinced that the church, therefore, needs also the Motherhouse diaconate in its midst.

"By this all men will know that you are My disciples, if ye have love one to another."

PASTOR FLESSNER Leaves Motherhouse

The resignation of the Rev. Henry A. Flessner as Executive Director of the Lutheran Deaconess Motherhouse and Pastor of the Lutheran Deaconess Congregation was accepted with deep regret.

Pastor Flessner served faithfully from April, 1956, to November, 1966, when, accepting the call to Zion Lutheran Church, he and his family moved to Peoria, Illinois. At the time of his resignation, Pastor Flessner was also serving as Treasurer of Lutheran Hospital of Milwaukee, Inc., of which he was an active member of the Board of Directors.

The deaconesses, student nurses, and patients of Lutheran Hospital of Milwaukee will always remember the daily vesper and Sunday worship services conducted by Rev. Flessner as inspiring respites from the cares and pressures of the day.

Being endowed with the remarkable ability to consistently impart new spiritual truths and insights both in the pulpit and the classroom, he contributed immeasurably to the spiritual and intellectual enrichment of those he served so devotedly.

May God continue to bless Pastor Flessner in his ministry of the Word.

Sr. Elinor RE-ELECTED Directing Sister

by Sr. Maria Reuss

Happiness prevailed in our Home on February 26th, for it was the day in which Sister Elinor's re-election to the office of Directing Sister was recognized. There had been surprises. Sister Lydia Becker flew in from her place of service in San Antonio, Texas, and Sister Edith Fischer came from Pittsburgh, Pennsylvania. There were whispered conversations and stifled laughter and there was an air of mystery in the house. There were to be further surprises!

Sister Elinor was first elected to her position as Directing Sister in February of 1952 for a five year term. She has been re-elected in 1957, 1962, and again in 1967.

Years of practical training and formal education have fitted Sister Elinor for her position and for the success that she has attained during these years. Sister Elinor attended Marquette University for two years and then entered Ohio State University where she received her B. A. degree (*summa cum laude*). She was elected to the Phi Beta Kappa. Sister Elinor then received her M. A. degree in social administration. Her practical experience includes eight years of accounting before she came to Milwaukee, and twelve years of child welfare work (as a social case worker) following her professional education.

After her five years of service as Directing Sister, a fellow deaconess said, "Sister Elinor is the one woman in our community of deaconesses with a vision – the rest of us are followers". Truly she needs vision for her role as Directing Sister includes a wide variety of responsibilities.

Sister Elinor is Chairman of the Board and Executive Committee of the Lutheran Deaconess Motherhouse. She is responsible for the day by day life in the Deaconess Home, the welfare of the Sisters and meeting the practical problems, including the daily management of the household budget. She is a counselor for our family of deaconesses and in the absence of a Pastor Director she assumes many of the duties which were delegated to him, for instance, the management of the Communion Wafer Department, assisting with Public Relations and interpretation of the Deaconess Calling.

As Directing Sister she is a member of Lutheran Hospital's Board of Directors and the following committees: Executive, Chaplaincy, and Nominating Committees. She also serves as the coordinator or liaison between the Sisters and the hospital personnel, that is, with Administration and Department Heads.

All of us recall with wonderment how Sister Elinor moved us out of our old home in August 1955 and into the apartment, and then helped to build and move us into the beautiful and comfortable home in February 1957. It seems a major task when one family moves from one house to another. Sister Elinor had the plans for moving so well organized that it took place with precision movement.

But it isn't because of a new home or bodily comforts that we appreciate Sister Elinor.

We appreciate her guidance in securing pastoral care for us during the interim that we do not have a Pastor Director, also her effort in securing Pastor Weiser as a Consultant and arranging for Retreats.

We appreciate her spiritual guidance, her ability to interpret Scripture, and her own witness of practical Christianity.

We appreciate her unwavering faith in the Diaconate and its place of service in the Church.

We appreciate her concern for each Sister, her recognition of each Sister's abilities and the development of those abilities.

We appreciate her interest in making possible diversified recreation, her love of good music, her interest in art, her love of nature, her hobby in taking colored slides. We enjoy them with her.

It is difficult to find suitable words to truly express all her goodness to us, for the innumerable things that she does in the role of ''mother'' for which we are grateful.

This is why, when Pastor Hiram Hogberg conducted the re-installation service for Sister Elinor in the Chapel on February 26th, we were happy to promise her our cooperation and support.

After the services she received an orchid corsage and was greeted by her fellow Sisters and guests.

Dinner guests were Chaplain Hogberg, Mrs. Hogberg, Martha and Beth, Sister Elinor's sisters, Elizabeth and Eva, and her niece, Marian Hartman and her husband Mr. Hartman.

Immediately following dinner there was a family gathering in the living room. Then the reason for the air of mystery was revealed. A skit, "This is Your Life'', was given by fellow Sisters. It was climaxed with the presentation of a gift – an expression of love from the Sisters.

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Address: ....

City: .... State: .... ZIP CODE: ....

THREE DAY RETREAT OBSERVED

For the first time in the experience of most of us in the deaconess community a three-day retreat was held in February. Our retreat leader was Rev. Frederick Weiser, a LCA pastor from Gettysburg, Pennsylvania.

He chose for our study topic portions of the Book of the Prophet Jeremiah. The verses chosen illustrated for us, who have been called as surely as the prophet, the call of Jeremiah, his struggle and near failure to answer that call and his final surrender and submission to God in which he steps up to his vocation and accepts responsibility for his own guilt as well as his own vocation. The material was so well presented by Rev. Weiser that all of us in attendance could easily apply the lessons to our own service experience.

Other highlights of the retreat included an opening communion service, daily matins and vesper services, a twelve hour period of silence, opportunity for personal conferences and/or private confession and the fellowship of several of our deaconesses home from stations in Pennsylvania and Texas.

The retreat was concluded with a discussion of the general and specific value of such an experience. To all of us in the deaconess community the word retreat took on deeper meaning, from that of "a withdrawal" to "withdrawal for the purpose of regrouping spiritual strength to obtain the victory". It was an experience never to be forgotten and soon to be repeated as we plan for another retreat early in May.

"A new commandment I give to you,
that you love one another; even as
I have loved you, that ye also love
one another."

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DEACONESS ANNALS

Volume 41, No. 2 Philippians 1:21 FALL – WINTER, 1970

"THE LORD IS MY LIGHT"

Though shades of evening round me spread
Fearlessly I lay down my head,
Through dangers or the tempest fierce
Or the thick darkness One will pierce
With Whom there's neither day nor night:
THE LORD IS MY UNFAILING LIGHT!

He dries the tears from weeping eyes
As showers from the leaden skies
Are banished when the sun appears
His rainbow brings new hope, and cheers
With His own faithful promise bright:
THE LORD IS MY COMFORTING LIGHT!

When all the path on which I'm led
Seems with uncertainty o'erspread,
When cares as shadows seem to lurk,
Or problems in my daily work –
He shines throughout the darkest night!
THE LORD IS E'ER MY BEACON LIGHT!

Though Satan and his evil host
The victory o'er my soul would boast
The Blood of Christ cleanses my sin –
In God's full armor I can win
And triumph in His power and might!
THE LORD IS THE DARK WORLD'S TRUE LIGHT!

For guidance in His sacred page
For help along life's every stage
Each moment until life is past
I'll trust my Saviour, till at last
Faith is transformed to glorious sight!
THE LORD IS MY ETERNAL LIGHT!

(Psalm 27:1) *by Sister Edith E. Fischer*
Consecration Text of *dedicated to*
SISTER ELINOR FALK

OUR NEW BISHOP ..... KENT KNUTSON

SYMBOL OF OFFICE: Dr. Fredrik Schiotz presented the cross given him by the church to Dr. Kent Knutson, president-elect of the ALC. Standing left is Dr. David Preuss, vice-president and Dr. Vernon Mohr, background.

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VOLUME 41 NO. 2
FALL—WINTER, 1970

ALC CONVENTION HIGHLIGHTS

New Bishop — A young top ranking theologian was elected as president of the American Lutheran Church. The Rev. Dr. Kent S. Knutson, 45-year-old president of Wartburg Theological Seminary, Dubuque, Iowa, was named on the fourth and final ballot at the ALC's biennial convention.

There is always some apprehension when a new leader is chosen and, of course, the deaconesses of the church are concerned about the stance of Dr. Knutson toward the female diaconate. If he has specific thoughts about the subject we have no way of knowing. No one in the church will be more surprised than the deaconesses if the new bishop manifests any more interest than the traditional tolerance and nominal recognition shown to the female diaconate in the past.

Dr. Knutson, in a statement prepared for distribution to the delegates prior to the election declared that ''our first task is to articulate the Gospel so clearly that we are continually renewed and can stand strong for this time.'' A second task, he said, ''is the high responsibility to provide leadership in the ongoing question of the mission of the church,'' while another task ''is to bring Lutherans together.''

Surely we would agree that it is profoundly important to speak the Gospel clearly and for this we have the trained ministry of the church. We would hope that, in defining the mission of the church, the female diaconate will be recognized as a reminder to the church of its commission to live out the gospel in deed as well as speak it in word. The ministry of mercy performed by the female diaconate has been permitted to survive in spite of years of an attitude of indifference from the church. We, the remnant that survives in the ALC, are vividly aware of the possibility that ''God is at work in you, both to will and to work for his good pleasure.'' (Philippians 2:13) The third task, that of bringing Lutherans together, is quite easily accomplished in the ministry of mercy since, as Luther said, ''Good works have no names.'' Mercy is mercy, whether shown by a deaconess of the ALC or a deaconess of the LCA or a deaconess of the Lutheran Church-Missouri Synod.

And so we pledge ourselves to support the new bishop of our church and pray that what we do together as a church may be done in the name of our Lord Jesus Christ and acceptable in His sight.

Ordination of Women — As women of the church already set apart to the Office of Deaconess, we rejoice at the decision of the church to allow women to be a part of the ordained ministry of the 2.5 million

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member church body. We smiled slightly at the number of times the female diaconate was proposed in the past few months as an argument that there was a place for women in the church if they desired to serve. We could not help but question the motivation behind such suggestion since we have not been aware of any broad interest in the diaconate among the members of the church.

We have no doubt that the women who are ordained to the ministry will perform their duties with as much sincerity and sense of responsibility as the men who are ordained. Our prayer is that the women receive the sincere support of the male clergy of the church that the body of Christ, the church, may be united in its message and mission.

To those who opposed the ordination of women on the basis of all sorts of arguments, I would invite their attention to I Corinthians 12:14–31. St. Paul, in likening the church to the body of Christ, speaks about the "weaker" parts of the body as indispensable, the "less honorable" we invest with the greater honor, all that there may be no discord in the body, but that the members may have the same care for one another.

LUTHERAN DEACONESS MOTHERHOUSE

Milwaukee, Wisconsin

QUIET TIME SCHEDULE 1971

January 16, 1971 –
Quiet Saturday
January 20, 1971 –
Quiet Wednesday
February 10, 1971 –
Quiet Wednesday
February 20, 1971 –
Quiet Saturday
April 21, 1971 –
Quiet Wednesday
April 28, 1971 –
Quiet Wednesday
May 5, 1971 –
Quiet Wednesday

Write or Phone for reservations

† † † † † † † † † † † † †

QUIET DAYS HOURS:
9 a.m. to 3 p.m.

WEAR MY YOKE
For it fits perfectly
And let me teach you;
For I am gentle and humble,
And you shall find rest
For your souls;
For I give you only light
burdens.

Matthew 11:28–29
Living Gospels

NEW STATION

Hope Lutheran Church, Annandale, Virginia

When a deaconess serves in a capacity away from Milwaukee we say she serves at a "station." At stations presently are Sister Edith Fischer, North Hills Passavant Hospital, Pittsburgh, Pennsylvania, Sister Rosa Pfluger, Clifton Lutheran Sunset Home, Clifton, Texas, Sister Rose Kroeger, Lutheran General Hospital, Park Ridge, Illinois, and Sister Violet Stang, Lutheran Mission, New Guinea. A newcomer to the group is Sister Frances Ferguson who began her service as a parish worker at Hope Lutheran Church, August 1, 1970. Hope Lutheran Church is headed by the Rev. Dr. Harold Uhl, pastor, and is a congregation of about 1000 souls in a suburb of Washington, D.C.

Sister Frances is experiencing, as all deaconesses do who have at one time or another served "at station", the fellowship of prayerful concern for one another which is such an important aspect of our life together. May she continue to experience, also, whatever help she needs in her ministry of mercy.

WELCOME TO A CANDIDATE

Being a "one and only" in a situation can be a delight or a fright, depending upon the circumstances. When you are a "one and only" deaconess candidate you may find life both delightful and a bit frightening at times.

Roxanne Rothenberg began her year of candidate training September 1, 1970. Her parents and she belong to Clairemont Lutheran Church, San Diego, California. She came to us with one year of work experience beyond high school and, therefore, it will be some time before she will be qualified to serve as a deaconess. Roxanne has considerable ability in music and hopes to develop this talent in whatever area of deaconess service she serves.

DEACONE

††† THEN †††

Sister Elinor E. Falk: M.A.S.A. a deaconess of the church since 1938 and presently serving as Directing Sister of the Lutheran Deaconess Motherhouse at Milwaukee. Her years of service to the church span nearly 40 years since she was invested as a probationery deaconess in 1933. For this reason we feel her service, both past and present, tells a story of interest to our readers.

Among Sister's pre-deaconess work experience we note eight years of accounting for several firms in Oshkosh, Wisconsin, her hometown. Entering the Motherhouse as a deaconess candidate meant two years of religious education and six months of practical nurses' training. She considered the nursing profession several times before the Motherhouse, assessing her ability and potential, determined she should go on to college. Her years of study were sandwiched between a couple of years as housemother in a children's home and parish work as assistant to a big city missionary. She spent one year in graduate school culminating in her M.A. degree in social administration. Her practical experience included nine years of child welfare work (as a social case worker) following her professional education.

She has served as the Directing Sister of the Lutheran Deaconess Motherhouse at Milwaukee since first elected in 1952 and re-elected in 1957, 1962 and 1967. For eleven years during this time she also held the position of Public Relations Director of Lutheran Hospital of Milwaukee.

Her capacity for hard and varied work is unquestioned. She came to her executive position with excellent preparation and yet there was so much that was new and challenging. The Sisters were in need of a new home and had already waited for many years before the task of planning and fund-raising fell on her. She attacked the massive job like a professional and directed her co-workers in the project so well that the home was practically debt free when occupied in 1957.

No one in the deaconess community has given more of herself than Sister Elinor in the area of recruitment and training of young people for the community. Her interpretation of Christian service through the Motherhouse diaconate is flavored with such zeal and enthusiasm that fellow deaconesses and students find inspiration to

SERVICE

††† NOW †††

continue on in a difficult ministry. Her whole hearted belief in the Motherhouse diaconate as a vital and necessary ministry of the church is always evident in her speech and her service. She conveys the idea to all her deaconess students that theirs is a high calling in Christ Jesus and worthy of the best they can afford. She obviously enjoys teaching as much as she enjoys studying and learning. Her appetite for reading results in a knowledge of many areas of life and greatly enhances her teaching skill.

She serves the Sisters in their busy, active years of life by directing the financial and practical aspects of the household and transforming a house into a home. Her ability to provide so comfortably and adequately for such a large family wins the gratitude of all her Sisters. Her accounting ability borders on financial wizardy and her contributions in this area will have a long-lasting and beneficial effect on the entire deaconess community.

Though she would deny any favoritism, the family is aware of the special place in her heart for those Sisters who have grown old in the diaconate. She need not be ashamed of the fact that her very presence in her office reassures the senior Sisters that their needs will not be neglected.

Her own high esteem for the Office of Deaconess is best illustrated in her own words, written some seventeen years ago:

"I WANTED TO MAKE THE MOST OF MY LIFE . . . . . .
I BECAME A DEACONESS."

"AND WE SAY WE CARE". . . .

We were there, thousands and thousands of us, and we were challenged. Some of us were challenged to find an answer when the faces of New York looked at our convention badges and asked, "What do ya care about?" Some of us were challenged to find answers to our own nagging conscience which asked, "How do you live a life of caring?"

As an adult observer I found myself getting caught up in the idea presented again and again during the Luther League convention this summer — — the idea that as Christians we really ought to care about other people. But I sensed, also, the frustration of young people, still overwhelmed with all the question marks in their own lives, being asked to show really mature and active caretaking for others. To some teenagers the challenge may have been too much and the load too heavy. Some of the frustration can be seen in the comment made by Chris Jarvis, the new National Luther League president, when interviewed by Paul Brown after the convention. Chris said, "When it gets right down to accepting the responsibility of actually giving themselves, I'm not sure they're (leaguers) ready."

Here I believe is where the church must be ready to support and encourage their young. For it is precisely at this step of "actually giving themselves" that too many Christians, young and old, falter and fail. The step looks too big, the cost too high, the sacrifice too great, the rewards too nebulous. And so, some never do make the commitment to Christ which would result in a fruitful life, a life worthy of the title "caretaker." Without commitment to the responsibility of caretaking, there is no church in the world. This is what being a servant of Christ is all about.

How do you live a life of caring? Negatively speaking, you don't do it by shouting "we care" in the streets of New York City. Nor is it done by postponing a decision for Christ until your life is more "settled." A life of caring involves self-sacrifice and more than a little pain. Positively speaking, you live a life of caring by a daily, unselfish, wholehearted response to God's grace and love in your life. A life of caring is merely a response to God's care for you. No one can dictate your response. It must be individual, unique, free and total. A life of caring can result in the following affirmation quoted from the deaconess motto by Loehe:

"I Go In Peace and Free From Care."

CONVENTIONS ARE ______________

LEAVING

LISTENING

LOOKING and LEARNING

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IMPRESSIONS OF ADVENT WEEKEND - 1970

From the Saturday evening's mysterious closing of dining room doors by those of the deaconess motherhouse family entrusted with decorations to the eminating aroma of arbor vitae and other greens to the oft-repeated greetings early Sunday morning when one after another, assembling in the living room, said warmly, ''A Happy Advent'' or ''A Blessed New Year'', one knew this is a unique celebration even within the Church!

Just when these traditional symbols of Advent were introduced in America and specifically in our Deaconess Home is, perhaps, not as important as the fact that they continue to this day. Very old, even as the annual cycle of the earth around the sun and yet ever new. Memories for many of us go back to our beloved Directing Sister, Catharine Dentzer, with the Lord since 1947, who, standing at the foot of the stairway greeted each candidate with what Paul calls a ''holy kiss'' and the wish for A Blessed New Year. One soon understood that ADVENT for the Christian is indeed the beginning of the new Church Year.

Words fail in attempting to convey the picture of the deaconess family with their guests processing into the dining room singing the beloved hymn: ''Lift up your heads ye mighty gates'', with no other light than the tall white candles in gleaming holders on pure white cloths. This combined with the glow from the advent buns at each place gave the impression of tranquil purity, of holy joy. Reciting together the first Promise of the Messiah, veiled in Genesis 3:15, we realized anew the wonder of God's love in providing a Saviour, His only begotten Son, to come into our flesh to save us from our sins and to make us truly Sons of God! Each day, whether at home or wherever stationed, we'll continue to light our candles in Advent wreath and recite the succeeding promises. Thus, dramatically, we see the progression of the light of Prophecy from the tiny ray of hope in Eden to the fulfillment in the Child who was ''born unto us.'' (Isaiah 9:6). Even as our advent buns so beautifully symbolize: Christ is indeed the Bread of Life and the Light of the world!

As a special treat this Advent we had a weekend retreat with Dr. James Baily of our ALC Seminary in Columbus, Ohio offering rich spiritual food through three Bible study sessions on the Gospel according to Mark. Included among our guests, also, were two young ladies from Taiwan, presently serving Lutheran General Hospital, Park Ridge, where one of our Sisters is stationed as well as several others from that hospital. Chaplain and Mrs. Hogberg and their guests from Iowa, Nebraska and Washington, D.C. joined us as well as Brother John

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Allen, a Lutheran Deacon completing training at the Wartburg Seminary, Dubuque, Iowa and he brought Pastor Gehazl J. Malasusa of Dar Es Salaam, Tanzania, presently studying at Wartburg Seminary. All these guests added an international flavor and a real blessing to our fellowship. Actively interested in introducing the Diaconate in his native land, Pastor Malasusa might be compared to young Dr. William A. Passavant who traveled to Germany and witnessed the deaconesses of Germany in service and persuaded Pastor Fliedner of Kaiserswerth to bring four German deaconesses to our country in 1849. Those deaconesses originally begun their service in Pittsburgh but the Motherhouse was established in Milwaukee a few years later.

The Advent weekend, which actually began with Thanksgiving Day, was climaxed with the celebration of Holy Communion in the beautiful new chapel of Lutheran Hospital, Milwaukee. This service was also on the note of Thanksgiving.

Facing the New Year with its inevitable changes, its mysteriously closed doors into which we cannot yet peek and yet which we know we must open and walk through, we do so with renewed faith and confidence that He, the Eternal One, who came to be our Brother and our Lord, is always on hand to walk with us, come what may.

So we pray: "O happy hearts and happy homes
To whom this King in triumph comes..."
Redeemer, come,
I open wide my heart to Thee,
Here, Lord, abide."

(Editor's Note: This article was prepared by Sister Edith Fischer, Chaplain Assistant at North Hills Passavant Hospital, Pittsburgh, Pennsylvania during a week of vacation at the Deaconess Home, Milwaukee, Wisconsin. Sister Edith had not experienced the deaconesses' Advent celebration since a deaconess candidate in 1942. Her parting comment when she departed for Pittsburgh and her service there is an echo of numerous TV commercials: "I'm glad I did!")

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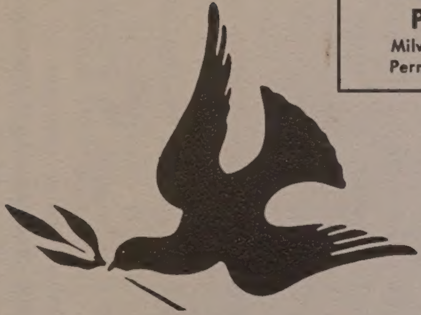

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